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The University of Chicago Press



**THE COMPLETE BIBLE**  
**AN AMERICAN TRANSLATION**



# THE COMPLETE BIBLE

AN AMERICAN TRANSLATION

## THE OLD TESTAMENT

*Translated by*

J. M. POWIS SMITH  
AND A GROUP OF SCHOLARS

## THE APOCRYPHA

AND

## THE NEW TESTAMENT

*Translated by*

EDGAR J. GOODSPEED



THE UNIVERSITY OF CHICAGO PRESS  
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**T**HE rapid advance of learning in recent years in the fields of history, archaeology, and language has thrown new light upon every part of the Bible. At the same time our changing English speech has carried us farther and farther from the sixteenth-century diction in which all our standard versions of it are clothed.

Yet the great messages of the Old and New Testaments were never more necessary than in our present confused and hurried life. We have, therefore, sought to produce a new translation of them, based upon the assured results of modern study, and put in the familiar language of today. We do this in the hope that, through its use, the literary appreciation, the historical understanding, and the religious influence of the Bible may be furthered in our generation.

It has been truly said that no one can have the complete Bible, as a source book for the cultural study of art, literature, history, and religion, without the Apocrypha. From the earliest Christian times down to the age of the King James Version, they belonged to the Bible; and, while modern critical judgments and religious attitudes deny them a position of equality with the Old and New Testament scriptures, historically and culturally they are still an integral part of the Bible. A new translation of the Apocrypha, the first ever made of them throughout from the most ancient languages in which they are preserved, is accordingly included in this edition.

Dr. Smith and I felt that in introducing the American translation to the public we could not do better than to repeat some sentences from the noble Preface of the King James Version of 1611, which was the third Authorized Version, and the sixth revision of the English Bible:

"We are so farre off from condemning any of their labours that traueiled before vs in this kinde, either in this land or beyond sea . . . that we acknowledge them to have beene raised vp of God, . . . and that they deserue to be had of vs and of posteritie in everlasting remembrance. . . . Therefore blessed be they, and most honoured be their name, that breake the yce and give the onset vpon that which helpeth forward to the saving of soules. Now what can bee more auailable thereto, than to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? . . .

"So, if we building vpon their foundation that went before vs, and being holpen by their labours, doe endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike vs; they, we perswade ourselues, if they were aliuie, would thanke vs.

"For is the kingdome of God become words or syllables? Why should wee be in bondage to them if we may be free. . . .?"

EDGAR J. GOODSPEED



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*Translated by Edgar J. Goodspeed*

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**THE OLD TESTAMENT**  
**AN AMERICAN TRANSLATION**

*By*

**ALEXANDER R. GORDON · THEOPHILE J. MEEK**  
**J. M. POWIS SMITH · LEROY WATERMAN**

*Edited by*

**J. M. POWIS SMITH**

*Revised by*

**THEOPHILE J. MEEK**



## PREFACE

**W**HY should anyone make a new English translation of the Old Testament? With the Authorized Version of King James and the British and American revisions, to say nothing of unofficial renderings, have we not enough? This question may quite fairly be asked. The only possible basis for a satisfactory answer must be either in a better knowledge of Hebrew than was possible at the time when the earlier translations were made, or in a fuller appreciation of fundamental textual problems, or in a clearer recognition of poetic structures, or in such a change in our own language as would render the language of the older translations more or less unintelligible to the average man of our day. As a matter of fact, our answer is to be found in all of these areas.

The most urgent demand for a new translation comes from the field of Hebrew scholarship. The control of the Hebrew vocabulary and syntax available to the scholar of today is vastly greater than that at the command of the translators of the Authorized Version or of its revisers. This is due partly to the greater degree of scientific methodology now practiced in the study of language in general and of Hebrew in particular, and partly to the contributions made to our knowledge of Hebrew by the decipherment of the hieroglyphic and cuneiform writings. The first requirement of a translation is that it should reproduce as fully and accurately as possible the meaning of the original documents. To this end the translators should know the language of the original as well as it can be known.

Modern studies of textual problems reinforce the need for a new rendering. These have brought out more and more clearly the uncertain state of the Hebrew text and have perfected the technique of critical method. The science of textual criticism has made great progress in recent years, and no translation of the Old Testament can afford to ignore its results. Our guiding principle has been that the official Massoretic text must be adhered to as long as it made satisfactory sense. We have not tried to create a new text; but rather to translate the received text wherever translation was possible. Where departure from this text was imperative we have sought a substitute for it along generally approved lines, depending primarily upon the collateral versions, having recourse to scientific conjecture only when the versions failed to afford adequate help. If the number of such passages seems to him unduly large, he should bear in mind certain facts. The oldest known Hebrew manuscript of the Old Testament dates from the ninth century A.D. This means that at least eighteen centuries elapsed between the earliest Hebrew written documents and our oldest manuscript; and that between the latest Hebrew document now found in the Old Testament and our oldest manuscript there was a lapse of approximately eleven centuries. Moreover, the original Hebrew text included only the consonants. The vowels were not added until about the seventh century A.D.<sup>1</sup>

<sup>1</sup> There is a fragment of papyrus, found in Egypt about 1901 A.D., which contains the Hebrew text of the Decalogue and the Shema (Deut. 6:4 f.). It is pre-Massoretic and probably dates from about the second century A.D.

Naturally many more errors are found in the vocalic part of the text than in the much older consonantal element. A vowel change naturally involves a very much slighter correction than is involved in a change of consonants. Anyone who has had experience in handling ancient manuscripts will be surprised, not that there are so many corrupt passages, but rather that under the circumstances there are so few. We trust that our attitude in this fundamentally important matter will commend itself to careful and cautious scholars.

The last half-century has developed a great interest in the stylistic qualities of Hebrew poetry. Much of the text that had long passed for prose is now recognized as really poetic in both form and spirit. This adds to the necessity for a new translation. Poetry should not be printed as prose. The present translation brings into clear light many of the hidden beauties of Hebrew poetry. The text is printed in poetic lines as clearly indicated by the parallelism of the structure. In cases where the elegiac measure is employed in Hebrew, the text indicates it by a deep indentation of the second or short line. Where the content and the form both point to the presence of strophes the text has been printed in stanzas. Where such structure is not clearly shown the poetic lines are left to follow one another without a break.

The English of King James's day is not wholly natural or clear to the average man at the present time. In common everyday speech "thou," "thee," and "thy" are no longer used; they have been retained here when they occur in language addressed to God, since they convey a more reverent feeling than the blunt "you." The endings "est" for the second person and "eth" for the third person singular of verbs are now archaic. The same holds true of "ye" for "you," "waxen" for "waxed," and "lade" for "load." The use of "vinegar" in the sense of a wine or liquor for drinking has long since ceased to be recognized. "To ear" in the sense of "to plow" or "to till" is obsolete; so are "marish" for "marsh," "scrabble" for "scratch," "in the audience of" for "in the hearing of," "all to" for "altogether," and many others like them. Time has wrought changes in the usage of words. The translators of the King James Version were casting no aspersion upon the character of womankind in general when they said, "Who can find a virtuous woman?" The word "virtuous" for them had its old force brought over from the Latin *virtus*. But today, when applied to woman, the word will almost inevitably be taken in a more specialized sense, and so be misunderstood. The same charge lies against "virtuously." The word "prevent" once meant "to anticipate," but is now used in the sense of "to hinder"; consequently its old usage in passages like Psalms 119:147 f. puzzles modern readers. Facts like these make the reading of the Bible a scholarly rather than a religious exercise, and clearly point toward the need of a new translation.

The translator to do his best work must be in sympathy with his subject matter and be able to put himself into mental and spiritual contact with its authors. From this side of his work the demand made upon him is a very heavy one. On the other hand, a translation should read well. It should be in a vocabulary and style appropriate to the thought which it is designed to express. If the original be dignified, impressive, and eloquent, those qualities must not be lacking in the translation; if it be trivial, commonplace, and prosaic, the translation must take on the same character. The content of the Old Testament is, with little exception, upon a high literary plane. The language of the translation, therefore, cannot be allowed to fall to the level of the street. In this translation the foregoing principles have been kept constantly in mind. It tries to be American in the sense that the writings of Lincoln, Roosevelt, and Wilson are American. This does not imply

## PREFACE

any limitation of our mother-tongue, but if anything an enrichment of it. Least of all does it mean that the translation is for Americans only; it aims at being easily understood wherever English is spoken. In general we have been loyal to the Hebrew in its use of symbolic and figurative language; occasionally where such figures would not be clear to the reader, we have translated the figure into more familiar terms.

One detail of the translation which requires explanation is the treatment of the divine name. As nearly as we can now tell, the Hebrews called their Deity by the name *Yahweh*, and in a shorter form, *Yah*, used in relatively few cases. In course of time they came to regard this name as too sacred for utterance. They therefore substituted for it the Hebrew word for "Lord." When vowels were added to the text, the consonants of "Yahweh" were given the vowels of "Lord." Somewhere in the fourteenth century A.D. Christian scholars, not understanding this usage, took the vowels and consonants exactly as they were written and produced the artificial name "Jehovah" which has persisted ever since. In this translation we have followed the orthodox Jewish tradition and substituted "the Lord" for the name "Yahweh" and the phrase "the Lord God" for the phrase "the Lord Yahweh." In all cases where "Lord" or "God" represents an original "Yahweh" small capitals are employed. Anyone, therefore, who desires to retain the flavor of the original text has but to read "Yahweh" wherever he sees LORD or GOD.

The translators and the University Press have sought to give this work the appearance of a modern book. This purpose has determined the make-up of the page and has led to the addition of headings for paragraphs, and to the insertion of some half-titles. It has also kept the verse numbers out of the text and relegated them to the margin, so that the reading of the text may not be interrupted.

The work of translation has been shared by four men: Professor Alex. R. Gordon, of the United Theological College and McGill University, Montreal; Professor Theophile J. Meeck, of the University of Toronto; Professor Leroy Waterman, of the University of Michigan; and the Editor. Each of them carries the primary responsibility for his own work. The Editor has left his fellow-workers free to express themselves as they would, and has aimed at uniformity only in the most essential matters. If it be felt that each translator has his own style, this should not be regarded as a defect, for each document in the Old Testament has a style of its own, and the extent to which such stylistic characteristics are ignored by translators is a measure of their failure. Each book ought to speak its own message in its own way, even in a translation.

The Editor wishes to express his appreciation of the self-sacrificing labor of his fellow-translators, of their conscientious devotion to the work and of their prompt responsiveness to his few suggestions. Only by such faithful and hearty co-operation could our common task have attained any measure of success.

We are well aware that in undertaking the task of presenting the Old Testament to the modern world in its own speech we have undertaken the impossible. No translation can preserve intact the full content and the symmetrical beauty of the original; in the transition from the old language to the new, much must be lost by the way. We can but hope that we have not fallen too far short of the summit of perfection; and that our work may at least serve as a stepping-stone toward those greater translations which time will surely bring.

THE EDITOR

University of Chicago  
March 8, 1927

## PUBLISHER'S NOTE

**F**OR the revision of the translation of the Old Testament we are indebted to Professor Theophile J. Meek of the University of Toronto. In the first edition Professor Meek translated the Pentateuch and contributed to the translation of the Historical Books, the Poetical Books, and the Books of the Prophets. He knows the whole translation as only a participant can, and with the co-operation of Professor Leroy Waterman of the University of Michigan, also one of the original translators, he has applied his special knowledge of the problems of this translation and his wide familiarity with the Hebrew language, literature, and institutions to the work of revision. In it he has followed two principal lines: on the one hand he has established a greater degree of uniformity of style and expression in the versions of the four translators; and on the other, he has used the results of the most recent investigations in the interpretation of doubtful passages. Hebrew scholarship is moving fast, and even the few years that have elapsed since the first edition was issued in 1931 have seen contributions to the subject that neither translator nor publisher can ignore. We are under special obligation to Professor Meek for undertaking so exacting a task at a time when he was already actively engaged in other important work.

July 12, 1935

THE UNIVERSITY OF CHICAGO PRESS



**PART I**  
**THE PENTATEUCH**

**GENESIS, EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY**

*Translated by Theophile J. Meek*



## THE BOOK OF GENESIS

### THE STORY OF CREATION.

1:1-2:3

- 1 **W**HEN God began to create  
2 the heavens and the earth,  
3 the earth was a desolate  
waste, with darkness cover-  
ing the abyss and a tempestuous wind  
raging over the surface of the waters.  
4 Then God said,  
"Let there be light!"  
5 And there was light; and God saw  
that the light was good. God then sepa-  
rated the light from the darkness.  
6 God called the light day, and the dark-  
ness night. Evening came, and morn-  
ing, the first day.  
7 Then God said,  
"Let there be a firmament in the  
middle of the waters to divide the wa-  
ters in two!"  
8 And so it was. God made the firma-  
ment, dividing the waters that were  
below the firmament from those that  
were above it; and God called the firm-  
ament sky. Evening came, and morn-  
ing, the second day.  
9 Then God said,  
"Let the waters below the sky be  
gathered into one place so that the dry  
land may appear!"  
10 And so it was. God called the dry  
land earth, and the gathered waters  
seas. God saw that it was good.  
11 Then God said,  
"Let the earth produce vegetation,  
seed-bearing plants and the various  
kinds of fruit-trees that bear fruit con-  
taining their seed!"  
12 And so it was. The earth brought  
forth vegetation, the various kinds of  
seed-bearing plants and the various  
kinds of trees that bear fruit containing  
their seed. God saw that it was good.  
13 Evening came, and morning, the third  
day.  
14 Then God said,  
"Let there be luminaries in the firma-  
ment of the sky to separate day from  
night; let them serve for signs, for fixed  
15 times, and for days and years; and let

them serve as luminaries in the firma-  
ment of the sky to shed light on the  
earth!"

And so it was. God made the two 16  
great luminaries, the greater luminary  
to rule the day and the smaller one to  
rule the night—and the stars also. God 17  
set them in the firmament of the sky to  
shed light on the earth, to rule by day 18  
and by night, and to separate the light  
from the darkness. God saw that it was  
good. Evening came, and morning, the 19  
fourth day.

Then God said, 20

"Let the waters teem with shoals of  
living creatures, and let birds fly over  
the earth across the firmament of the  
sky!"

And so it was. God created the great 21  
sea-monsters and all the various kinds  
of living, gliding creatures with which  
the waters teem, and all the various  
kinds of winged birds. God saw that it  
was good, and God blessed them, say- 22  
ing,

"Be fruitful, multiply, and fill the  
waters in the seas; and let the birds  
multiply on the earth!"

Evening came, and morning, the 23  
fifth day.

Then God said, 24

"Let the earth bring forth the vari-  
ous kinds of living creatures, the vari-  
ous kinds of domestic animals, reptiles,  
and wild beasts of the earth!"

And so it was. God made the various 25  
kinds of wild beasts of the earth, the  
various kinds of domestic animals, and  
all the various kinds of land reptiles;  
and God saw that it was good.

Then God said, 26

"Let us make man in our image, after  
our likeness, and let him have dominion  
over the fish of the sea, the birds of the  
air, the domestic animals, the wild  
beasts, and all the land reptiles!"

So God created man in his own im- 27  
age; in the image of God he created  
him; he created both male and female.  
Then God blessed them, and God said 28  
to them,

"Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!"

29 Further, God said,

"See, I give you all the seed-bearing plants that are found all over the earth, and all the trees which have seed-bearing fruit; it shall be yours to eat. To all the wild beasts of the earth, to all the birds of the air, and to all the land reptiles, in which there is a living spirit, I give all the green plants for food."

31 And so it was. God saw that all that he had made was very good. Evening came, and morning, the sixth day.

2 Thus the heavens and the earth were finished, and all their host. On the seventh day God brought his work to an end on which he had been engaged, desisting on the seventh day from all his work in which he had been engaged. So God blessed the seventh day, and consecrated it, because on it he had desisted from all his work, in doing which God had brought about creation.

#### THE CREATION AND FALL OF MAN, 2:4—3:24

4 The following are the origins of the heavens and the earth in their creation.

At the time when the LORD God made the earth and the heavens, there were as yet no field shrubs on the earth, and no field plants had as yet sprung up; for the LORD God had sent no rain on the earth, and there was no man to till the soil—although a flood used to rise from the earth and water all the surface of the ground. Then the LORD God molded man out of the dust of the ground, and breathed into his nostrils the breath of life, so that man became a living being. Then the LORD God planted a garden in Eden, to the east, and put there the man whom he had molded. Out of the ground the LORD God made all sorts of trees grow that were pleasant to the sight and good for food, as well as the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

10 There was a river flowing out of Eden to water the garden, and leaving there it divided into four branches; the name of the first being Pishon (the one which encircles all the land of Havilah, where

there is gold—the gold of that land is 12 fine—and bdellium and onyx stone); the name of the second river, Gihon 13 (the one which encircles all the land of Cush); the name of the third river, the 14 Tigris (the one which flows east of Ashur); and the name of the fourth river, the Euphrates.

The LORD God took the man and 15 put him in the garden of Eden to till it and look after it; and the LORD God 16 laid this command upon the man:

"From every tree in the garden you are free to eat; but from the tree of the 17 knowledge of good and evil you must not eat; for the day that you eat of it you shall certainly die."

Then the LORD God said, 18  
"It is not good for the man to be alone; I must make a helper for him who is like him."

So the LORD God molded out of the 19 ground all the wild beasts and all the birds of the air, and brought them to the man to see what he would call them; whatever the man should call each living creature, that was to be its name. So the man gave names to all the 20 domestic animals, the birds of the air, and all the wild beasts; but for man himself no helper was found who was like him. Then the LORD God had a 21 trance fall upon the man; and when he had gone to sleep, he took one of his ribs, closing up its place with flesh. The 22 rib which he took from the man the LORD God built up into a woman, and brought her to the man, whereupon 23 the man said,

"This at last is bone of my bone,

And flesh of my flesh;

She shall be called woman,

For from man was she taken."

(That is why a man leaves his father 24 and mother, and clings to his wife, so that they form one flesh.)

Both of them were naked, the man 25 and his wife, but they felt no shame.

Now the serpent was the most clever 3 of all the wild beasts that the LORD God had made.

"And so God has said that you are not to eat from any tree of the garden?" he said to the woman.

"From the fruit of the trees of the 2 garden we may eat," the woman said to the serpent; "it is only concerning the 3 fruit of the tree which is in the middle of the garden that God has said, 'You

- may not eat any of it, nor touch it, lest you die.' "
- 4 But the serpent said to the woman,  
5 "You would not die at all; for God knows that the very day you eat of it, your eyes will be opened, and you will be like gods who know good from evil."
- 6 So when the woman realized that the tree was good for food and attractive to the eye, and further, that the tree was desirable for its gift of wisdom, she took some of its fruit, and ate it; she also gave some to her husband with her, and  
7 he ate. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig-leaves together, and made themselves  
8 girdles. But when they heard the sound of the LORD God taking a walk in the garden for the breezes of the day, the man and his wife hid themselves from the LORD God among the trees of the  
9 garden. The LORD God called to the man.  
"Where are you?" he said to him.  
10 "I heard the sound of thee in the garden," he replied, "and I was afraid, because I was naked; so I hid myself."  
11 "Who told you that you were naked?" he said. "Have you eaten from the tree from which I commanded you not to eat?"  
12 The man said,  
"The woman whom thou didst set at my side, it was she who gave me fruit from the tree; so I ate it."  
13 Then the LORD God said to the woman,  
"What ever have you done?"  
The woman said,  
"It was the serpent that misled me, and so I ate it."  
14 So the LORD God said to the serpent,  
"Because you have done this, The most cursed of all animals shall you be,  
And of all wild beasts.  
On your belly you shall crawl, and eat dust,  
As long as you live.  
15 I will put enmity between you and the woman,  
And between your posterity and hers; They shall attack you in the head, And you shall attack them in the heel."  
16 To the woman he said,

"I will make your pain at child-birth very great;  
In pain shall you bear children; And yet you shall be devoted to your husband,  
While he shall rule over you."  
And to the man he said, 17  
"Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat, Cursed shall be the ground through you,  
In suffering shall you gain your living from it as long as you live; Thorns and thistles shall it produce for 18 you,  
So that you will have to eat wild plants. By the sweat of your brow shall you 19 earn your living,  
Until you return to the ground, Since it was from it that you were taken;  
For dust you are,  
And to dust you must return."

The man called his wife's name Eve 20 [mother], because she was the mother of all living beings.

The LORD God made skin tunics for 21 the man and his wife, and clothed them.

Then the LORD God said, 22  
"See, the man has become like one of us, in knowing good from evil; and now, suppose he were to reach out his hand and take the fruit of the tree of life also, and eating it, live forever!"

So the LORD God expelled him from 23 the garden of Eden, to till the ground from which he had been taken; he 24 drove the man out, and stationed the cherubim east of the garden of Eden, with the flaming, whirling sword to guard the way to the tree of life.

#### THE EARLY DESCENDANTS OF ADAM, 4:1—5:32

The man had intercourse with his 4 wife Eve; so she conceived and bore Cain. Then she said,

"I have won back my husband; the LORD is with me!"

Later she bore his brother, Abel. 2 Abel was a shepherd, while Cain was a tiller of the soil.

In the course of time Cain brought 3 some produce of the soil as an offering to the LORD, while Abel on his part 4 brought some firstlings from his flock,

that is, some fat pieces from them. The LORD took notice of Abel and his offering; but of Cain and his offering he took no notice. So Cain became very angry and downcast. Then the LORD said to Cain,

7 "Why are you angry, and why are you downcast? If you have been doing right, should you not be happy? But if you have not, sin will be lurking at the door. And yet he is devoted to you, while you rule over him."

8 Then Cain said to his brother Abel, "Let us go off into the country."

When they were out in the country, Cain attacked his brother Abel, and murdered him.

9 Then the LORD said to Cain, "Where is your brother Abel?" "I do not know," he said. "Am I my brother's keeper?"

10 Whereupon he said, "What have you done? Hark, your brother's blood is crying to me from the 11 ground! And now, cursed shall you be in banishment from the soil which has opened its mouth to receive your brother's blood from your hand. 12 Though you were to till the soil, never again would it yield you its full produce; a vagrant and vagabond shall you be on the earth."

13 Cain said to the LORD, 14 "My punishment is too great to bear. Seeing that thou hast today driven me off the soil, I must remain hidden from thee; I must be a vagrant and a vagabond in the earth, and then anyone who comes across me will kill me."

15 So the LORD said to him, "In that case, sevenfold vengeance shall be taken on anyone who kills Cain."

Then the LORD prescribed a mark for Cain, to prevent anyone who chanced upon him from hurting him.

16 So Cain left the presence of the LORD, and settled in the land of Nod, east of Eden.

17 Cain had intercourse with his wife; so she conceived and bore Enoch. Then he became the builder of a city, and named the city after his son, Enoch.

18 To Enoch was born Irad; and Irad was the father of Mehujael. Mehujael was the father of Methushael, and Methu-

19 shael of Lamech. Lamech married two wives, the name of one being Adah, and 20 the name of the other Zillah. Adah bore Jabal, who was the ancestor of

those who live in tents as shepherds; his brother's name was Jubal, who was 21 the ancestor of all who play the lyre and pipe. Zillah in turn bore Tubal-cain, 22 the forger of bronze and iron utensils; and the sister of Tubal-cain was Namah.

Lamech said to his wives, 23 "Adah and Zillah, hear my voice, You wives of Lamech, give ear to my words:

I kill a man for wounding me, And a boy for striking me.

If Cain is to be avenged sevenfold, 24 Then Lamech seventy and sevenfold!"

Adam again had intercourse with his 25 wife, who bore a son, and called his name Seth, saying,

"God has given me another child in place of Abel; since Cain slew him."

Seth in turn had a son born to him, 26 and called his name Enosh. It was then that men began to call upon the name of the LORD.

The following is the list of Adam's 5 descendants.

When God created man, it was in the likeness of God that he made him; both 2 male and female he created; he blessed them, and at the time of their creation he called them man.

After living one hundred and thirty 3 years Adam had a child born to him in his own likeness, resembling himself, and he called his name Seth. Adam 4 lived eight hundred years after the birth of Seth, and was the father of other sons and daughters. Thus Adam 5 lived altogether nine hundred and thirty years; and then he died.

After living one hundred and five 6 years Seth became the father of Enosh; Seth lived eight hundred and seven 7 years after the birth of Enosh, and was the father of other sons and daughters. Thus Seth lived altogether nine hun- 8 dred and twelve years; and then he died.

After living ninety years Enosh be- 9 came the father of Kenan; Enosh lived 10 eight hundred and fifteen years after the birth of Kenan, and was the father of other sons and daughters. Thus 11 Enosh lived altogether nine hundred and five years; and then he died.

After living seventy years Kenan be- 12 came the father of Mahalalel; Kenan 13 lived eight hundred and forty years

after the birth of Mahalalel, and was the father of other sons and daughters.

14 Thus Kenan lived altogether nine hundred and ten years; and then he died.

15 After living sixty-five years, Mahalalel became the father of Jared; Mahalalel lived eight hundred and thirty years after the birth of Jared, and was the father of other sons and daughters.

17 Thus Mahalalel lived altogether eight hundred and ninety-five years; and then he died.

18 After living one hundred and sixty-two years Jared became the father of Enoch; Jared lived eight hundred years after the birth of Enoch, and was the father of other sons and daughters.

20 Thus Jared lived altogether nine hundred and sixty-two years; and then he died.

21 After living sixty-five years Enoch became the father of Methuselah; Enoch walked with God for three hundred years after the birth of Methuselah, and was the father of other sons and daughters. Thus Enoch lived altogether three hundred and sixty-five years. Enoch walked with God, and then he disappeared; for God took him away.

25 After living one hundred and eighty-seven years Methuselah became the father of Lamech; Methuselah lived seven hundred and eighty-two years after the birth of Lamech, and was the father of other sons and daughters.

27 Thus Methuselah lived altogether nine hundred and sixty-nine years; and then he died.

28 After living one hundred and eighty-two years Lamech had a son born to him, and called his name Noah, saying, "This is the one, after our work and the labor of our hands, to bring us consolation from the very soil which the LORD cursed."

30 Lamech lived five hundred and ninety-five years after the birth of Noah, and was the father of other sons and daughters. Thus Lamech lived altogether seven hundred and seventy-seven years; and then he died.

32 After Noah had become five hundred years old, he became the father of Shem, Ham, and Japheth.

#### THE ORIGIN OF THE GIANTS,

6:1-4

6 Presently when men began to grow numerous over the earth, and had

daughters born to them, the sons of the gods noticed that the daughters of men were attractive; so they married those whom they liked best. Then the LORD said,

"My spirit must not remain in man forever, inasmuch as he is flesh. Accordingly, his lifetime shall be one hundred and twenty years."

In those days, as well as afterward, there were giants on the earth, who were born to the sons of the gods whenever they had intercourse with the daughters of men; these were the heroes who were men of note in days of old.

#### THE STORY OF THE FLOOD,

6:5-9:17

When the LORD saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil, the LORD regretted that he had ever made man on the earth, and he was grieved to the heart. So the LORD said,

"I will blot the men that I have created off the face of the ground, both men and animals, reptiles, and birds of the air; for I regret that I ever made them."

Noah, however, had found favor with the LORD.

The following are the descendants of Noah. Noah alone among his contemporaries was a pious and exceedingly good man; Noah walked with God. Noah had three sons born to him, Shem, Ham, and Japheth. Now in God's sight, the earth was corrupt; the earth was full of wrong-doing; God saw that the earth was corrupt; for every mortal on the earth had corrupted his life. So God said to Noah,

"I have resolved on the extermination of all mortals; for the earth is full of wrong-doing through them; I am going to exterminate them from the earth. Make yourself an ark of olean-der wood; make the ark with cabins, and smear it with bitumen inside and out. This is how you are to make it: the length of the ark is to be three hundred cubits, its breadth fifty cubits, and its height thirty cubits; you are to make a roof for the ark, finishing it off on top to the width of a cubit; and the doorway of the ark you are to put in its side; you are to make it with lower, sec-

17 ond, and third decks. I on my part am about to bring a flood upon the earth, to destroy every mortal from under the heavens, who has the breath of life in him; everything that is on the earth shall perish. But with you I will make a covenant; you shall enter the ark, accompanied by your sons, your wife, and your sons' wives. Also, of all living creatures, of all animals, you must have two of every kind enter the ark, to keep them alive with you; they are to be a male and a female. Of the various kinds of birds, the various kinds of animals, and all the various kinds of reptiles, two of every kind are to join you, that you may keep them alive. Take also some of every kind of edible food, and store it by you, to be food for yourself and them."

22 Noah did so; he did just as God had commanded him.

7 The LORD said to Noah,

"Enter the ark, with all your household; for you alone of the present age have I found righteous. Of all clean animals, you are to take seven pairs, a male with its mate; but of the animals that are not clean a pair, a male with its mate; likewise, of the birds of the air seven pairs, a male and a female—to keep their kind alive all over the earth. For in seven days' time I am going to make it rain for forty days and nights on the earth, to blot off the face of the earth every living thing that I have made."

5 Noah did just as God had commanded him.

6 Noah was six hundred years old when the flood came on the earth.

7 Noah, with his sons, his wife, and his sons' wives, went into the ark to escape the waters of the flood. Of the clean animals and of those that were not clean, of the birds, and of all the reptiles, a pair of each, a male and a female, joined Noah in the ark, as God had commanded Noah. Then, at the end of the seven days the waters of the flood came on the earth.

11 In the six hundredth year of Noah's life, on the seventeenth day of the second month, on that very day the fountains of the great abyss were all broken open, and the windows of the heavens were opened. (The rain fell on the earth for forty days and nights.) That same day Noah, with Shem, Ham, and

Japheth, Noah's sons, and Noah's wife, and the three wives of his sons accompanying them, went into the ark, together with all the various kinds of wild beasts, all the various kinds of domestic animals, all the various kinds of land reptiles, and all the various kinds of birds, everything with feathers and wings; of all creatures in which there was the breath of life, a pair of each joined Noah in the ark. Those that entered were a male and a female of every kind of animal, as God had commanded him. Then the LORD shut him in.

The flood continued for forty days upon the earth. The waters mounted, and lifted the ark so that it rose above the earth. The waters rose and increased greatly on the earth, so that the ark floated on the surface of the waters. The waters rose higher and higher on the earth, until the highest mountains everywhere under the heavens were all covered. Fifteen cubits above them the waters rose, so that the mountains were covered. Every creature that moved on the earth perished, including birds, domestic animals, wild beasts, all the land reptiles, and all mankind. Of all that was on the land, everything in whose nostrils was the breath of life died; every living thing was blotted off the face of the earth, both men and animals and reptiles and birds; they were blotted off the earth, so that Noah alone was left, and those that were with him in the ark. The waters rose on the earth for one hundred and fifty days.

Then God remembered Noah, and all the wild and domestic animals that were with him in the ark; so God made a wind blow over the earth, and the waters subsided. Likewise, the fountains of the abyss and the windows of the heavens were closed. The rain from the heavens ceased, and the waters abated steadily from the earth. At the end of one hundred and fifty days the waters subsided, so that on the seventeenth day of the seventh month the ark grounded on the mountains of Ararat. The waters subsided steadily until the tenth month; and on the first day of the tenth month the tops of the mountains became visible.

At the end of forty days Noah opened the window that he had made in the ark, and released a raven, which went flying back and forth until the



8 waters had dried off the earth. Then he released a dove, to see whether the waters had subsided from the surface of the land; but the dove could find no resting-place for the sole of her foot, so she came back to him into the ark; for there was water all over the earth. He put out his hand, and catching her, 10 drew her into the ark with him. After waiting another seven days, he again released the dove from the ark; in the evening the dove came back to him, and there, in her beak, was a freshly picked olive leaf! So Noah knew that the waters had subsided off the earth. 12 After waiting another seven days, he released the dove, but she never came back to him. By the first day of the first month of the six hundred and first year of Noah's life the waters had dried off the earth. So Noah removed the covering of the ark and found that the surface of the ground was quite dry. 14 By the twenty-seventh day of the second month the earth was dry.

15 Then God said to Noah, 16 "Come out of the ark, your wife, your sons, and your sons' wives accompanying you; bring out with you every animal of every sort that is with you, birds, quadrupeds, and all land reptiles, that they may breed freely on the earth, and be fruitful and multiply on the earth."

18 So Noah came out, his sons, his wife, and his sons' wives accompanying him. 19 Every animal, every reptile, and every bird, everything that moves on the earth came out of the ark by their species.

20 Then Noah built an altar to the LORD, and taking some clean animals and birds of every kind, he offered them as burnt-offerings on the altar. 21 When the LORD smelled the soothing odor, the LORD said to himself, "I will never again curse the soil because of man, though the bent of man's mind may be evil from his very youth; nor will I ever again destroy all life, as 22 I have just done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall never cease."

9 God blessed Noah and his sons, and said to them, 2 "Be fruitful, multiply, and fill the

earth. The fear and dread of you shall be on every wild beast of the earth and on every bird of the air; as in the case of all the reptiles on the ground and all the fish of the sea, they have been delivered into your power. Everything that moves, that is alive, is to be food for you; as I once gave you the green plants, I now give you everything. Only, you must never eat flesh with the life (that is, the blood) in it. For your own life-blood, however, I will require an account; I will hold every animal accountable for it, and I will hold men accountable for one another's lives; whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image. As for you then, be fruitful, and multiply; be prolific in the earth and multiply in it."

God then said to Noah and to his sons with him,

"As for me, I do hereby establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and all the wild beasts with you, as many of them as came out of the ark; I establish my covenant with you, that never again shall all flesh be destroyed by the waters of a flood, and never again shall there be a flood to ravage the earth."

Further, God said,

"This shall be the symbol of the covenant which I am making between myself and you and every living creature that is with you, to endless generations: I put my rainbow in the clouds, and it shall be a symbol of the covenant between myself and the world. Whenever I bring clouds over the earth, the rainbow will appear in the clouds, and then I will remember my covenant, which obtains between myself and you and every living creature of every sort, and the waters shall never again become a flood to destroy all flesh. When the rainbow appears in the clouds, I will see it, and remember the everlasting covenant between God and every living creature of every sort that is on the earth."

God said to Noah,

"This shall be the symbol of the covenant which I am making between myself and all flesh that is on the earth."

## THE CURSE OF CANAAN,

9:18-29

- 18 The sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham was the father of Canaan.
- 19 These three were the sons of Noah, and from them sprang the whole world.
- 20 Now Noah was the first farmer to plant
- 21 a vineyard. Having drunk some of the wine, he became intoxicated, and lay
- 22 uncovered in his tent. When Ham, the father of Canaan, saw his father lying naked, he told his two brothers outside;
- 23 whereupon Shem and Japheth took a robe, which they put on their shoulders, and walking backward, they covered up their father's nakedness, their faces being turned away so that they could not
- 24 see their father's nakedness. When Noah awoke from his wine, and learned what his youngest son had done to him,
- 25 he said,  
"Cursed be Canaan!  
The meanest of slaves shall he be to his brothers."
- 26 Also he said,  
"Blessed of the LORD my God may Shem be;  
And let Canaan be his slave!
- 27 May God expand Japheth, and dwell in the tents of Shem;  
But let Canaan be his slave!"
- 28 Noah lived three hundred and fifty
- 29 years after the flood; thus Noah lived altogether nine hundred and fifty years, and then he died.

## THE TABLE OF NATIONS,

10:1-32

- 10 The following are the descendants of Noah's sons, Shem, Ham, and Japheth, who were born to them after the flood.
- 2 The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal,
- 3 Meshech, and Tiras. The descendants of Gomer were Ashkenaz, Riphath, and
- 4 Togarmah. The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim. It was from these that the coast-lands of the nations were populated, country by country, each with its respective language, according to the various clans, nation by nation.
- 6 The descendants of Ham were Cush, Egypt, Put, and Canaan. The descendants of Cush were Seba, Havilah, Sab-

tah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan. Cush was the father of Nimrod, who was the first person on the earth to be a despot. He was a mighty hunter in the sight of the LORD; hence the saying, "As mighty a hunter in the sight of the LORD as Nimrod." The nucleus of his kingdom was Babylon, Erech, and Accad, all of them in the land of Shinar; from that region he pushed out into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen, the large city lying between Nineveh and Calah. Egypt was the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim, from whom the Philistines sprang. Canaan was the father of Sidon, his first-born, and then of Heth—also the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Later the Canaanite clans scattered, until the territory of the Canaanites extended from Sidon in the direction of Gerar, as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These were the descendants of Ham, by clans and languages, country by country, nation by nation.

Children were also born to Shem, the ancestor of all the Hebrews, and the older brother of Japheth. The sons of Shem were Elam, Assyria, Arpachshad, Lud, and Aram. The sons of Aram were Uz, Hul, Gether, and Mash. Arpachshad was the father of Shelah, and Shelah of Eber. To Eber were born two sons, the name of the one being Peleg [division] (for in his time the world was divided), and the name of his brother Joktan. Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab—all these were sons of Joktan, and the region inhabited by them extended from Mesha in the direction of Sephar, to the mountains of the East. These were the descendants of Shem, by clans and languages, country by country, nation by nation.

These were the clans descended from Noah, arranged according to their descendants by nationalities; and from these the nations of the earth were populated after the flood.

## THE TOWER OF BABEL, 11:1-9

11 Now the whole earth used only one  
2 language, with few words. On the occasion  
of a migration from the east, men  
discovered a plain in the land of Shinar,  
3 and settled there. Then they said to  
one another,

"Come, let us make bricks, burning  
them well."

4 So they used bricks for stone, and  
bitumen for mortar. Then they said,

"Come, let us build ourselves a city  
with a tower whose top shall reach the  
heavens (thus making a name for our-  
selves), so that we may not be scattered  
all over the earth."

5 Then the LORD came down to look  
at the city and tower which human be-  
6 ings had built. The LORD said,

"They are just one people, and they  
all have the same language. If this is  
what they can do as a beginning, then  
nothing that they resolve to do will be  
7 impossible for them. Come, let us go  
down, and there make such a babble of  
their language that they will not under-  
stand one another's speech."

8 Thus the LORD dispersed them from  
there all over the earth, so that they  
9 had to stop building the city. That was  
why its name was called Babel, because  
it was there that the LORD made a bab-  
ble of the language of the whole earth,  
and it was from there that the LORD  
dispersed them all over the earth.

THE DESCENDANTS OF  
SHEM, 11:10-26

10 The following are the descendants of  
Shem.

When Shem was one hundred years  
old, he became the father of Arpach-  
11 shad, two years after the flood. Shem  
lived five hundred years after the birth  
of Arpachshad, and was the father of  
other sons and daughters.

12 After living thirty-five years Arpach-  
13 shad became the father of Shelah. Ar-  
pachshad lived four hundred and three  
years after the birth of Shelah, and was  
the father of other sons and daughters.

14 After living thirty years Shelah be-  
15 came the father of Eber. Shelah lived  
four hundred and three years after the  
birth of Eber, and was the father of  
other sons and daughters.

16 After living thirty-four years Eber

became the father of Peleg. Eber lived 17  
four hundred and thirty years after the  
birth of Peleg, and was the father of  
other sons and daughters.

After living thirty years Peleg be- 18  
came the father of Reu. Peleg lived two 19  
hundred and nine years after the birth  
of Reu, and was the father of other sons  
and daughters.

After living thirty-two years Reu be- 20  
came the father of Serug. Reu lived 21  
two hundred and seven years after the  
birth of Serug, and was the father of  
other sons and daughters.

After living thirty years Serug be- 22  
came the father of Nahor. Serug lived 23  
two hundred years after the birth of  
Nahor, and was the father of other sons  
and daughters.

After living twenty-nine years Nahor 24  
became the father of Terah. Nahor 25  
lived one hundred and nineteen years  
after the birth of Terah, and was the  
father of other sons and daughters.

After living seventy years Terah be- 26  
came the father of Abram, Nahor, and  
Haran.

THE DESCENDANTS OF  
TERAH, 11:27-32

The following are the descendants of 27  
Terah.

Terah was the father of Abram, Na-  
hor, and Haran, and Haran of Lot.  
Haran died during the lifetime of his 28  
father Terah in the land of his birth,  
the Chaldean city of Ur. Abram and 29  
Nahor both married, the name of  
Abram's wife being Sarai, and that of  
Nahor's Milcah, the daughter of Har-  
an, the father of Milcah and Jiscah.  
Sarai was barren; she had no children. 30

Terah took his son Abram, his grand- 31  
son Lot, the son of Haran, and his  
daughter-in-law Sarai, the wife of his  
son Abram, and emigrated with them  
from the Chaldean city of Ur, to go to  
the land of Canaan. But when they  
reached Haran, they settled there. The 32  
life time of Terah was two hundred and  
five years; then Terah died in Haran.

THE STORY OF ABRAHAM,  
12:1-25:18

The LORD said to Abram, 19  
"Leave your land, your relatives, and  
your father's home, for the land that I

- 2 will show you; and I will make a great nation of you; I will bless you, and make your name so great that it will be used for blessings. I will bless those who bless you, and anyone who curses you I will curse; through you shall all the families of the earth invoke blessings on one another."
- 4 So Abram departed, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he left Haran. Abram took his wife Sarai and his nephew Lot, with all the property that they had accumulated, and the persons that they had acquired in Haran, and they started out for the land of Canaan; and to the land of Canaan they came.
- 6 Abram traveled through the land as far as the sanctuary of Shechem at the terebinth of Moreh, the Canaanites being then in the land. Then the LORD appeared to Abram, and said, "To your descendants I am going to give this land."
- 8 So he built an altar there to the LORD, who had appeared to him. From there he moved on to the hills east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD, and called upon the name of the LORD. Then Abram set out, continuing on his way to the Negeb.
- 10 Now there came a famine in the land; and because the famine was so severe in the land, Abram went down to Egypt to reside there. When he was on the point of entering Egypt, he said to his wife Sarai,
- 12 "See now, I know that you are such a beautiful woman that when the Egyptians see you, they will say, 'This is his wife,' and then they will kill me in order to keep you. Please say that you are my sister, so that I may be well treated for your sake, and my life spared through you."
- 14 When Abram arrived in Egypt, the Egyptians saw that the woman was very beautiful. Pharaoh's courtiers also saw her, and praised her so highly to Pharaoh that the woman was taken into Pharaoh's household. Abram, too, was well treated for her sake, and was the recipient of sheep, cattle, he-asses, male and female slaves, she-asses, and camels.
- 17 The LORD, however, struck Pharaoh

and his household with severe diseases because of Abram's wife, Sarai. So Pharaoh summoned Abram, and said,

"What a way for you to treat me! Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' and let me marry her? Well, there is your wife; take her and be-gone!"

Then Pharaoh ordered an escort for him, to see him off, with his wife and all that belonged to him.

So Abram went up from Egypt to the Negeb, accompanied by his wife and all that belonged to him, and Lot. Abram was now very rich in cattle, silver, and gold. From the Negeb he journeyed by stages as far as Bethel, to the place where his tent had previously been, between Bethel and Ai, to the site of the altar which he had previously erected there, and where he had called upon the name of the LORD.

Lot, who accompanied Abram, also had flocks and herds, as well as tents. The land could not support them both; for their possessions were so great that they could not live together. Trouble arose accordingly between the herdsmen of Abram's stock and those of Lot's. (The Canaanites and Perizzites were living in the land at that time.)

"There simply must be no quarrel between you and me," Abram said to Lot, "nor between your herdsmen and mine; for we are kinsmen. The whole land is open to you, is it not? Please part from me then. If you go to the left, I will go to the right; or if you go to the right, I will go to the left."

Then Lot looked out, and saw that the whole basin of the Jordan was well watered everywhere (this was before the LORD destroyed Sodom and Gomorrah) like the LORD'S own garden, like the land of Egypt in the vicinity of Zoar. So Lot chose the whole Jordan basin. Lot set off eastward, and thus they parted from each other. Abram settled in the land of Canaan, while Lot settled in the cities of the basin, extending his tents as far as Sodom. (Now the men of Sodom were wicked, being great sinners against the LORD.)

After Lot had parted from him, the LORD said to Abram,

"Raise your eyes now, and look out from the place where you are, north, south, east, and west; for all the land

that you see, I am going to give to you  
 16 and your descendants for all time. I  
 am going to make your descendants like  
 the dust of the earth, so that it will be  
 as possible to count the dust of the  
 17 earth as to count your descendants. Go  
 and travel the length and breadth of  
 the land; for I am giving it to you."

18 So Abram moved his tent, and went  
 to live beside the terebinth of Mamre  
 at Hebron, where he built an altar to  
 the LORD.

14 It was in the time of Amraphel, king  
 of Shinar, Arioch, king of Ellasar, Chedorlaomer,  
 2 king of Goim, that war was made by  
 them with Bera, king of Sodom, Birsha,  
 king of Gomorrah, Shinab, king of Ad-  
 mah, Shemeber, king of Zeboiim, and  
 3 the king of Bela (that is, Zoar), all of  
 whom had gathered in alliance at the  
 valley of Siddim (that is, the Salt Sea).  
 4 For twelve years they had been subject  
 to Chedorlaomer, but in the thirteenth  
 5 year they revolted. So in the four-  
 teenth year there came Chedorlaomer  
 and his confederate kings. They  
 crushed the Rephaim at Ashteroth  
 and Karnaim, then the Zuzim at Ham,  
 the Emim at Shaveh and Kirjathaim,  
 6 and the Horites in the highlands of  
 Seir, penetrating as far as Elparan,  
 7 which is close to the desert. Retracing  
 their steps, they reached En-mishpat  
 (that is, Kadesh), and ravaged all the  
 country of the Amalekites, and likewise  
 that of the Amorites who were living at  
 8 Hazazon-tamar. Thereupon the king  
 of Sodom marched forth, along with  
 the king of Gomorrah, the king of Ad-  
 mah, the king of Zeboiim, and the king  
 of Bela (that is, Zoar). They drew up  
 in battle array against them in the val-  
 9 ley of Siddim, against Chedorlaomer,  
 king of Elam, Tidal, king of Goim,  
 Amraphel, king of Shinar, and Arioch,  
 king of Ellasar—four kings against  
 10 the five. The valley of Siddim was  
 so full of bitumen wells that on the  
 flight of the kings of Sodom and Go-  
 11 norrah some fell into them, but the sur-  
 vivors fled to the hills. The victors cap-  
 tured all the goods and provisions of  
 Sodom and Gomorrah, and then made  
 12 off. They also carried off Lot, the neph-  
 ew of Abram, and his goods, since he  
 was living in Sodom.

13 A fugitive came and told Abram, the  
 Hebrew, who was living beside the tere-

binth of Mamre, the Amorite, a kins-  
 man of Eshcol and Aner, who were al-  
 lies of Abram. When Abram heard that 14  
 his kinsman had been taken prisoner,  
 he called out his retainers, his house-  
 hold slaves, to the number of three hun-  
 dred and eighteen, and went in pursuit  
 as far as Dan. With his slaves he fell 15  
 upon them at night, and defeated them.  
 After pursuing them as far as Hobah,  
 which is north of Damascus, he recov- 16  
 ered all the goods; he also recovered his  
 kinsman Lot and his goods, together  
 with the women and the rest of the  
 people.

On his return from the defeat of 17  
 Chedorlaomer and his confederate  
 kings, the king of Sodom came out to  
 the valley of Shaveh (that is, the king's  
 valley) to meet him, while Melchizedek, 18  
 king of Salem, brought out bread and  
 wine, and, as priest of God Most High,  
 blessed him, saying, 19

"Blessed be Abram by God Most High,  
 The creator of the heavens and the  
 earth!

And blessed be God Most High, 20  
 Who delivered your foes into your  
 power!"

Thereupon he gave him a portion of  
 everything.

The king of Sodom said to Abram, 21  
 "Give me the people, but keep the  
 goods yourself."

But Abram said to the king of So- 22  
 dom,

"I have sworn by uplifted hand to  
 the LORD, God Most High, the creator  
 of the heavens and the earth, that I 23  
 would not take anything that belongs  
 to you, not even so much as a thread or  
 a sandal-lace, lest you should say, 'It 24  
 was I who made Abram rich.' Apart  
 from what my servants have eaten, let  
 the men who accompanied me, Aner,  
 Eshcol, and Mamre, take their share."

After these events the word of the 15  
 LORD came to Abram in a vision,

"Do not be afraid, Abram; I am your  
 shield; your reward shall be very  
 great."

But Abram said, 2

"O Lord GOD, what canst thou give  
 me, seeing that I am childless, and that  
 my heir is a Damascene, Eliezer?"

"Since you have given me no poster- 3  
 ity, my household slave will be my  
 heir," said Abram.

- 4 But there came to him this message from the LORD,  
 "No such person is to be your heir, but one born of your own body is to be your heir."
- 5 Then he took him outside, and said, "Now look at the sky, and count the stars if you can." "So shall be your descendants," he said to him.
- 6 And he trusted the LORD, who counted it to his credit, and said to him,  
 "I am the LORD, who brought you out of the Chaldean city of Ur to give you possession of this land."
- 8 But he said,  
 "O Lord GOD, how am I to know that I shall possess it?"
- 9 So he said to him,  
 "Procure a three-year-old heifer, a three-year-old she-goat, a three-year-old he-goat, a dove, and a young pigeon."
- 10 Procuring all these, he cut them in two—but not the birds—and placed the  
 11 pieces opposite each other. The birds of prey swooped down on the carcasses,  
 12 but Abram drove them off. Then, as the sun was going down, a trance fell on Abram; indeed a great and awful  
 13 gloom fell upon him. Then the LORD said to Abram,  
 "Know of a surety that your descendants shall be immigrants in a land not their own, where they shall be slaves, and be oppressed for four hundred years; but I will in turn bring judgment upon the nation that made slaves of them, after which they shall escape with great wealth. (As for yourself, you shall join your fathers in peace, and be buried at a ripe old age.)  
 16 It will only be in the fourth generation, however, that they will return here; for the guilt of the Amorites is not yet complete."
- 17 When the sun had set and it was quite dark, there appeared a smoking fire-pot and a blazing torch that passed  
 18 between the pieces. That day the LORD made a covenant with Abram, saying,  
 "To your descendants I give this land, from the River of Egypt as far as the Great River, the river Euphrates—  
 19 that of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim,  
 20 Amorites, Canaanites, Girgashites, and Jebusites."

Abram's wife Sarai had borne him no 16 children, but she had an Egyptian maid whose name was Hagar. So Sarai said 2 to Abram,

"Seeing now that the LORD has prevented me from having children, suppose you marry my maid; I might perhaps build up a family through her."

Abram agreed to the suggestion of 3 Sarai; so Abram's wife Sarai took Hagar, her Egyptian maid (it was after Abram had been living in the land of Canaan for ten years), and gave her in marriage to her husband Abram. He 4 had intercourse with Hagar, and she conceived. When she found that she had conceived, she looked with disdain upon her mistress. So Sarai said to 5 Abram,

"May the wrong done me fall on you! It was I who put my maid in your arms, but when she found that she had conceived, she looked with disdain upon me. May the LORD judge between you and me!"

"Your maid is in your power," 6 Abram said to Sarai; "do what you like with her."

Then Sarai treated her so cruelly that she ran away from her. But the 7 angel of the LORD came upon her beside a spring in the desert (the spring on the road to Shur), and said,

"Hagar, maid of Sarai, where have you come from, and where are you going?"

"I am running away from my mistress Sarai," she said.

The angel of the LORD said to her, 9 "Return to your mistress, and submit to her authority."

Further, the angel of the LORD said 10 to her,

"I will make your descendants so numerous that they will be too many to count."

The angel of the LORD also said to 11 her,

"You are with child, and are going to bear a son; you are to call his name Ishmael [God heard], because the LORD has heard of your ill-treatment. He shall be a wild-ass of a man, with his 12 hand against everyone, and everyone's hand against him; he shall live on the outskirts of all his kindred."

So she named the LORD who spoke 13 to her El-roi [a God who can be seen].

"For," said she, "I have actually

seen God, and am still alive after seeing him."

14 That was how the spring came to be called Beer-lahai-roi [the spring where one saw (God) and still lived]; it is between Kadesh and Bered.

15 So Hagar bore a son to Abram, and Abram gave the name of Ishmael to his son, whom Hagar bore. Abram was eighty-six years old when Hagar bore Ishmael to him.

17 When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him,

"I am God Almighty; conduct yourself before me so as to be blameless, and then I will establish my covenant between you and me, and will make you grow more and more numerous."

3 Thereupon Abram fell on his face; and God said to him,

4 "This is my covenant with you: you shall be the ancestor of a company of nations. Accordingly, your name shall no longer be called Abram, but your name shall be Abraham; for I am making you the ancestor of a company of nations. I will make you more and more prolific, and will make nations of you, and kings shall spring from you. I am establishing my covenant between myself and you and your descendants after you throughout their generations as a perpetual covenant, to be God to you and your descendants.

8 I will give you and your descendants after you the land in which you are now only an immigrant, the whole of the land of Canaan, as a possession for all time, and I will be their God."

9 Further, God said to Abraham,

"You on your part must keep my covenant, and likewise your descendants after you throughout their generations. The covenant between myself and you and your descendants after you which you are to keep is this: everyone of your males must be circumcised; you are to be circumcised in your foreskin, and this shall be the symbol of the covenant between you and me.

12 At the age of eight days, every male among you, from generation to generation, must be circumcised, as well as the slaves born in the house or purchased from any foreigner who is not of your race—slaves, whether born in your house or purchased by you, are to be circumcised. Thus shall my covenant

stand imprinted on your flesh as a perpetual covenant. If there is an uncircumcised male, one who has not been circumcised in the foreskin, that person must be cut off from his people, in that he has broken my covenant."

God also said to Abraham,

15 "As for your wife Sarai, you are not to call her Sarai, but Sarah. I will bless her, and furthermore, I will give you a son by her; I will bless her, so that she shall become the mother of nations, with kings of peoples coming from her."

Then Abraham fell on his face and laughed, saying to himself,

"Can he who is one hundred years old become a father, or can Sarah at the age of ninety bear a child?"

So Abraham said to God,

"May Ishmael live in thy favor!"

But God said,

19 "No, it is a fact; your wife Sarah is to bear you a son, and you are to call his name Isaac [laughter]; I will establish my covenant with him as a perpetual covenant for his descendants after him. With reference to Ishmael, I have heard you, and will indeed bless him; I will make him prolific, and will make him grow more and more numerous; he shall be the ancestor of twelve princes; I will make a great nation of him. I will likewise establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."

Having finished speaking with him, God left Abraham.

Then Abraham took his son Ishmael and all the slaves born in his house and all those purchased by him—every male in Abraham's household—and circumcised them in the foreskin that very same day, as God had commanded him. Abraham himself was ninety-nine years old when he was circumcised in the foreskin, while his son Ishmael was thirteen when he was circumcised. That very day was Abraham circumcised, as well as his son Ishmael; and all the men of his household, the slaves born in the house and those purchased from foreigners, were circumcised with him.

The LORD appeared to him at the terebinth of Mamre, as he was sitting at the doorway of his tent in the heat of the day. Raising his eyes, he saw three men standing near him. On seeing

them, he ran from the door of his tent to meet them, and bowing to the earth, 3 said,

"O sirs, if perchance I find favor with you, please do not pass by without 4 stopping with your servant. Let a little water be brought to wash your feet, and stretch yourselves out under the tree, 5 while I fetch a bit of food that you may refresh yourselves. Afterward you may proceed on your way, since you will then have paid your servant a visit."

"Do as you propose," they said. 6 So Abraham hurried into the tent to Sarah, and said,

"Quick, three seahs of the best flour! Knead it, and make it into cakes."

7 Abraham then ran to the herd, and picked out a bullock, tender and plump, which he gave to a servant, who quickly prepared it. Then, taking curds and milk and the bullock that he had prepared, he set them before them, and as he waited on them under the tree, they ate.

9 "Where is your wife Sarah?" they said to him.

"Inside the tent there," said he.

10 Then he said,

"I will come back to you at the time for life to appear, when your wife Sarah shall have a son."

11 Now Sarah was behind the door of the tent listening. Since both Abraham and Sarah were old, being well advanced in life, and woman's periods had 12 ceased with Sarah, Sarah laughed to herself, saying,

"Now that I am worn out and my husband old, can there be marriage pleasure for me?"

13 The LORD said to Abraham,

"Why is it that Sarah laughs, saying, 'Can I really bear a child when I am so old?' Is anything too wonderful for the LORD? I will come back to you at the appointed time, at the time for life to appear, and Sarah shall have a son."

15 Because she was afraid, Sarah denied it, saying,

"I did not laugh."

"No, but you did laugh," he said.

16 Setting out from there, the men directed their steps toward Sodom, while Abraham went with them to see them 17 off. Then the LORD thought,

"Shall I hide what I am about to do 18 from Abraham, seeing that Abraham is bound to become a great and powerful

nation, and through him all the nations of the earth will invoke blessings on one another? No, I will make it known to 15 him, in order that he may give instructions to his sons and his family after him to keep to the way of the LORD by doing what is good and right, so that the LORD may fulfil for Abraham what he promised him."

So the LORD said, 20 "Because the outcry against Sodom and Gomorrah is great, and their sin very grave, I must go down and see 21 whether or not their conduct entirely answers to the outcry against them that has reached me; I would know."

So the men departed from there, and 22 went off to Sodom, while the LORD remained standing before Abraham. Abraham then went up to him, and 23 said,

"Wilt thou really sweep away good along with bad? Suppose there are fifty 24 good men in the city, wilt thou really sweep it away, and not spare the place for the sake of the fifty good men that are in it? Far be it from thee to do such 25 a thing as this, to make the good perish with the bad, so that good and bad fare alike! Far be it from thee! Shall not the judge of the whole earth himself act justly?"

So the LORD said, 26 "If I find in Sodom fifty good men, within the city, I will spare the whole place for their sake."

Abraham rejoined, 27 "Here I am venturing to speak to the LORD, and I mere dust and ashes! Suppose there are five short of the fifty good men; wouldst thou destroy the whole city by reason of the five?"

"I will not destroy it, if I find forty-five there," he replied.

Once more he said to him, 29 "Suppose only forty are to be found there?"

"I will not do it for the sake of the forty," he replied.

Then he said, 30 "Pray, let not my Lord be angry if I should say: suppose only thirty are to be found there?"

"I will not do it, if I find thirty there," he said.

"Here I am venturing to speak to the 31 LORD; suppose only twenty are to be found there?" he said.



"I will not destroy it for the sake of the twenty," he said.

12 Then he said,

"Pray, let not my Lord be angry if I should speak just once more; suppose only ten are to be found there?"

"I will not destroy it for the sake of the ten," he said.

13 As soon as he finished speaking to Abraham, the LORD went away, while Abraham returned home.

14 The two angels arrived at Sodom in the evening while Lot was sitting at the gate of Sodom. When Lot saw them, he rose to greet them, bowing his face to the ground, and saying,

"If you please, sirs, come over to your servant's house to pass the night and wash your feet; in the morning you may rise early, and go on your way."

But they said,

"No, we will pass the night in the open."

15 He pressed them so strongly, however, that they went over to his home and entered his house, where he prepared a feast for them, and baked unleavened cakes for them to eat. Before they lay down, the townsmen, the men of Sodom, from the youngest to the oldest, all the people to the last man, 16 surrounded the house, and shouted to Lot,

"Where are the men who came to your house tonight? Bring them out to us that we may have intercourse with them."

17 Then Lot went out to the doorway to them, and shutting the door after him, 18 said,

"Please, my friends, do not be so depraved. See, I have two daughters who have never had intercourse with a man; let me bring them out to you to do what you like with them; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

19 But they said,

"Get out of the way!"

"This fellow came in as an immigrant," they said, "and now he would make himself a judge! Here, we will treat you worse than them!"

20 Then they pressed hard against the man, Lot, and tried to reach the door to break it in; but the men reached out their hands, and pulling Lot into the house with them, shut the door; while

those who were at the entrance to the house, from the least to the greatest, they struck with blindness, so that they searched in vain for the entrance. Then 21 the men said to Lot,

"If there is anyone else belonging to you here, sons-in-law, sons, daughters, or anyone at all that belongs to you in the city, take them out of the place; for 22 we are about to destroy this place, because the outcry against it that has come to the LORD is so great that the LORD has sent us to destroy it."

23 So Lot went out, and said to his sons-in-law who had married his daughters,

"Leave this place at once; for the LORD is about to destroy the city."

But his sons-in-law thought that he was jesting.

24 When dawn appeared, the angels urged Lot on, saying,

"Bestir yourself; take away your wife and the two daughters that are at hand, lest you be swept away in the punishment of the city."

25 When he hesitated, the men, because of the LORD'S pity on him, seized his hand and those of his wife and two daughters, and bringing him out, they left him outside the city. After they 26 had brought them outside, they said,

"Fly for your life; do not look behind you, nor stop anywhere in the valley; fly to the hills, lest you be swept away."

Lot said to them,

27 "O no, sirs! Your servant has indeed found favor with you, and great is the kindness that you have done me in saving my life, but I cannot possibly fly to the hills, lest the disaster overtake me and I perish. Here is this town 28 near enough to fly to, and quite small; pray, let me fly there (is it not small?) to save my life."

The LORD said to him,

29 "See, I grant you this request as well, in that I will not overthrow the town of which you speak. Hurry and fly 30 there; for I can do nothing until you reach there."

31 Thus the name of the town came to be called Zoar [small].

32 Just as the sun rose over the earth and Lot entered Zoar, the LORD rained sulphur and fire from the sky on Sodom and Gomorrah, devastating those cities 33 and all the valley, with all the inhabitants of the cities and the vegetation on

26 the land. And Lot's wife had looked back, and had become a pillar of salt.

27 Next morning when Abraham went early to the place where he had stood before the LORD, he gazed toward Sodom and Gomorrah, and all the region of the valley, and saw smoke from the land rising like smoke from a kiln.

28 Thus it was that God remembered Abraham when he destroyed the cities of the valley, by sending Lot away from the catastrophe when he devastated the cities where Lot lived.

30 Accompanied by his two daughters, Lot left Zoar to go up and live in the hills; for he was afraid to live in Zoar; and he lived in a cave with his two daughters. The older one said to the younger,

"Since our father is old, and there is no one in the land to marry us, as is customary for all the earth, come, let us make our father drunk with wine, and then lie with him, and so preserve our race through our father."

33 So that night they made their father drunk with wine, and the older one went in and lay with her father, but he was unaware of her lying down or getting up. Next morning the older said to the younger,

"I lay with my father last night; let us make him drunk with wine again tonight, and then you go in and lie with him, so that we may preserve our race through our father."

35 So that night too they made their father drunk with wine, and the younger went and lay with him, but he was unaware of her lying down or getting up. Thus the two daughters of Lot were with child by their father. The older bore a son, and called his name Moab (he is the ancestor of the present-day Moabites). The younger also bore a son, and called his name Ben-ammi (he is the ancestor of the present-day Ammonites).

20 From there Abraham set out for the region of the Negeb, and settling between Kadesh and Shur, he established himself as an immigrant at Gerar. Since Abraham had said of his wife Sarah, "She is my sister," Abimelech, king of Gerar, had sent and taken Sarah; but God came to Abimelech in a dream by night, and said to him,

"You are going to die because of the

woman whom you have taken, since she is married."

Now Abimelech had not approached her, so he said,

"O Lord, wilt thou slay one who is clearly innocent? Did he not himself say to me, 'She is my sister,' while she herself said, 'He is my brother'? In purity of heart and innocence of hand have I done this."

Then God said to him in the dream,

"I do indeed know that it was in purity of heart that you did this; and furthermore, it was I who kept you from sinning against me. That is why I did not let you touch her. Now then, restore the man's wife, and so save your life; for he is a prophet, and will intercede for you. But if you do not restore her, be assured that you and all who belong to you shall die."

So next morning Abimelech rose early, and summoning all his slaves, he recounted all these words to them, so that the men were much terrified. Abimelech then summoned Abraham, and said to him,

"What have you done to us? What harm have I done to you that you should bring such a great sin on me and my kingdom? You have done to me things that should not be done."

"What ever possessed you to do this?" Abimelech said to Abraham.

Abraham said,

"I simply thought that, since there was no reverence for God in this place, I should be slain for the sake of my wife. Besides, she really was my sister when I married her, being the daughter of my father, but not of my mother. Accordingly, when God sent me wandering from my father's home, I said to her, 'This is the kindness that you must do me: at every place to which we come, say of me, "He is my brother."'"

Thereupon Abimelech took sheep, 14 oxen, and male and female slaves, and gave them to Abraham, and restored his wife Sarah to him.

"My country is at your disposal," 15 said Abimelech; "settle wherever you like."

To Sarah he said,

"See, I have given your brother a thousand shekels of silver; it shall compensate you for all that has befallen

you, and you yourself shall be completely exonerated."

17 Then Abraham prayed to God, and God cured Abimelech, as well as his wife and female slaves, so that they could bear children; for the LORD had completely closed the wombs of all in Abimelech's household on account of Sarah, Abraham's wife.

18 The LORD dealt with Sarah, as he had said; the LORD did to Sarah as he had promised. Sarah conceived, and at the time that God had indicated she bore Abraham a son in his old age. 19 Abraham gave the name of Isaac to his son that had been born to him, whom Sarah bore him; and as God had commanded him, Abraham circumcised his son Isaac when he was eight days old, 20 Abraham himself being one hundred years old when his son Isaac was born to him.

21 "God has made me a laughing-stock; everyone that hears of it will laugh at me," Sarah said. "Who ever would have ventured to tell Abraham," she added, "that Sarah would be giving suck to children? And yet I have borne him a son in his old age!"

22 So the child grew and was weaned; and on the day that Isaac was weaned Sarah held a great feast. But Sarah noticed the son of Hagar, the Egyptian, whom she had borne to Abraham, playing with her son Isaac; so she said to Abraham,

"Get rid of this slave-girl and her son; for this slave-girl's son must not share the inheritance with my son Isaac."

23 The proposal, however, was very displeasing to Abraham, for his son's sake; but God said to Abraham,

24 "Do not be distressed for the boy and your slave; follow Sarah's bidding in all that she tells you; for it is through Isaac that you are to have descendants bearing your name. As for the slave-girl's son, I will make a nation of him too, because he is your child."

25 So next morning Abraham rose early, and taking some bread and a skin of water, he gave them to Hagar, along with her son, and putting them on her shoulder, he sent her away. So she departed, and wandered about in the desert of Beersheba. Then the water in the skin became exhausted, and throwing

the child under one of the bushes, she went and sat down about a bowshot away; "For," said she, "I cannot bear to see the child die!" So she sat down some way off, and lifted up her voice in weeping.

26 God, however, heard the boy's cry, and the angel of God called from the heavens to Hagar, and said to her,

"What is the matter with you, Hagar? Fear not; for God has heard the boy's cry, even here where he is. Come, pick up the boy, and hold fast to him; for I am going to make a great nation of him."

27 Then God opened her eyes, and she saw a well of water, whereupon she went and filled the skin with water, and gave the boy a drink. So God was with the boy, and he grew up. He lived in the desert, and became expert with the bow. He settled in the desert of Paran, and his mother got a wife for him from the land of Egypt.

28 It was at that time that Abimelech and the general of his army, Phicol, said to Abraham,

"God is with you in all that you do; swear by God to me here, then, that you will never be false to me, nor to my children, nor to my descendants, but that you will treat me and the land in which you have settled as an immigrant as kindly as I have treated you."

29 "I swear it," said Abraham.

30 So Abraham took some sheep and oxen, which he gave to Abimelech, and the two of them made a covenant. Hence that place came to be called Beersheba [well of the oath], because it was there that the two took the oath.

31 Abraham kept making complaints to Abimelech about a well which the slaves of Abimelech had seized; but Abimelech said,

"I do not know who did this. Neither have you informed me of it, nor have I heard of it, until today."

32 Then Abraham set seven ewe lambs apart by themselves, whereupon Abimelech said to Abraham,

"What is the significance of these seven ewe lambs which you have set apart?"

33 "You will accept the seven ewe lambs from my hand," he said, "to serve as witness for me that I dug this well."

32 So they made a covenant at Beersheba. Then Abimelech and the general of his army, Phicol, proceeded to return to the land of the Philistines, while Abraham planted a tamarisk at Beersheba, and there called upon the name of the LORD, the eternal God.

34 Abraham resided for a long time in the land of the Philistines.

22 Some time after this God put Abraham to the test.

"Abraham!" he said to him.

"Here am I," he said.

2 "Take your son," he said, "your only son, whom you love, Isaac, and go to the land of Moriah, and there offer him as a burnt-offering on one of the hills which I shall designate to you."

3 So next morning Abraham rose early, and harnessing his ass, he took two of his servants with him and his son Isaac, and having cut wood for the burnt-offering, he started off for the sanctuary which God had designated to him. On the third day, when Abraham raised his eyes, he saw the sanctuary in the distance. So Abraham said to his servants,

"Stay here with the ass, while I and the boy go yonder to perform our devotions, after which we shall return to you."

6 So Abraham took the wood for the burnt-offering and put it on the back of his son Isaac, while he carried in his own hand the fire and the knife. So the two of them went off together.

7 "Father!" said Isaac to his father Abraham.

"Yes, my son," he responded.

"Here are the fire and the wood," he said, "but where is the sheep for a burnt-offering?"

8 "God will provide himself with the sheep for a burnt-offering, my son," said Abraham.

Thereupon the two of them proceeded on their way together.

9 When they arrived at the sanctuary which God had designated to him, Abraham built the altar there, arranged the wood, and binding his son Isaac, laid him on the altar on top of the wood.

10 But as Abraham put out his hand to grasp the knife to slay his son, the angel of the LORD called to him from the heavens,

"Abraham, Abraham!"

"Here am I," he replied.

"Do not lay hands on the boy," he said, "do nothing of the sort to him; for I know now that you revere God, in that you have not withheld your son, your only son, from me."

When Abraham raised his eyes, he saw behind him a ram caught in the brushwood by its horns! So Abraham went and took the ram, and offered it up as a burnt-offering in place of his son. Then Abraham called the name of that sanctuary Yahweh-jireh, which is today interpreted as "At the hill of the LORD provision is made."

A second time the angel of the LORD called to Abraham from the heavens,

"I swear by myself"—it is the LORD—"that since you have done this, and have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars of the sky, or the sands that are on the seashore, so that your descendants shall take possession of the cities of their enemies, and through your descendants all the nations of the earth shall invoke blessings on one another—just because you heeded my injunction."

Abraham then returned to his servants, and together they started off for Beersheba; and in Beersheba Abraham made his home.

Some time after this word came to Abraham as follows: "Milcah, too, has borne children to your brother Nahor: Uz, the first-born, Bus, his brother, Kemuel (the ancestor of the Arameans), Chesed, Hazo, Pildash, Jidlaph, and Bethuel"—which Bethuel became the father of Rebekah. These eight did Milcah bear to Nahor, Abraham's brother. Moreover, his consort, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

The length of Sarah's life was one hundred and twenty-seven years. Sarah died at Kirjath-arba (that is, Hebron), in the land of Canaan, and Abraham proceeded to wail and weep for Sarah. Rising from the side of his dead, Abraham said to the Hittites,

"Since I am an immigrant and a serf under you, give me some property with you as a burial-ground, that I may inter my dead."

The Hittites answered Abraham,

"Listen, sir; you are a mighty prince

among us; bury your dead in the choicest of our sepulchres; none of us will deny you his sepulchre for the burial of your dead."

7 Abraham rose, and bowing to the  
8 Hittites, the natives of the land, he said to them,

"If your consent to the burial of my dead is assured, listen to me; approach Ephron, the son of Zohar, on my behalf, that he may give me the cave of Machpelah which belongs to him, on the edge of his field. Let him sell it to me in your presence for its full value, as a burial-ground of my own."

10 Now Ephron was sitting among the Hittites. So Ephron, the Hittite, answered Abraham in the hearing of the Hittites, namely all those accustomed to enter the gates of his city,

11 "Not at all, sir; listen to me; I make you a present of the field; I make you a present of the cave as well; in the presence of my fellow-countrymen I present it to you; bury your dead in it."

12 Bowing to the natives of the land,  
13 Abraham said to Ephron in the hearing of the natives of the land,

"If really you are so obliging, please listen to me; I offer you money for the field; accept it from me, that I may bury my dead there."

14 Ephron answered Abraham,

15 "Sir, listen to me; a piece of land worth four hundred shekels of silver—what is that between us? Bury your dead in it."

16 So Abraham accepted Ephron's terms, and Abraham paid over to Ephron the sum: which he had named in the hearing of the Hittites, four hundred shekels of silver of commercial standard.

17 Thus the field of Ephron at Machpelah, which faces Mamre, the field together with the cave in it and all the trees that were in the field, throughout its whole area, was conveyed in the presence of the Hittites, namely all those accustomed to enter the gates of his city, to Abraham as his property.  
19 Following that Abraham buried his wife Sarah in the cave in the field of Machpelah, facing Mamre (that is, Hebron), in the land of Canaan. Thus the field with the cave that was in it passed from the possession of the Hittites to that of Abraham for use as a burial-ground.

Now that Abraham was old and well advanced in life, having been blessed by the LORD in all things, Abraham said to the oldest slave of his household, who had charge of everything that belonged to him,

"Put your hand under my thigh, while I make you swear by the LORD, the God of the heavens and the earth, that you will not marry my son to a daughter of the Canaanites, among whom I am living, but that you will go to my own land and kindred to get a wife for my son Isaac."

The slave said to him,

"Suppose the woman is unwilling to follow me to this land; am I to take your son back to the land that you left?"

Abraham said to him,

"See to it that you do not take my son back there! It was the LORD, the God of the heavens, who took me from my father's home and the land of my birth, who spoke to me and made me this promise, 'It is to your descendants that I am going to give this land'—it is he who will send his angel ahead of you, so that you shall get a wife for my son there. But if the woman should be unwilling to follow you, then you will be absolved from this oath to me; only you must never take my son back there."

So the slave put his hand under the thigh of his master, Abraham, and swore to him to this effect.

The slave took ten of his master's camels, and set out on his journey, taking with him all kinds of valuables from his master; he started off, and eventually arrived at Aram-naharaim, the city of Nahor. Toward evening, at the time that the women came out to draw water, he made the camels kneel by the well outside the city.

"O LORD, the God of my master Abraham," he said, "pray give me success today, and so be gracious to my master Abraham. Here I am taking my stand beside the spring, as the daughters of the townsmen come out to draw water. Let the girl, then, whom I say, 'Will you please let down your pitcher for me to drink?' and who says, 'Drink, and let me water your camels as well'—let her be the one whom thou hast allotted to thy servant Isaac. By this I shall be assured

that thou wilt really be gracious to my master."

- 15 Before he had finished speaking, out came Rebekah, the daughter of Bethuel, the son of Milcah, the wife of Abraham's brother Nahor, with her pitcher on her shoulder. The girl was very beautiful, a virgin with whom no man had ever had intercourse. She went down to the spring to fill her pitcher, and when she came up, the slave ran to her and said,

"Will you please let me drink a little water from your pitcher?"

- 18 "Drink, sir," she said; and quickly lowering the pitcher to her hand, she gave him a drink. When she had finished giving him a drink, she said,

"For your camels, too, I will draw water, until they finish drinking."

- 20 So she quickly emptied her pitcher into the trough, and ran back to the well to draw more water. Thus she drew water for all his camels, while the man gazed after her, eager to learn whether the LORD had brought his errand to a successful issue or not. Accordingly, as soon as the camels finished drinking, the man took a gold ring weighing half a shekel, and put it in her nose, as well as two gold bracelets weighing ten shekels on her wrists. Then he said,

"Whose daughter are you? Pray tell me. Is there room in your father's house for us to spend the night?"

- 24 "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor," she replied. "We have plenty of both straw and fodder," she added, "and there is also room to spend the night."

- 26 Thereupon the man bowed in homage to the LORD, and said,

"Blessed be the LORD, the God of my master Abraham, who has not failed to be gracious and true to my master. I am on the right road; the LORD has led me to the home of my master's kinsfolk."

- 28 Then the girl ran, and gave an account of these things to her mother's household. Now Rebekah had a brother, whose name was Laban. So Laban ran out to the man at the spring, when he saw the ring and the bracelets on his sister's wrists and heard his sister Rebekah saying, "This is what the man said to me." When he reached the man,

there he was, standing beside the camels near the spring.

"Come in, you blessed of the LORD," he said. "Why do you stand outside, when I have the house ready, as well as a place for the camels?"

So he brought the man into the house, and unharnessed the camels. He brought straw and fodder for the camels, and water for him and the men that were with him to wash their feet. Food was then set before him to eat, but he said,

"I will not eat until I have told my story."

"Say on," he said.

So he said,

"I am Abraham's slave. The LORD has richly blessed my master, so that he is a great man; he has given him flocks and herds, silver and gold, male and female slaves, camels and asses. Now Sarah, my master's wife, after she was quite old, bore a son to my master, and to him he is leaving everything that belongs to him. My master made me take this oath: 'You must not marry my son to any daughter of the Canaanites in whose land I am living; but you must go to my father's home and my own kindred to get a wife for my son.' I said to my master, 'Suppose the woman will not follow me?' He said to me, 'The LORD, in whose favor I have lived, will send his angel along with you, and will bring your errand to a successful issue, so that you shall get a wife for my son from my own kindred and my father's home. Then you shall be absolved from the oath to me; when you come to my kindred, if they refuse you, you shall be absolved from the oath to me.' So today when I came to the spring, I said, 'O LORD, God of my master Abraham, if thou wouldst really bring success to this errand in which I am engaged, grant that, as I stand beside the spring, the girl who comes out to draw water, and to whom I say, "Will you please give me a little water to drink out of your pitcher?" and who says to me, "Not only drink yourself, but let me draw water for your camels as well"—let that woman be the one whom the LORD has allotted to my master's son.' Before I could finish my meditations, out came Rebekah, with her pitcher on her shoulder, and went down to the spring to draw water. So I said to her.

'Will you please give me a drink?'  
 46 whereupon she quickly lowered her pitcher from her shoulder, and said, 'Drink, and let me water your camels as well.' So I drank, and she gave the  
 47 camels a drink too. Then I asked her, 'Whose daughter are you?' and she said, 'The daughter of Bethuel, the son of Nahor, whom Milcah bore to him.' Then I put the ring in her nose, and the  
 48 bracelets on her wrists; and I bowed in homage to the LORD, blessing the LORD, the God of my master Abraham, who had led me by the right road to get the daughter of my master's kinsman  
 49 for his son. Now then, tell me whether you are ready to treat my master kindly and honorably or not, so that I may turn one way or the other."

50 Laban and Bethuel answered,  
 "This is the LORD'S doing; we dare not answer you adversely or favorably.  
 51 Here is Rebekah for you; take her and go; let her become the wife of your master's son, as the LORD has signified."  
 52 As soon as the slave of Abraham heard their words, he bowed to the  
 53 earth before the LORD. The slave then brought out articles of silver and gold, and clothing, which he gave to Rebekah; he also gave costly presents to  
 54 her brother and mother. Then he and the men that were with him had something to eat and drink, and retired for the night.

When they rose next morning, he said,

"Let me go to my master."

55 But her brother and mother said,  
 "Let the girl stay with us a while longer, or at least ten days, after which she may go."

56 "Do not hinder me," he said to them; "since the LORD has brought my errand to such a successful issue, let me go that I may return to my master."

57 "We will call the girl, and consult her wishes," they said.

58 So they called Rebekah, and said to her,

"Will you go with this man?"

"I will," said she.

59 So they let their sister Rebekah go, and her nurse, and Abraham's slave and his men. They blessed Rebekah, saying to her,

"May you, our sister, become a thousand myriads!

And may your descendants conquer the cities of their foes!"

Then Rebekah started off with her 61 maids, and riding on the camels, they followed the man. Thus the slave took Rebekah and departed.

Now Isaac had moved from the 62 neighborhood of Beer-lahai-roi, and was living in the land of the Negebe. One 63 evening Isaac went out to stroll in the fields, and raising his eyes, he saw camels coming. Rebekah too raised 64 her eyes, and seeing Isaac, she dismounted from her camel, saying to the 65 slave,

"Who is the man yonder that is walking through the field toward us?"

"He is my master," said the slave.

Then she took her veil, and covered herself.

The slave told Isaac all that he had 66 done; so Isaac brought her into his tent. 67 He married Rebekah and she became his wife; and in loving her, Isaac found consolation for the death of his mother.

Abraham married another wife whose 25 name was Keturah, who bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of 3 Sheba and Dedan. The descendants of Dedan were the Ashurim, the Letushim, and the Leummim, while the 4 descendants of Midian were Ephah, Epher, Hanock, Abida, and Eldaah. All these were Keturah's children. To Isaac 5 Abraham gave everything that he had, while to the children that Abraham had 6 by consorts, while he was still alive, Abraham gave presents, and sent them away eastward to the land of Kedar, so that they might not interfere with his son Isaac.

This was the total length of Abra- 7 ham's life—one hundred and seventy-five years. So Abraham came to his death, dying at a ripe old age, an old man, satisfied with life; and he was gathered to his fathers. His sons, Isaac 9 and Ishmael, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which faces Mamre, the field which Abraham had 10 bought from the Hittites. There Abraham was buried, along with his wife Sarah. After the death of Abraham, 11 God blessed his son Isaac, who made his home close to Beer-lahai-roi.

The following are the descendants of 12 Ishmael, the son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham; the following are the 13

names of the sons of Ishmael, named in the order of their birth: Nebaioth, Ishmael's first-born, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael; these were their names as arranged by villages and encampments—twelve princes arranged by peoples.

This was the length of Ishmael's life—one hundred and thirty-seven years. So he came to his death; he died, and was gathered to his fathers. He inhabited the region from Havilah as far as Shur, which is on the border of Egypt, in the vicinity of Ashur, having settled on the outskirts of all his kindred.

### THE STORY OF JACOB,

25:19—37:1

The following are the descendants of Isaac, the son of Abraham. Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, the daughter of Bethuel, the Aramean of Paddan-aram, and the sister of Laban, the Aramean. Isaac besought the LORD on behalf of his wife, because she was barren; so the LORD yielded to his entreaty, and his wife Rebekah conceived. While in her womb, the children jostled each other, so that she said,

"If it is to be thus, on whose side am I to be?"

So she went off to consult the LORD, and the LORD said to her,

"Two nations are in your womb, And the two peoples have been hostile ever since conception in you; The one people shall master the other, And the older shall serve the younger."

When the time of her delivery came, there were indeed twins in her womb. The first one was born red, his whole body like a hairy garment; so his name was called Esau [hairy(?)]. Then his brother was born, with his hand gripping Esau's heel; so his name was called Jacob [heel-gripper]. Isaac was sixty years old when she bore them.

The boys grew up. Esau became a skilful hunter, a man of the open country, while Jacob became a man of peaceful pursuits, making his home in tents. Isaac favored Esau, because he

was fond of game, while Rebekah favored Jacob.

Once when Jacob was making a stew, Esau came in from the fields famishing; whereupon Esau said to Jacob,

"Let me have a swallow of that red stuff there; for I am famishing."

(That was how his name came to be called Edom [red].)

"First sell me your birthright," said Jacob.

So Esau said,

"Here I am at the point of death; so of what use is a birthright to me?"

"First give me your oath," said Jacob.

So he gave him his oath, and sold his birthright to Jacob. Jacob then gave Esau bread and stewed lentils. He ate and drank; then rose and went away. Thus lightly did Esau value his birthright.

A famine occurred in the land—a different one from the first famine which occurred in the time of Abraham—so Isaac went to Gerar, to Abimelech, king of the Philistines. The LORD then appeared to him, and said,

"Do not go down to Egypt; settle in the land that I shall designate to you. If you establish yourself as an immigrant in this land, I will be with you, and bless you; for to you and your descendants I am going to give this whole country, and so fulfil the oath which I made to your father Abraham. I will make your descendants as numerous as the stars in the sky, and I will give your descendants this whole country, so that all the nations of the earth will invoke blessings on one another through your descendants—just because Abraham heeded my instructions and kept my charge, my commands, statutes, and laws."

So Isaac settled at Gerar. When the men of the place asked him about his wife, he said,

"She is my sister."

For he was afraid to say, "She is my wife," lest the men of the place should slay him for the sake of Rebekah, because she was good-looking.

When he had been there a long time, Abimelech, king of the Philistines, looked out of his window, and saw Isaac fondling his wife Rebekah. So Abimelech summoned Isaac, and said,



"So she really is your wife; then why did you say, 'She is my sister'?"

"I said so, that I might not lose my life through her," Isaac said to him.

10 "What a way to treat us!" said Abimelech. "One of my people might easily have lain with your wife, and then you would have brought guilt on us."

11 So Abimelech warned all his people, "Anyone laying hands on this man or his wife shall be put to death."

12 Isaac sowed a crop in that land, and he obtained that year one hundred

13 measures of barley. The LORD blessed him, so that the man grew rich, and kept on growing richer and richer, until

14 he became very rich indeed; he had flocks of sheep and herds of cattle, and so many work-animals that the Philistines vented their spite on him. All

15 the wells which his father's slaves had dug in the time of his father Abraham, the Philistines stopped up and filled

16 with dirt. Accordingly, when Abimelech said to Isaac, "Leave our midst; for you

17 are much too powerful for us," Isaac left there, and camping in the valley of

18 Gerar, he settled there. Isaac then reopened the wells which had been dug in the time of his father Abraham, but which the Philistines had stopped up

19 after Abraham's death; and he gave them the same names as his father had

20 given them. But when Isaac's slaves dug in the valley, and found a well of running water, the shepherds of Gerar

21 got into a dispute with Isaac's shepherds, saying, "The water is ours." Hence the name of the well came to be

22 called Esek [trouble], because they got into trouble with him. Then they dug

23 another well, but they got into a dispute over that too; so its name came to be called Sitnah [hostility]. Moving

24 from there, he dug another well, and there was no dispute over this; so he called its name Rehoboth [room], saying, "At last the LORD has made room

25 for us, so that we shall become numerous in the land."

From there he went up to Beersheba; and that very night the LORD appeared to him, saying,

"I am the God of your father Abraham; do not be afraid; for I am with you. I will bless you and make your descendants numerous, for the sake of my servant Abraham."

So Isaac built an altar there, and

called upon the name of the LORD. He pitched his tent there, and there also his slaves dug a well.

Then Abimelech came to him from 26 Gerar, with Ahuzzath, one of his ministers, and Phicol, the general of his army. Isaac said to them,

27 "Why have you come to me, seeing that you hate me, and drove me from your midst?"

They said,

28 "We see very clearly that the LORD is with you, so we make this proposal: 'Let there be an oath between us—between ourselves and you; let us reach an agreement with you that you will do us no harm, since we did not hurt you, but only did you good, and let you go amicably.' You are indeed the blessed of the LORD."

Thereupon he made a feast for them, 30 at which they ate and drank. Rising

31 early next morning, they took oath with each other, and then Isaac let

32 them go, and they departed from him on friendly terms. It was that same day

33 that Isaac's slaves came and told him about the well that they had dug; "We have found water," they told him. So

34 he called it Shibah [oath]. That is why the name of the city is Beersheba [the well of the oath] to this day.

When Esau was forty years old, he 34 married Judith, the daughter of Beeri, the Hittite, and Basemath, the daughter of Elon, the Hittite; and they were a source of distress to Isaac and Rebekah.

One day, when Isaac had become old 27 and his eyes so dim that he could not see, he called his older son Esau.

"My son!" he said to him.

"Here I am," he replied.

He said,

2 "Here I am an old man, not knowing what day I may die. Get your weapons,

3 then, your quiver and bow, and go out into the fields, and hunt some game for me. Then make me a tasty dish, such

4 as I like, and bring it to me to eat, that I may give you my blessing before I die."

Now Rebekah was listening when 5 Isaac spoke to his son Esau; so when Esau went off to the fields to hunt game for his father, Rebekah said to her son

6 Jacob,

7 "I have just heard your father say to your brother Esau, 'Bring me some

game, and make me a tasty dish to eat, that I may bless you before the LORD before I die.' Now then, my son, obey me in the charge that I give you. Go to the flock and get two fat kids for me there, that I may make them into a tasty dish for your father, such as he likes. Then you shall take it to your father to eat, that he may bless you before he dies."

11 But Jacob said to his mother Rebekah,

"Ah, but my brother Esau is a hairy man, while I am smooth. Suppose my father were to feel me? I should look like an impious person to him, and bring a curse on myself, and not a blessing."

13 "Let any curse for you, my son, fall on me!" his mother replied. "Only obey me, and go and get them for me."

14 So he went and got them, and brought them to his mother. His mother then made a tasty dish, such as his father liked; and taking the best clothes of her older son Esau, which she had in the house, Rebekah dressed her younger son Jacob in them; she put the skins of the kids on his hands and on the smooth parts of his neck, and committed the tasty dish and bread which she had made into the hands of her son Jacob. Then he went in to his father, and said,

"Father!"

15 "Yes," he said. "Who are you, my son?"

19 Jacob said to his father,

"I am Esau, your first-born; I have done as you told me; now sit up and eat once more of my game, that you may give me your blessing."

20 But Isaac said to his son, "How ever did you come to find it so quickly, my son?"

"Because the LORD your God brought it in my path," he said.

21 Isaac then said to Jacob,

"Come up close that I may feel you, my son, to see whether you really are my son Esau or not."

22 So Jacob went up to his father Isaac, who felt him, and said,

"The voice is Jacob's voice, but the hands are those of Esau."

23 Hence he did not detect him, because his hands were hairy, like those of his brother Esau; so he blessed him.

"Are you really my son Esau?" he said.

"I am," he replied.

So he said,

24 "Bring me some of your game to eat, my son, that I may give you my blessing."

So he brought it to him, and he ate; he also brought him wine, and he drank. Then his father Isaac said to him,

"Come here and kiss me, my son."

So he went up and kissed him; and when he smelt his clothes, he blessed him, saying,

"Ah, my son's smell is like that of a field that the LORD has blessed. May God give you of the heavens' dew, Of earth's fatness, with plenty of grain and wine!

Nations shall serve you, And peoples bow down to you.

Be master of your brothers, And let your mother's sons bow down to you!

Cursed be they who curse you, And blessed be they who bless you!"

No sooner had Isaac finished blessing Jacob, indeed Jacob had just left the presence of his father Isaac, when his brother Esau came in from his hunt. He too made a tasty dish, and brought it to his father.

"Let my father sit up," he said to his father, "and eat some of his son's game, that you may give me your blessing."

"Who are you?" his father Isaac said to him.

"I am your son," he said, "your first-born, Esau."

Thereupon Isaac was very greatly agitated, and said,

"Who was it then who got some game and brought it to me? I ate heartily of it before you came, and blessed him, so that he is indeed blessed."

On hearing his father's words, Esau cried loud and bitterly, and said to his father,

"Bless me also, my father!"

But he said,

"Your brother came under false colors, and stole your blessing."

"Is it because he is named Jacob that he has twice now got the better of me?" he said. "He stole my birthright, and now he has stolen my blessing!" "Have you not kept a blessing for me?" he added.

137 But Isaac in reply said to Esau,  
 "Since I have made him master over  
 you, and have made all his brothers his  
 slaves, and have provided grain and  
 wine for his sustenance, what then is  
 there that I can do for you, my son?"

138 Esau said to his father,  
 "Have you only one blessing, my fa-  
 ther? Bless me too, my father."

Whereupon Esau lifted up his voice  
 139 in weeping. So his father Isaac com-  
 plied, and said to him,

"Away from the fat of the earth shall  
 your dwelling be,

Away from the dew of the heavens on  
 high.

40 By your sword you shall live,  
 And your brother you shall serve;  
 But when you become restive,  
 You shall break his yoke off your  
 neck."

41 So Esau had a grudge against Jacob  
 because of the blessing which his father  
 had bestowed on him.

"It will soon be time to mourn for my  
 father," Esau said to himself, "and  
 then I will slay my brother Jacob."

42 But Rebekah was informed of the de-  
 signs of her older son Esau, so she sent  
 for her younger son Jacob, and said to  
 him,

"Here is your brother Esau threaten-  
 ing to take revenge on you by murder-

43 ing you! Now, my son, listen to me;  
 flee at once to my brother Laban at

44 Haran, and stay awhile with him, until

45 your brother's anger subsides—until  
 your brother's wrath against you re-  
 lents, and he forgets what you have  
 done to him; then I will send and fetch  
 you from there. Why should I be bereft  
 of both of you on the same day?"

46 So Rebekah said to Isaac,  
 "I am tired to death of the Hittite  
 women. If Jacob marries a Hittite  
 woman like these, one of the natives of  
 the land, what good will life be to me?"

48 So Isaac called Jacob, and blessing  
 him, gave him this charge:

"You must not marry any Canaanite  
 2 woman; go at once to Paddan-aram,  
 to the home of Bethuel, your mother's  
 father, and procure a wife there from  
 the daughters of Laban, your mother's

3 brother. May God Almighty bless you,  
 and make you prolific, and so numerous  
 that you become a company of peoples!

4 May he bestow the blessing vouchsafed  
 to Abraham on you, and likewise on

your descendants after you, that you  
 may take possession of the land in  
 which you are now only an immigrant,  
 which God gave to Abraham."

So Isaac sent Jacob away, and he  
 5 went to Paddan-aram, to Laban, the  
 son of Bethuel, the Aramean, the  
 brother of Rebekah, the mother of Ja-  
 cob and Esau.

When Esau discovered that Isaac had  
 6 blessed Jacob, and had sent him off to  
 Paddan-aram to get a wife there, and  
 on blessing him, had charged him not to  
 marry any Canaanite woman, and that  
 7 Jacob had obeyed his father and moth-  
 er and had gone to Paddan-aram,  
 Esau realized that his father Isaac dis-  
 8 liked Canaanite women, so he went to  
 9 Ishmael, and married Mahalath, the  
 daughter of Abraham's son Ishmael,  
 the sister of Nebaioth, in addition to  
 the wives that he had.

Leaving Beersheba, Jacob set out for  
 10 Haran. Reaching a certain sanctuary,  
 11 he spent the night there; for the sun  
 had set. He took one of the stones of  
 the sanctuary, and using it for a pillow,  
 he lay down in that sanctuary. He had  
 12 a dream in which he saw a ladder set  
 up on the earth, with its top reaching  
 the sky, and angels of God were ascending  
 and descending on it. Then the LORD  
 13 stood over him, and said,

"I am the LORD, the God of your fa-  
 ther Abraham and of Isaac. The land  
 on which you are lying, I am going to  
 give to you and your descendants.  
 Your descendants shall be like the dust  
 14 on the ground; you shall spread to the  
 west, to the east, to the north, and to  
 the south, so that all races of the earth  
 will invoke blessings on one another  
 through you and your descendants. I  
 15 will be with you, and guard you wher-  
 ever you go, and bring you back to this  
 land; for I will never forsake you, until  
 I have done what I have promised you."

When Jacob woke from his sleep, he  
 16 said,

"The LORD must surely be in this  
 place—and I did not know it!"

He was awe-struck, and said, 17

"What an awesome place this is!  
 This can be nothing other than the  
 house of God, and that the gate of the  
 sky."

Accordingly, he called the name of 19  
 that sanctuary Bethel [house of God],

whereas the earlier name of the city had been Luz.

- 18 So when Jacob rose in the morning, he took the stone which he had used as a pillow, and setting it up as a sacred pillar, he poured oil on its top. Jacob then made this vow:

"If God will go with me, and watch over me on this journey that I am making, and give me food to eat and clothes to wear, so that I come home safely to my father's house, then the LORD shall be my God, and this stone which I have set up as a sacred pillar shall be God's house, and I will give to thee a portion of everything that thou givest me."

- 29 Jacob then continued his journey, and came to the land of the Kedemites. 2 Looking around, he saw a well in the open, with three flocks of sheep lying beside it; for it was from this well that the flocks were watered, but the stone over the mouth of the well was so large that it was only after all the shepherds had collected there that they could roll the stone off the mouth of the well, and water the sheep, after which they would replace the stone over the mouth of the well.

- 4 "My friends, where do you come from?" Jacob said to them.

"We come from Haran," they said.

- 5 "Do you know Laban, the son of Nahor?" he said to them.

"We do," said they.

- 6 "Is he well?" he said to them.

"He is," they said, "and here is his daughter Rachel coming with his sheep!"

- 7 "Why," said he, "the day has still long to run! It is not yet time for the live stock to be gathered in; water the sheep, and go on pasturing them."

- 8 But they said,

"We cannot until all the shepherds assemble, and roll the stone off the mouth of the well so that we can water the sheep."

- 9 While he was still talking with them, Rachel arrived with her father's flock; 10 for she was a shepherdess. As soon as Jacob saw Rachel, the daughter of Laban, his mother's brother, with the flock of Laban, his mother's brother, Jacob went up, and rolling the stone off the mouth of the well, watered the flock 11 of Laban, his mother's brother. Then Jacob kissed Rachel, and lifted up his voice in weeping.

- 12 When Jacob told Rachel that he was

a relative of her father and the son of Rebekah, she ran and told her father. As soon as Laban heard about Jacob, 1 his sister's son, he ran to meet him, embraced him, kissed him, and brought him home. Jacob then told Laban his whole story, whereupon Laban said to him,

"You are my very own flesh and blood!"

So he stayed with him for a whole month.

Then Laban said to Jacob,

"Should you, just because you are a relative of mine, work for me for nothing? Let me know what your wages should be."

Now Laban had two daughters, the name of the older being Leah, and that of the younger Rachel; Leah had weak eyes, while Rachel was beautiful and lovely. Jacob had fallen in love with Rachel, so he said,

"I will work seven years for you in return for Rachel, your younger daughter."

Whereupon Laban said, "It is better for me to give her to you than to anyone else; stay with me."

So Jacob worked seven years for Rachel, and they seemed to him but a few days, because he loved her. Then Jacob said to Laban,

"Give me my wife; for my time is up, and I want to marry her."

So Laban gathered all the men of the place, and held a feast; but in the course of the evening he took his daughter Leah and brought her to Jacob, who married her. Laban gave his slave Zilpah to his daughter Leah as her maid.

Next morning, however, Jacob discovered that it was Leah! So he said to Laban,

"What a way for you to treat me! Did I not work with you for Rachel? Why then have you cheated me?"

"It is not customary in our country to marry the younger daughter before the older," Laban said. "Finish the week's festivities for this one, and then I will give you the other also, in return for another seven years' service with me."

Jacob did so; he finished her week's festivities, and then Laban gave him his daughter Rachel in marriage; and to his daughter Rachel he gave his slave

10 Bilhah as her maid. So he married Rachel also, and besides, he loved Rachel more than Leah. Thus he had to work with Laban another seven years.

When the LORD saw that Leah was 11 slighted, he made her pregnant, while 12 Rachel remained barren. So Leah conceived and bore a son, whom she named Reuben [behold a son]; "For," said she, the LORD has taken note of my distress; now my husband will love me."

13 Again she conceived and bore a son; so she said,

"Because the LORD heard that I was slighted, he has given me this one also."

Hence she called his name Simeon [hearing].

14 Again she conceived and bore a son; "This time," she said, "my husband will surely become attached to me, seeing that I have borne him three sons."

That was how he came to be called Levi [attachment].

15 Once more she conceived and bore a son, whereupon she said,

"Now do I praise the LORD!"

That was why she called his name Judah [praise].

Then she stopped bearing children.

16 When Rachel realized that she was not bearing children to Jacob, she became jealous of her sister, and said to Jacob,

"Give me children, or else I die!"

17 Jacob blazed with anger against Rachel, and said,

"Can I take the place of God, who has kept you from having children?"

18 Then she said,

"Here is my slave Bilhah; have intercourse with her, that she may bear children for my knees, and that I too may build up a family through her."

19 So she gave him her maid Bilhah in marriage, and Jacob had intercourse 20 with her. Bilhah conceived and bore

21 Jacob a son, whereupon Rachel said, "God brought judgment upon me, but now he has heeded my cry and given me a son."

That was why she called his name Dan [he brought judgment].

22 Again Rachel's maid, Bilhah, conceived and bore Jacob a second son. Then Rachel said,

23 "It was a clever trick that I played my sister, and I succeeded too!"

So she called his name Naphtali [trick].

When Leah discovered that she had 9 stopped bearing children, she took her maid Zilpah and gave her to Jacob in marriage. Zilpah, Leah's maid, bore 10 Jacob a son, whereupon Leah said,

"How lucky!"

So she called his name Gad [luck].

Zilpah, Leah's maid, bore Jacob another son. So Leah said,

"How fortunate I am; for women will certainly call me fortunate!"

So she called his name Asher [fortune].

At the time of the wheat-harvest 14 Reuben went out into the fields, where he found some mandrakes which he brought home to his mother Leah.

"Please give me some of your son's mandrakes," Rachel said to Leah.

But she said to her,

"Is the fact that you took away my husband such a trifle that you should want to take my son's mandrakes as well?"

"Well then," said Rachel, "he may lie with you tonight in exchange for your son's mandrakes."

So when Jacob came home from the 16 fields in the evening, Leah went out to meet him, and said,

"You must come home with me; for I have hired you with my son's mandrakes."

So he lay with her that night.

God gave heed to Leah, so that she 17 conceived and bore a fifth son to Jacob, whereupon Leah said,

"God has given me my reward for giving my maid to my husband."

So she called his name Issachar [reward].

Again Leah conceived and bore a 19 sixth son to Jacob. Then Leah said,

"God has made me a magnificent present; my husband will surely stay with me now; for I have borne him six sons."

So she called his name Zebulun [abode].

She afterward bore a daughter, 21 whom she named Dinah.

God also remembered Rachel; God 22 gave heed to her, and made her pregnant, so that she conceived and bore 23 a son, whereupon she said,

"God has taken away my reproach"

So she called his name Joseph [may 24 he add], saying,

- "May the LORD give me another son!"
- 25 It was after Rachel had given birth to Joseph that Jacob said to Laban, "Let me go, that I may depart for my own home and country. Give me my wives and children, for whom I have worked for you, that I may go; for you know how well I have worked for you."
- 27 But Laban said to him, "If I may have your permission to say so, I have learned from the omens of you." "Name me your wage," he added, "and I will pay it."
- 29 But he said to him, "You know yourself how I have worked for you, and what your stock has become under my care; for it was little that you had before I came, whereas now it has expanded into a great deal, since the LORD blessed you upon my arrival. But when am I to make provision for my own household?"
- 31 "What should I give you?" he said. "Give me nothing of the sort," said Jacob. "I will go on pasturing and tending your flock, if you will do this for me: go through all the flock today, and remove from it every speckled and spotted sheep, every one of the lambs that is black, and any of the goats that is spotted and speckled; such shall be my pay. At some future time, whenever you may come, my honesty toward you will answer for me in the matter of my hire; if there is any one among the goats that is not speckled and spotted, or among the lambs that is not black, it came into my possession by theft."
- 34 "Good," said Laban, "let it be as you say."
- 35 So that day he removed the striped and spotted he-goats, all the speckled and spotted she-goats, every one with white on it, and all of the lambs that were black; and handing them over to his sons he put a distance of three days' journey between himself and Jacob, while Jacob remained in charge of the rest of Laban's flock.
- 37 Then Jacob procured some fresh boughs of poplar, almond, and plane, and peeled white stripes in them, thus laying bare the white on the boughs.
- 38 He then placed the boughs which he had peeled in front of the sheep in the

troughs, that is, the water-troughs, where the sheep came to drink. Since they bred when they came to drink, the sheep bred among the boughs, and so had lambs that were striped, speckled, and spotted. Jacob set the lambs apart, and so added the best sheep in Laban's flock to those that were striped and all black. He put his own flock off by themselves, and did not add them to Laban's flock. Whenever the harder ewes were breeding, Jacob used to put the boughs in the troughs in front of the flock so that they might breed among the boughs, but not in the case of the weaker ones. Thus the weaker ones fell to Laban, and the harder to Jacob. The man, accordingly, grew richer and richer, and had large flocks, as well as male and female slaves, camels and asses.

Now Jacob heard Laban's sons saying, "Jacob has taken all that our father had; it is out of what our father had that he has acquired all this wealth." Jacob saw too that the attitude of Laban toward him was not what it used to be; so the LORD said to Jacob,

"Return to the land of your fathers and to your relatives; I will be with you."

So Jacob sent for Rachel and Leah to come to his flock in the fields, and said to them,

"I see that your father's attitude toward me is not what it used to be. However, the God of my father is with me. You know yourselves that I have worked for your father to the best of my ability, whereas your father has cheated me, and has changed my wages ten times. But God has not allowed him to do me any harm. Whenever he said, 'The speckled animals are to be your wage,' then all the sheep had speckled lambs; and whenever he said, 'The striped animals are to be your wage,' all the sheep had striped lambs. Thus God has taken away your father's stock, and given it to me.

"Once when the sheep were breeding, I had a dream, and raising my eyes, I saw that the rams that were leaping on the goats were striped, speckled, and mottled. Then the angel of God said to me in the dream, 'Jacob!' 'Here I am,' said I. Whereupon he said, 'Raise your eyes, and look; all the rams that are

leaping on the goats are striped, speckled, and mottled—for I have seen all that Laban has been doing to you.

13 I am the God who appeared to you at Bethel, where you anointed a sacred pillar and made a vow to me. Come then, leave this land, and return to the land of your birth."

14 In response Rachel and Leah said to him,

"Is there any share or heritage left to us in our father's house? Are we not considered foreigners by him? For he sold us, and has enjoyed the usufruct of our dowry as well. All the property which God has taken from our father really belongs to us and our children; so do just what God has told you to do."

17 So Jacob proceeded to mount his sons and wives on camels, and drove off all his stock, all the live stock which he had acquired, his accumulated stock, which he had acquired in Paddan-aram, to go home to his father Isaac in the land of Canaan.

19 When Laban was away shearing his sheep, Rachel stole the household gods that belonged to her father; and Jacob outwitted Laban, the Aramean, by not telling him that he was going to flee. 20 So he fled, with all that belonged to him; starting forth, he crossed the River, and set his face toward the highlands of Gilead.

22 Three days later Laban was told that Jacob had fled; so he took his fellow-tribesmen with him, and pursued him for seven days, overtaking him in the highlands of Gilead. But God had come to Laban, the Aramean, in a dream one night, and had said to him, "Take care to say nothing to Jacob, either good or bad." So when Laban came up with Jacob, Jacob having pitched his tent on Mount Mizpeh, and Laban having encamped with his fellow-tribesmen on Mount Gilead, Laban said to Jacob,

"What do you mean by outwitting me, and carrying off my daughters like prisoners of war? Why did you flee in secret without telling me, and rob me? I would have sent you off with mirth and songs, with tambourine and lyre. 28 You did not even allow me to kiss my grandsons and daughters goodbye! 29 How foolishly you have acted! I had it in my power to do you harm, but the God of your father said to me the other

night, 'Take care to say nothing to Jacob, either good or bad.' So now you are off, because of course you longed for your father's home! But why did you steal my gods?"

In reply Jacob said to Laban, 31

"I was afraid; for I thought that you would take your daughters from me by force. The one in whose possession you find your gods shall not live; in the presence of our tribesmen identify whatever is yours among my belongings, and take it."

(But Jacob did not know that Rachel had stolen them.)

So Laban went into the tent of Jacob, the tent of Leah, and that of the two maids, but found nothing. Leaving Leah's tent, he went into Rachel's. Now Rachel had taken the household gods, and putting them in the camel's saddle, had sat down on them. So when Laban had felt all over the tent without finding anything, she said to her father, 35

"Let not my lord be angry that I cannot rise in your presence; for the ailment common to women is on me."

So he searched thoroughly, but did not find the household gods.

Then Jacob grew angry, and took Laban to task; Jacob spoke up, and said to Laban,

"What is my offense; what is my misdeed, that you should have come raging after me, and have felt all through my goods? Whatever goods you have found belonging to your house, set out here in the sight of my tribesmen and yours, that they may decide the issue between us two. For the past twenty years I have been with you; your ewes and she-goats have never miscarried; and I have never eaten the rams of your flock. I never reported to you the animals torn by wild beasts—I bore the loss myself. You held me responsible for anything stolen by day or night. It was my lot to have the heat wear me out in the day-time, and the cold at night, and to lose my sleep. For 41 twenty years now I have been a member of your household; I worked fourteen years for you for your two daughters, and six years for your sheep. Ten times you changed my wages; and if the God of my father, the God of Abraham and the Awe of Isaac, had not been on my side, you would now have sent me away empty-handed. God saw my suf-

fering and the fruits of my toil, and he has just recently set it right."

43 In reply Laban said to Jacob, "The girls are my daughters, the children are my grandchildren, the flocks are my flocks—indeed everything that you see is mine; but what can I do now about these daughters of mine, or the children that they have 44 borne? Come then, let us make a covenant, you and me, and let the LORD be witness between us."

45 So Jacob took a stone and set it up as a sacred pillar.

46 Jacob said to his men, "Gather stones."

So they procured stones, and made a cairn. Then they had a meal there 47 beside the cairn. Laban called it Jegar-sahadutha [Aramaic for "cairn of witness"], while Jacob called it Galeed [Hebrew for "cairn of witness"].

48 "This cairn," said Laban, "is a witness between you and me today."

That was how it came to be named 49 Galeed. Of the sacred pillar he said, "May the LORD keep watch between you and me when we are out of one another's sight. If you ill-treat my daughters, or marry other wives beside my daughters, although there may be no man to watch us, remember that God is witness between you and me."

51 Further, Laban said to Jacob, "See, this cairn and the sacred pillar which I have erected stand between 52 you and me. This cairn is a witness, and the sacred pillar a witness that I will not pass this cairn to harm you, and that you will not pass this cairn 53 and sacred pillar to harm me. May the God of Abraham and the God of Nahor (the gods of their ancestors) be judge between us!"

54 So Jacob swore to it by the Awe of his father Isaac. Jacob then offered a sacrifice on the hill, and invited his relatives to partake of the meal. They did so, and then spent the night on the hill.

55 Next morning Laban rose early, and after kissing his grandchildren and his daughters, and giving them his blessing, he left and went home, while Jacob 52 resumed his journey. Then the angels 2 of God encountered him; and as soon as he saw them, Jacob said, "This is God's camp," and so called the name of that place Mahanaim [camps].

3 Jacob sent messengers ahead of him

to his brother Esau in the land of Seir, the country of Edom, commanding 4 them as follows:

"Thus shall you speak to my lord Esau: 'Thus says your servant Jacob: 'I have been residing with Laban, and having stayed right up to now, I have 5 oxen, asses, flocks, male and female slaves; so I am sending to tell my lord in the hope of finding favor with you.'"

The messengers returned to Jacob, 6 saying,

"We came to your brother Esau as he was on his way to meet you, accompanied by four hundred men."

Very much terrified and distressed, 7 Jacob divided the people that were with him into two companies, as well as the flocks, herds, and camels. "If 8 Esau comes on one company and destroys it," he thought, "then the remaining company can escape."

Then Jacob said, 9 "O LORD, God of my father Abraham and my father Isaac, who didst say to me, 'Return to your country and your kindred, and I will make you prosperous,' I do not deserve all the 10 acts of kindness and fidelity that thou hast shown thy servant; for with nothing but my staff I crossed the Jordan here, but now I have become two companies. Save me, I beseech thee, from 11 the power of my brother Esau; for I am afraid that he will come and slay me, as well as the mothers and children. But 12 thou didst say, 'I will be sure to make you prosperous, and I will make your descendants like the sands of the sea, which are too numerous to count.'"

So Jacob stayed there that night. 13

From what he had at hand he selected a present for his brother Esau: two 14 hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their 15 colts, forty cows and ten bulls, twenty she-asses and ten he-asses. Putting 16 them in charge of his slaves, with each drove by itself, he said to his slaves,

"Proceed ahead of me, and leave a space between one drove and another."

To the leader he gave this order: 17

"When my brother Esau meets you, and asks you, 'To whom do you belong; where are you going; and to whom do these animals belong that you are driving?' say, 'To your servant Jacob; they 18



are a present, sent to my lord Esau, while he himself is just behind us." "

19 He gave the same orders to the second, and the third, and to all the others who were driving the droves, saying,

"Give this same message to Esau, 20 when you meet him. Also be sure to say 'Your servant Jacob is just behind us.' "

"For," thought he, "I may appease him with the present that precedes me, and then when he does see me, he may perhaps receive me kindly."

21 So the present went on ahead of him, while he himself spent that night in the camp.

22 That same night he rose, and taking his two wives, his two female slaves, and his eleven children, he sent them

23 across the ford of the Jabbok. He took them, and sent them across the stream, and sent everything that belonged to

24 him across. Jacob himself was left behind all alone. Then a man wrestled

25 with him until daybreak, and when he found that he could not master him, he touched the socket of his thigh, so that the socket of Jacob's thigh was dislocated as he wrestled

26 with him. Then he said,

"Let me go; for the dawn is breaking."

But he replied,

"I will not let you go, unless you bless me."

27 "What is your name?" he said to him.

"Jacob," he replied.

28 Then he said,

"Your name shall no longer be Jacob, but Israel [wrestler with God], because you have wrestled with God and man, and have been the victor."

29 "Please tell me your name," requested Jacob.

"Why is it that you ask for my name?" he replied; nevertheless he blessed him there.

30 So Jacob called the name of that place Peniel [face of God]; "For," said he, "I have seen God face to face, and yet my life has been spared."

31 The sun rose on him just as he passed Penuel, limping because of his thigh.

32 That is why to this day the Israelites do not eat the hip muscle which is on the socket of the thigh; for the socket of Jacob's thigh was touched on the hip muscle.

Raising his eyes, Jacob saw Esau 33 coming, accompanied by four hundred men; so he divided the children among Leah, Rachel, and the two maids, and 2 put the maids with their children in front, then Leah with her children, and finally Rachel and Joseph in the rear, while he himself went on ahead of 3 them, bowing seven times to the earth until he reached his brother. Then 4 Esau ran to meet him, and embracing him, fell on his neck, and kissed him, so that they wept. When he raised his 5 eyes, he saw the women and children, and said,

"What relation are these to you?"

"The children whom God has graciously bestowed on your servant," he replied.

Whereupon the maids came up with 6 their children and bowed; and likewise 7 Leah with her children came up and bowed; and then Joseph and Rachel came up and bowed.

"What do you mean by all this company that I met?" he said.

"To win my lord's favor," he replied.

"I have plenty, my brother," said 9 Esau; "keep what you have."

But Jacob said,

10 "Not at all; if perchance I find favor with you, accept my present from me, since it is like seeing the face of God for me to see your face, in that you have received me favorably. Please accept 11 my gift of greeting that has been brought to you; for God has been good to me, and I have all I need."

Thus he urged him until he took it, whereupon he said,

12 "Let us set out on our way; I will go alongside you."

But he replied,

13 "My lord can see for himself that the children are frail, and that the sheep and cattle giving suck are a care to me; if they were to be over-driven a single day, the whole flock would die. Pray 14 let my lord go on ahead of his servant, and I will proceed leisurely, at the pace of the stock that I am driving, and at the pace of the children, until I join my lord at Seir."

"At least," said Esau, "let me leave 15 with you some of the troops accompanying me."

"How can I thank my lord?" he said.

So Esau started back that day on his 16 way to Seir, while Jacob set out for Suc- 17

coth, where he built a house for himself, and constructed sheds for his cattle. That was how the place came to be named Succoth [sheds].

18 In the course of his journey from Paddan-aram, Jacob arrived safely at the city of Shechem, which is in the land of Canaan, and camped in front of  
19 the city. For one hundred kesitas he bought the piece of ground on which he had pitched his tent from the sons of  
20 Hamor, the father of Shechem. There he erected an altar, which he called Elohe-Israel [El, the God of Israel].

34 Now Dinah, the daughter that Leah had borne to Jacob, went out to visit  
2 the women of the district. When Shechem, the son of Hamor, the Hivvite, the prince of the district, saw her, he seized her, and lay with her, and ravished her. He had a passionate longing  
3 for Dinah, the daughter of Jacob; he loved the girl, and spoke endearingly to  
4 her. So Shechem said to his father Hamor,

"Get this girl for me in marriage."

5 Jacob heard that his daughter Dinah had been violated, but since his sons were out in the country with the stock, Jacob took no action until their return.

6 Hamor, the father of Shechem, went  
7 to Jacob to speak with him. The sons of Jacob had come in from the country as soon as they heard the news, and the men were distressed and very angry that such a shameless act had been committed in Israel as the violation of Jacob's daughter—which thing ought  
8 not to be done. But Hamor said to them,

"My son Shechem has set his heart on your daughter; pray give her to him  
9 in marriage. Intermarry with us, giving us your daughters in marriage, and  
10 marrying ours. If you will make your home with us, the land will be at your disposal; settle down, engage in trade, and acquire property in it."

11 Shechem said to her father and brothers,

"If I may find favor with you, I will pay anything that you demand of me.  
12 Ask me ever so much in the way of marriage-price and presents, and I will pay you just what you demand of me; only give me the girl in marriage."

13 But the sons of Jacob answered Shechem and his father Hamor craftily, and refused, because he had violated

their sister Dinah; and they said to 14 them,

"We cannot do such a thing as to give our sister to a man that is uncircumcised; for that would be a disgrace to us. Only on this condition will we 15 accede to your requests, that you become like us, every male among you becoming circumcised. Then we will give 16 you our daughters in marriage, and marry yours; we will make our home with you, and become a single people. If you will not agree to our proposal to 17 become circumcised, we will take our daughters and go away."

The proposal was agreeable to Ha- 18 mor, and to Shechem, the son of Hamor.

The young man made no delay in 19 carrying the matter through; for he was in love with Jacob's daughter, and he himself was the most important of his father's family.

So Hamor and his son Shechem came 20 to their city gate, and said to their fellow-citizens,

"These men are well disposed to- 21 ward us; let them make their home in the land, and engage in trade in it, since the land is quite spacious enough for them; let us marry their daughters, and give them our daughters in marriage. It is only on this condition, how- 22 ever, that the men will agree to make their home with us, and form a single people: that all the males among us become circumcised as they are. Will not 23 their live stock and possessions and all their cattle be to our advantage? If we will but agree to their proposal, they will make their home with us."

All those accustomed to go out 24 through the gates of his city agreed with Hamor and his son Shechem, and all the males were circumcised, namely, all those accustomed to go out through the gates of his city.

On the third day, when they were 25 sore, the two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword, and advancing boldly against the city, they slew every male. Hamor 26 and his son Shechem they put to the sword, and taking Dinah from the house of Shechem, they made off. Coming 27 upon the slain, the sons of Jacob sacked the city that had violated their sister, taking its flocks, herds, and asses, what 28 was in the city and in the fields; all its 29

wealth, and all its women and children they captured, and took as spoil everything that was in the houses.

30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by bringing me into bad odor with the inhabitants of the land, the Canaanites and Perizzites. My numbers are small, and if they combine against me and attack me, I shall be destroyed, both I and my family."

31 But they replied, "Could our sister be treated like a harlot?"

32 Then God said to Jacob, "Rise, go up to Bethel to live, and construct an altar there to the God who appeared to you when you fled from your brother Esau."

2 So Jacob said to his household and all who were with him,

"Get rid of the foreign gods that are in your midst, purify yourselves, and change your garments. Then we shall set out and go up to Bethel, where I am to construct an altar to the God who answered me at the time of my distress, and has accompanied me wherever I have gone."

4 So they handed over to Jacob all the foreign gods that they had, as well as rings that were in their ears, and Jacob buried them at the foot of the terebinth near Shechem. Then they set out, and so great was the terror of God on the cities around them that they did not pursue the sons of Jacob. So Jacob and all the people that were with him reached Luz (that is, Bethel), which is in the land of Canaan, and there he built an altar, calling the sanctuary El-Bethel, because it was there that God had revealed himself to him when he fled from his brother.

8 When Deborah, Rebekah's nurse, died, she was buried below Bethel, at the foot of the oak; so it came to be named the Oak of Weeping.

9 On his journey from Paddan-aram, God again appeared to Jacob, and blessed him. God said to him,

10 "Your name has been Jacob; you shall no longer be called Jacob, but Israel is to be your name."

So he came to be named Israel.

11 Further, God said to him,

"I am God Almighty; be fruitful and multiply; a nation, or rather a company of nations shall come from you, and

kings shall spring from you. The land which I gave to Abraham and Isaac, I will give to you, and to your descendants after you I will give it."

God then left him at the place where he spoke with him, whereupon Jacob erected a sacred pillar at the place where he spoke with him, a pillar of stone, poured a libation on it, and anointed it with oil. So Jacob called the name of the place where God spoke with him Bethel.

They then set out from Bethel, and while it was still some little distance to the vicinity of Ephrath, Rachel gave birth to a child, with terrible labor. In the midst of her labor, the midwife said to her,

"Do not be afraid; for here is another son for you."

Just as her spirit left her (for she died), she called his name Benoni, but his father called him Benjamin. Thus Rachel died, and was buried on the way to Ephrath (that is, Bethlehem). At her grave Jacob set up a sacred pillar; it remains to this day as the Pillar of Rachel's Grave.

Israel then moved on, and pitched his tent on the further side of Migdaleder. It was while Israel was living in that land that Reuben went and lay with Bilhah, his father's consort; and Israel heard of it.

The sons of Jacob were twelve in number: the sons of Leah: Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebulun; the sons of Rachel: Joseph and Benjamin; the sons of Bilhah, Rachel's maid: Dan and Naphtali; and the sons of Zilpah, Leah's maid: Gad and Asher. These were the sons of Jacob that were born to him in Paddan-aram.

Then Jacob joined his father Isaac at Mamre or Kirjath-arba (that is, Hebron), where Abraham and Isaac had settled as immigrants. The length of Isaac's life was one hundred and eighty years; then Isaac came to his death; he died and was gathered to his fathers, an old man, satisfied with life; and his sons, Esau and Jacob, buried him.

The following are the descendants of Esau (that is, Edom). Esau married Canaanite women: Adah, the daughter of Elon, the Hittite, Oholibamah, the daughter of Anah, the son of Zibeon, the Hivvite, and Basemath, the daugh-

- ter of Ishmael, the sister of Nebaioth.
- 4 Adah bore Eliphaz to Esau, Basemath  
5 bore Reuel, and Oholibamah bore Je-  
ush, Jalam, and Korah. These were the  
sons of Esau that were born to him  
in the land of Canaan.
- 6 Then Esau took his wives, his sons,  
his daughters, all the members of his  
household, his flocks, all his cattle, and  
all the property that he had acquired in  
the land of Canaan, and went away to  
another land out of the way of his  
7 brother Jacob; for their possessions  
were too great for them to live together,  
and the land in which they were living  
as immigrants could not support them  
8 because of their live stock. So Esau  
made his home in the highlands of Seir  
(Esau being Edom).
- 9 The following are the descendants of  
Esau, the ancestor of Edom in the high-  
10 lands of Seir; the following are the  
names of the sons of Esau: Eliphaz, the  
son of Esau's wife Adah, and Reuel,  
11 the son of Esau's wife Basemath. The  
sons of Eliphaz were Teman, Omar,  
12 Zepho, Gatam, and Kenaz; while Tim-  
na was a consort of Esau's son Eliphaz,  
and bore Amalek to Eliphaz. These  
were the descendants of Esau's wife  
Adah.
- 13 The following are the sons of Reuel:  
Nahath, Zerah, Shammah, and Miz-  
zah. These were the descendants of  
Esau's wife Basemath.
- 14 The following are the sons of Esau's  
wife Oholibamah, the daughter of  
Anah, the son of Zibeon: she bore  
Jeush, Jalam, and Korah to Esau.
- 15 The following are the chieftains of  
the Esauites. The sons of Eliphaz, the  
first-born of Esau: the chieftains of  
16 Teman, Omar, Zepho, Kenaz, Korah,  
Gatam, and Amalek. These were the  
chieftains of Eliphaz in the land of  
Edom, the same being the descendants  
of Adah.
- 17 The following are the sons of Esau's  
son Reuel: the chieftains of Nahath,  
Zerah, Shammah, and Mizzah. These  
were the chieftains of Reuel in the land  
of Edom, the same being the descend-  
ants of Esau's wife Basemath.
- 18 The following are the sons of Esau's  
wife Oholibamah: the chieftains of Je-  
ush, Jalam, and Korah. These were the  
chieftains of Esau's wife Oholibamah,  
the daughter of Anah.

These were the sons of Esau (that is, 19  
Edom), and these their chieftains.

The following are the sons of Seir, the 20  
Horite, the inhabitants of the land: Lo-  
tan, Shobal, Zibeon, Anah, Dishon, 21  
Ezer, and Dishan. These were the  
chieftains of the Horites, the descend-  
ants of Seir in the land of Edom. The 22  
sons of Lotan were Hori and Hemam,  
while Lotan's sister was Timna. The 23  
following are the sons of Shobal: Al-  
van, Manahath, Ebal, Shepho, and  
Onam. The following are the sons of  
Zibeon: Aiah and Anah (he is the 24  
Anah who found the hot springs in  
the desert while he was pasturing the  
asses of his father Zibeon). The follow- 25  
ing are the sons of Anah: Dishon and  
Oholibamah, the daughter of Anah.  
The following are the sons of Dishon: 26  
Hemdan, Eshban, Ithran, and Cheran.  
The following are the sons of Ezer: Bil- 27  
han, Zaavan, and Akan. The following 28  
are the sons of Dishan: Uz and Aran.

The following are the chieftains of 29  
the Horites: the chieftains of Lotan,  
Shobal, Zibeon, Anah, Dishon, Ezer, 30  
and Dishan. These were the chieftains  
of the Horites in the land of Seir, chief-  
tain by chieftain.

The following are the kings who 31  
reigned in the land of Edom before the  
Israelites had a king. Bela, the son of 32  
Beor, reigned in Edom, the name of his  
capital being Dinhabah. After the 33  
death of Bela, Jobab, the son of Zerah  
of Bozrah, succeeded to the throne.  
After the death of Jobab, Husham from 34  
the land of the Temanites succeeded to  
the throne. After the death of Husham, 35  
Hadad, the son of Bedad, who defeated  
the Midianites in the country of Moab,  
succeeded to the throne, the name of  
his capital being Avith. After the death 36  
of Hadad, Samlah of Masrekah suc-  
ceeded to the throne. After the death 37  
of Samlah, Shaul of Rehoboth-nahar  
succeeded to the throne. After the 38  
death of Shaul, Baal-hanan, the son of  
Achbor, succeeded to the throne. After 39  
the death of Baal-hanan, the son of  
Achbor, Hadar succeeded to the throne,  
the name of his capital being Peor, and  
his wife's name Mehetabel, the daugh-  
ter of Matred, the son of Me-zahab.

The following are the names of the 40  
chieftains of Esau, arranged according  
to their clans and arranged of residence,  
in the order of their names; the chieftains

- 41 of Timna, Alvah, Jetheth, Oholibamah,  
 42 Elah, Pinon, Kenaz, Teman, Mibzar,  
 43 Magdiel, and Iram. These were the  
 chieftains of Edom (that is Esau, the  
 ancestor of Edom), arranged according  
 to their places of residence in the re-  
 gions that they held.
- 37 Jacob, however, made his home in  
 the land where his father had lived as  
 an immigrant, the land of Canaan.

## THE STORY OF JOSEPH,

37:2—48:22

- 2 The following are the descendants of  
 Jacob.
- At the age of seventeen Joseph used  
 to accompany his brothers in looking  
 after the flocks, being a mere lad along-  
 side the sons of Bilhah and Zilpah, his  
 father's wives; and Joseph brought a  
 bad report of them to their father.
- 3 Now Israel loved Joseph more than  
 any of his other sons, because he was  
 the son of his old age; so he made a long  
 4 cloak for him. When his brothers saw  
 that their father loved him more than  
 any of his brothers, they hated him,  
 and could not say a good word about  
 him.
- 5 Joseph had a dream, which he told to  
 his brothers, so that they hated him all  
 6 the more. He said to them,  
 "Listen to this dream that I have  
 7 had. While we were binding sheaves in  
 the field, my sheaf rose up and re-  
 mained standing, while your sheaves  
 gathered round it, and made obeisance  
 to my sheaf!"
- 8 His brothers said to him,  
 "Are you indeed to be king over us;  
 would you actually rule us?"  
 So they hated him all the more for his  
 dreams and for his words.
- 9 Then he had another dream which he  
 recounted to his brothers.  
 "I have just had another dream," he  
 said, "and the sun, moon, and eleven  
 stars made obeisance to me!"
- 10 When he recounted it to his father  
 and his brothers, his father reproved  
 him, saying to him,  
 "What is this dream that you have  
 had? Am I actually to come with your  
 mother and your brothers, and make  
 obeisance to the earth to you?"
- 11 But while his brothers became jeal-  
 ous of him, his father kept the matter  
 in mind.

After his brothers had gone off to 12  
 pasture their father's flocks at Shechem,  
 Israel said to Joseph, 13

"Are not your brothers pasturing the  
 flocks at Shechem? Come, let me send  
 you to them."

"I am ready," he replied.

So he said to him, 14

"Go and see how your brothers are,  
 and the flocks; and bring me back  
 word."

So he despatched him from the valley  
 of Hebron; and he arrived at Shechem.  
 But a man found him wandering about 15  
 the country; so the man asked him,

"What are you looking for?"

"I am looking for my brothers," he 16  
 said; "do tell me where they are pastur-  
 ing the flocks."

The man said, 17

"They have moved from here; for I  
 heard them say, 'Let us go to Do-  
 than.'"

So Joseph followed his brothers, and  
 found them at Dothan. But they saw 18  
 him in the distance, and before he could  
 reach them, they plotted against him  
 to kill him.

"There comes the dreamer yonder!" 19  
 they said to one another. "Come now, 20  
 let us kill him, and throw him into one  
 of the pits. We can say that a wild  
 beast devoured him. Then we shall see  
 what his dreams will come to."

But when Reuben heard this, he tried 21  
 to save him from their hands; so he  
 said,

"Let us not take his life."

"Do not shed any blood," Reuben 22  
 said to them; "throw him into the pit  
 here in the wilderness, but do not lay  
 hands on him" (his idea being to save  
 him from their hands, and restore him  
 to his father).

As soon as Joseph reached his broth- 23  
 ers, they stripped him of his cloak (the  
 long cloak that he was wearing), and 24  
 seizing him, they threw him into the  
 pit. The pit, however, was empty, with  
 no water in it.

Then they sat down to eat a meal; 25  
 but raising their eyes, they saw a carav-  
 an of Ishmaelites coming from Gilead,  
 with their camels carrying gum, balm,  
 and laudanum, which they were en-  
 gaged in taking down to Egypt. There- 26  
 upon Judah said to his brothers,

"What is the good of killing our  
 brother and covering up his blood?"

- 27 Come, let us sell him to the Ishmaelites, and not lay hands on him; for after all he is our brother, our own flesh."
- 28 His brothers agreed. Some Midianite traders passed by, so pulling Joseph up, they lifted him out of the pit. They sold Joseph to the Ishmaelites for twenty shekels of silver; and they took him to Egypt.
- 29 So when Reuben went back to the pit, there was no Joseph in the pit.
- 30 Then he tore his clothes, and returning to his brothers, said,  
"The boy is gone! And I, how can I go home?"
- 31 Then they took Joseph's cloak, and killing a goat, they dipped the cloak in the blood. So they soiled the long cloak, and then they brought it to their father, saying,  
"We found this; see whether it is your son's cloak or not."
- 32 Examining it, he said,  
"It is my son's cloak! Some wild beast has devoured him; Joseph must be torn to pieces."
- 33 Then Jacob tore his clothes, and girded himself with sackcloth, and mourned for his son for a long time. His sons and daughters all tried to console him, but he would not be consoled.
- 34 "No," he said, "I will go down mourning to Sheol to my son."  
Thus did his father weep for him.
- 35 Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, his head steward.
- 36 It was at that time that Judah separated from his family, and joined an Adullamite whose name was Hirah.
- 2 There Judah saw the daughter of a Canaanite whose name was Shua. Marrying her, he had intercourse with her, and she conceived and bore a son, whom he named Er. Again she conceived and bore a son, whom she named Onan. She bore still another son whom she named Shelah. It was at Chezib that she bore him.
- 6 For Er, his first-born, Judah chose a wife whose name was Tamar; but Er, Judah's first-born, was so displeasing to the LORD that the LORD killed him.
- 8 Then Judah said to Onan,  
"Marry your brother's widow; do the duty of a brother-in-law to her, and rear a family for your brother."
- 9 But Onan, knowing that the family would not be his, wasted his semen on

the ground whenever he had intercourse with his brother's widow, so as not to give his brother a family. What 10 he did was so displeasing to the LORD that he killed him too. So Judah said to 11 his daughter-in-law Tamar,

"Remain a widow in your father's house until my son Shelah grows up."  
"Lest," thought he, "he too should perish like his brothers."

So Tamar went away, and lived in her father's house.

In the course of time Judah's wife, 12 the daughter of Shua, died. After completing the mourning ceremonies, Judah went up to Timnah with his friend Hirah, the Adullamite, to look after the shearing of his sheep; and news of it 13 was brought to Tamar, "Your father-in-law is going up to Timnah to shear his sheep." So she took off her widow's 14 dress, and covered herself with a veil; and thus veiled, she sat down at the gateway of Enaim, which was on the road to Timnah; for she realized that although Shelah had grown up she would not be given to him in marriage. When Judah saw her, he took her for 15 a harlot, because she had veiled her face. So he stepped over to her at the 16 roadside, and said,

"Here, let me have intercourse with you" (for he did not know that she was his daughter-in-law).

"What will you give me," she said, "for having intercourse with me?"

"I will send you a kid from the 17 flock," he said.

"Will you give me a pledge until you send it?" she asked.

"What pledge shall I give you?" he 18 said.

"Your signet-ring," she said, "your cord for it, and the staff that is in your hand."

So he gave them to her, and then had intercourse with her, and she conceived by him. Then she rose and went away, 19 and taking off her veil, she put on her widow's dress.

When Judah sent the kid by his 20 friend, the Adullamite, to recover the pledge from the woman, he could not find her. So he asked the men of the 21 place,

"Where is the temple-prostitute who was by the roadside at Enaim?"

"No temple-prostitute has been here," they said.

22 He then went back to Judah, and said,

"I could not find her, and further, the men of the place say, 'No temple-prostitute has been here.'"

23 So Judah said,

"Let her keep the things, lest we incur a scandal; anyway I sent the kid, but you could not find her."

24 It was some three months later that Judah was told, "Tamar, your daughter-in-law, has played the harlot, and further, she is with child as a result of the harlotry."

"Bring her out, and let her be burned," said Judah.

25 But as she was being brought out, she sent word to her father-in-law,

"By the man to whom these things belong, I am with child." "Please note whose they are," she said, "this signet-ring and cord and staff."

26 Judah acknowledged them, and said, "She is more in the right than I, inasmuch as I did not marry her to my son Shelah."

But never again did he have intercourse with her.

27 When the time of her delivery came, 28 there were twins in her womb! In the course of her delivery one put out his hand, whereupon the midwife took a scarlet thread and tied it on his hand, saying,

"This one should be born first."

29 But just as he drew back his hand, his brother was born.

"How you have forged your way through!" she said.

So he was named Perez [a forging through].

30 Afterward his brother was born, who had the scarlet thread on his hand; so he was named Zerah [scarlet].

31 When Joseph was taken down to Egypt, Potiphar, an Egyptian, an officer of Pharaoh, his head steward, bought him from the Ishmaelites who 2 had taken him down there. The LORD was with Joseph, so that he became a prosperous man. He lived in the house 3 of his master, the Egyptian; and his master noticed that the LORD was with him and that the LORD made everything prosper with him that he undertook; so Joseph found favor with him, and was made his personal attendant; then he made him superintendent of his household, and put him in charge of

all his property. From the time that he 5 made him superintendent of his household and all his property, the LORD blessed the house of the Egyptian for Joseph's sake, the LORD'S blessing resting on everything that belonged to him, both indoors and outdoors. So he left 6 everything that he had to Joseph's charge, and having him, gave no concern to anything, except the food that he ate.

Now Joseph was so handsome and 7 good-looking that some time later the wife of his master took a fancy to Joseph, and said,

"Lie with me."

But he refused, saying to his master's wife,

"Having me, my master is giving no concern to anything in the house, but has committed all his property to my charge; there is no one in this house 9 greater than I; he has kept nothing from me except yourself, and that because you are his wife. How then can I commit this great crime, and sin against God?"

Though she spoke to Joseph day after 10 day, he would not listen to her solicitations to lie with her, or be with her. One day, however, when he went into 11 the house to do his work, none of the household servants being anywhere in the house, she caught hold of his coat, 12 saying,

"Lie with me."

But he fled, leaving the coat in her hands, and went outdoors. When she 13 saw that he had fled outdoors, leaving his coat in her hands, she called her 14 household servants, and said to them,

"See how he has brought this Hebrew fellow into our house to violate us! He came into my room to lie with me, but I screamed; and as soon as he heard me 15 scream and call, he fled, leaving his coat beside me, and went outdoors."

So she left the coat beside her until 16 his master came home, and then told 17 him this same story,

"The Hebrew slave whom you brought into our house came into my room to violate me, but as soon as I 18 screamed and called, he fled outdoors, leaving his coat beside me."

When Joseph's master heard the 19 statements of his wife who said to him, "This is the way your slave treated me," his anger blazed, and Joseph's 20

master took him and threw him into the prison where state prisoners were confined. So he lay there in prison.

21 The LORD, however, was with Joseph and was kind to him, and got 22 him into the good graces of the jailer, so that the jailer put Joseph in charge of all the prisoners who were in the jail, and he looked after everything that was 23 done there. The jailer exercised no oversight over anything in his charge, because the LORD was with him, and the LORD made whatever he undertook prosper.

40 Some time after these events the butler and the baker of the king of Egypt offended their lord, the king of 2 Egypt, so that Pharaoh became angry with his two officers, the chief butler 3 and the chief baker, and put them in custody in the head steward's house, in the prison where Joseph was confined. 4 The head steward intrusted Joseph with them, and he waited on them. After they had been in custody some 5 time, they both had dreams on the same night, each having a dream of different meaning—the butler and the baker of the king of Egypt who were confined in 6 the prison. When Joseph came to them in the morning, he saw that they were 7 worried, so he asked Pharaoh's officers who were in custody with him in his master's house,

"Why do you look so gloomy today?"

8 "We have had dreams," they replied, "and there is no one to interpret them."

Joseph said to them,

"Does not dream interpretation belong to God? Pray recount them to me."

9 So the chief butler recounted his dream to Joseph.

"In my dream," he said to him,

10 "there was a vine in front of me, and on the vine were three branches. As soon as it budded, its blossoms shot up, its 11 clusters ripened into grapes. With Pharaoh's cup in my hand, I took the grapes, and squeezing them into Pharaoh's cup, I placed the cup in Pharaoh's hand."

12 Joseph said to him,

"This is its interpretation: the three 13 branches represent three days; within three days Pharaoh shall summon you, and restore you to your position, so that you shall place Pharaoh's cup in his

hand as you used to do when you were his butler; so, if you will be good enough 14 to keep me in mind when prosperity comes to you, do me the kindness of mentioning me to Pharaoh, and so liberate me from this house; for I was 15 really kidnapped from the land of the Hebrews, and further, I have done nothing here that I should be put into a dungeon."

When the chief baker found that the 16 interpretation was favorable, he said to Joseph,

"I too had a dream; in mine there were three open-work baskets on my head, and in the top basket was some of 17 every kind of baked food for Pharaoh, but the birds were eating it out of the basket on my head."

Joseph answered,

18 "This is its interpretation: the three baskets represent three days; within 19 three days Pharaoh shall summon you, and hang you on a tree, and the birds shall eat the flesh off you."

On the third day, which was Pharaoh's birthday, he held a feast for all his officials; and among his officials he summoned the chief butler and the chief baker. The chief butler he restored to 21 his duties, so that he again placed the cup in Pharaoh's hand; but the chief 22 baker he hanged, as Joseph had told them in his interpretation. The chief 23 butler, however, did not keep Joseph in mind, but forgot him.

Two whole years later Pharaoh 4 dreamed that he was standing beside the Nile, when seven beautiful, fat cows 2 came up out of the Nile, and browsed in the sedge. After them seven other 3 cows came up out of the Nile, ugly and thin, and stood beside the other cows on the bank of the Nile. Then the thin, 4 ugly cows ate up the seven beautiful, fat cows, whereupon Pharaoh awoke. When he fell asleep again, he had a second 5 dream: there were seven ears of grain growing on a single stalk, fine and plump, and after them there sprouted 6 seven other ears, thin and blasted by the east wind. Then the thin ears swallowed 7 up the seven fine, full ears, whereupon Pharaoh awoke, only to find it a dream!

Next morning he was so perturbed 8 that he sent for all the magicians and wise men of Egypt. To them Pharaoh recounted his dreams, but no one could



9 interpret them for Pharaoh. Then the chief butler said to Pharaoh,

10 "I would today recall my offense, how Pharaoh became angry with his servants, and put them in custody in the house of the head steward, myself and the chief baker. On the same night we had dreams, he and I, each of us having a dream of different meaning. 11 With us there was a Hebrew youth, a slave belonging to the head steward, and when we recounted our dreams to him, he interpreted them for us, giving each the proper interpretation of his dream. And it fell out just as he had indicated in the interpretation; I was restored to my position, while the other was hanged."

12 Thereupon Pharaoh sent for Joseph, and he was brought hurriedly from the dungeon. When he had shaved and changed his clothes, he came into Pharaoh's presence.

13 "I have had a dream," Pharaoh said to Joseph, "but there is no one to interpret it. However, I have heard it said of you that you know how to interpret dreams."

14 "Apart from God can Pharaoh be given a favorable response?" Joseph answered Pharaoh.

15 Then Pharaoh said to Joseph, "I dreamed that I was standing on the bank of the Nile, when seven fat and beautiful cows came up out of the Nile, and browsed in the sedge. After them came up seven other cows, thin and very ugly and lean—I have never seen such poor cows in all the land of Egypt. Then the lean, ugly cows ate up the first seven fat cows; they passed right into them, but no one would have known that they had done so—they looked just as bad as before. Then I awoke."

16 "In another dream I saw seven ears of grain growing on a single stalk, full and plump, and after them there sprouted seven other ears, withered, thin, and blasted by the east wind. Then the thin ears swallowed up the seven plump ears. I told this to the magicians, but there was no one to explain it to me."

17 Joseph said to Pharaoh, "Pharaoh's dream is simple; God would reveal to Pharaoh what he is about to do. The seven fat cows represent seven years, and the seven plump

ears represent seven years—it is a single dream. The seven lean and ugly cows 27 that came up after them represent seven years, and so do the seven empty ears blasted by the east wind; there are to be seven years of famine. It is as I 28 told Pharaoh, God would show Pharaoh what he is about to do. Seven years of 29 great plenty are coming throughout all the land of Egypt, but following them 30 there will be seven years of famine, so that the plenty will all be forgotten in the land of Egypt; the famine will devastate the land, and the plenty will be 31 come quite unknown in the land because of that famine which is to follow; for it will be very severe. The fact that 32 the dream was sent twice to Pharaoh in two forms means that the matter is absolutely settled by God, and that God will soon bring it about. Now, then, 33 let Pharaoh find a shrewd and prudent man, and put him in control of the land of Egypt. Let Pharaoh proceed to ap- 34 point officials over the land to forearm the land of Egypt during the seven years of plenty; let them collect all the 35 food of these good years that are coming, and under the authority of Pharaoh store up grain for food in the cities, and hold it there. The food shall serve as a 36 reserve for the land against the seven years of famine that are to befall the land of Egypt, so that the land may not perish from the famine."

The proposal commended itself to 37 Pharaoh and all his courtiers, and Pharaoh 38 said to his courtiers,

"Can we find a man with the spirit of God in him like this one?"

So Pharaoh said to Joseph, 39

"Since God has made all this known to you, there is no one so shrewd and prudent as you; you shall be in charge 40 of my palace, and all my people shall be obedient to your commands; it is only in the matter of the throne itself that I shall be your superior."

Thereupon Pharaoh said to Joseph, 41 "I hereby put you in charge of the whole land of Egypt."

And taking the signet ring from his 42 finger, Pharaoh put it on Joseph's finger; he dressed him in linen robes, put a gold chain round his neck, and 43 had him ride in the second of his chariots, with people shouting "Bow down!" before him, thus putting him in charge of the whole land of Egypt.

44 "Although I continue as Pharaoh," said Pharaoh to Joseph, "yet without your consent shall no one stir hand or foot in all the land of Egypt."

45 Then Pharaoh called Joseph's name Zaphenath-paneah, and married him to Asenath, the daughter of Potiphra, priest of On; and Joseph's fame spread throughout the land of Egypt.

46 Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt.

After leaving the presence of Pharaoh, Joseph made a tour through the whole land of Egypt. During the seven years of plenty the land produced abundant crops; so he collected all the food of the seven years when there was plenty in the land of Egypt, and thus stored food in the cities, storing in each city the food from the fields around it.

49 Joseph stored up grain like the sands of the sea, in great quantities, until he ceased to keep account of it; for it was past measuring.

50 Before the years of famine came, two sons were born to Joseph by Asenath, the daughter of Potiphra, priest of On.

51 Joseph called the name of the first-born Manasseh [forgetfulness]; "For," said he, "God has made me forget all about my hardships and my father's home."

52 The name of the second he called Ephraim [fruitfulness]; "For God has made me fruitful in the land of my misfortune."

53 When the seven years of plenty that had prevailed in the land of Egypt came to an end, the seven years of famine set in, as Joseph had said.

There was famine in all lands, but throughout all the land of Egypt there was food.

55 When all the land of Egypt became famished, the people cried to Pharaoh for food; so Pharaoh announced to all Egypt,

"Go to Joseph, and do what he tells you."

56 The famine spread all over the land, so Joseph threw open all that he had locked up, and sold grain to the Egyptians, since the famine was severe in the land of Egypt. People from all lands came to Joseph in Egypt to buy grain; for the famine was severe all over the earth.

42 When Jacob learned that there was grain in Egypt, he said to his sons,

"Why do you stare at one another?" "I have just heard," he said, "that there is grain in Egypt; go down there, and buy some for us there, that we may live and not die."

So ten of Joseph's brothers went down to buy grain in Egypt, since Jacob would not let Joseph's brother Benjamin go with his other brothers; "Lest," thought he, "harm should befall him." Thus the Israelites came with the rest to buy grain; for the famine was in the land of Canaan.

Now Joseph was the vizier of the land; it was he who sold the grain to all the people of the land. So Joseph's brothers came and prostrated themselves before him, with their faces to the ground. When Joseph saw his brothers, he recognized them, but he treated them as if he were a stranger, and spoke harshly to them.

"Where have you come from?" he said to them.

"From the land of Canaan to buy food," they said.

Joseph recognized his brothers, but they did not recognize him. Remembering the dreams that he had had about them, Joseph said to them,

"You are spies; you have come to find out the condition of the land!"

"No, my lord," they said to him, "your servants have come to buy food. We are all sons of one man; we are honest men; your servants are not spies."

"Not so," he said to them; "but you have come to find out the condition of the land."

But they said,

"Your servants are brothers, twelve in all; we are sons of a certain man in the land of Canaan; the youngest is at present with our father, while the other is no more."

But Joseph said to them,

"It is as I told you; you are spies. By this you shall be put to the proof: as Pharaoh lives, you shall not leave this place unless your youngest brother comes here. Send one of your number to fetch your brother, while the rest of you remain in custody. Thus shall your statements be put to the proof as to whether you are truthful or not. As Pharaoh lives, you are spies!"

So he bundled them off to prison for three days, but on the third day Joseph said to them,

19 "Since I am one who fears God, you may save your lives, if you do this: if you are honest men, let one of you brothers remain confined in your prison and then the rest of you, go and take grain home to your starving households; but you must bring me your youngest brother. Thus shall your words be verified, and you shall not die."

21 They proceeded to do so, saying to one another,

"Unfortunately, we were to blame about our brother, upon whose distress, when he pleaded with us for mercy, we gazed unmoved; that is why this distress has come to us."

22 Then Reuben spoke up and said to them,

'Did I not say to you, 'Do not sin against the lad'? But you paid no attention; so now comes a reckoning for his blood!'

23 They did not know that Joseph heard them; for the intermediary was between

24 them. He turned from them, and wept. On coming back to them, he spoke to

25 them, took Simeon from them, and imprisoned him in their presence. Joseph

then ordered their receptacles to be filled with grain, the money of each of

26 them to be replaced in his sack, and provisions to be given them for the

27 journey. This was done for them. Then they loaded their asses with their grain, and departed.

28 At the camping-place for the night one of them opened his sack to give his ass some fodder, and there he saw his money in the mouth of his sack!

29 "My money has been put back! It is right here inside my sack!" he said to his brothers.

Thereupon their hearts sank, and they turned to one another in fear, saying,

"What is this that God has done to us?"

30 On reaching their father Jacob in the land of Canaan, they told him all that had befallen them:

31 "The man, the lord of the land, talked harshly to us, making us out to

32 be spies of the land. But we said to him, 'We are honest men; we are not

33 spies. We are brothers on our father's side, twelve in all; one is no more, and the youngest is at present with our father in the land of Canaan.' Then the

man, the lord of the land, said to us, 'By this I shall find out whether you are honest men: leave one of your brothers with me, and taking something for your famishing households, be off; and then bring me your youngest brother. Thus shall I know that you are not spies, but honest men. I will restore your brother to you, and you will be free to trade in the land.'

When they came to empty their sacks, there was the money-pocket of each in his sack! On seeing their money-packets, both they and their father were dismayed, and their father Jacob said to them,

"It is I that you bereave. Joseph is no more, Simeon is no more, and now you would take Benjamin! It is on me that all this falls."

Reuben said to his father,

"You may kill my two sons if I do not bring him home to you! Put him in my charge, and I will bring him back to you."

But he said,

"My son shall not go down with you; for his brother is dead, and he alone is left. If harm were to befall him on the journey that you make, you would bring my gray hairs down to Sheol in sorrow."

The famine continued severe in the land, so when they had finished eating all the grain which they had brought from Egypt, their father said to them,

"Go again, and buy us a little food."

But Judah said to him,

"The man strictly warned us: 'You cannot have audience with me unless

your brother is with you.' If you are ready to let our brother go with us, we

will go down and buy food for you; but if you are not ready to let him go, we

cannot go down; for the man said to us, 'You cannot have audience with me unless

your brother is with you.'

"Why did you bring this trouble on me," said Israel, "by telling the man that you had another brother?"

They said,

"The man persisted in asking about ourselves and our family—'Is your father still living? Have you another

brother?' We only gave him the information demanded by these questions of

his. How could we possibly know that he would say, 'Bring your brother

down?'"

- 8 "Let the lad go with me," said Judah to his father Israel; "but we must go at once, if we would save our lives and not die, both we, you, and our dependents.
- 9 I will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, you may blame me for it all
- 10 my life; in fact if we had not wasted so much time, we could have made a second trip by now."
- 11 Then their father Israel said to them, "If it must be so, then do this: take some of the country's best in your receptacles, and take it down to the man as a present—a little balm, a little honey, gum, laudanum, pistachio nuts, and
- 12 almonds. Also take double the money with you, and so take back with you the money that was replaced in the mouths of your sacks—perhaps there was a mis-
- 13 take. Take your brother too, and go,
- 14 return to the man. May God Almighty grant you such kindness with the man that he will release your other brother for you, as well as Benjamin. As for me, as I am bereaved, I am bereaved.
- 15 So the men took this present, and taking double the money with them, as well as Benjamin, they started off, went down to Egypt, and stood in the presence of Joseph. When Joseph saw Benjamin with them, he said to his house-
- 16 steward,
- "Take the men home, kill an animal, and get it ready; for the men are to dine with me at noon."
- 17 The man did as Joseph said, and
- 18 brought the men to Joseph's house. On being brought to Joseph's house, the men became frightened, saying,
- "It is because of the money which re-
- 19 appeared in our sacks the first time that we are being brought in, so that he may devise some pretext against us, and falling upon us, take us into slavery, together with our asses."
- 20 So they went up to Joseph's house-
- 21 steward, and spoke to him at the doorway of the house.
- 22 "If you please sir," they said, "we came down the first time specially to
- 23 buy food, but when we reached the camping-place for the night, and opened our sacks, there was each man's money in the mouth of his sack—our money in full. Accordingly we have
- 24 brought it back with us, and we have brought other money down with us to

buy food. We do not know who put our money in our sacks."

"Be at ease," he said, "do not be 23 afraid! It must have been your God, the God of your fathers, who put treasure in your sacks for you. I received your money."

Then he brought Simeon out to them.

After bringing the men into Joseph's 24 house, the man gave them water to wash their feet, and he gave them fodder for their asses. Then they set out 25 the present in anticipation of Joseph's arrival at noon; for they had heard that they were to dine there. When Joseph 26 came home, they brought him the present that they had carried into the house, and bowed to the ground before him. He asked after their health. 27

"Is your father well," he said, "the old man of whom you spoke? Is he still living?"

"Your servant, our father, is well; he 28 is still living," they said, bowing in homage to him.

Raising his eyes, he saw his brother 29 Benjamin, the son of his own mother, and said,

"Is this your youngest brother, of whom you told me?"

"May God be gracious to you, my son!" he said.

Thereupon Joseph hastily sought a 30 place to weep; for his heart was deeply stirred at sight of his brother; he retired to his room, and wept there. Then 31 he bathed his face, and came out, and controlling himself, said,

"Serve the meal."

The meal was served, separately for 32 him, for them, and for the Egyptians that were dining with him; for the Egyptians could not eat with the Hebrews, because that would be abhorrent to the Egyptians. They were seated 33 in his presence in order of age, from the oldest to the youngest, so that the men stared at one another in amazement. Portions were carried from his own ta- 34 ble to them, but Benjamin's portion was five times as much as any other's. So they feasted, and drank with him.

He then gave orders to his house- 44 steward,

"Fill the men's sacks as full as they will hold with food, and put each man's money in the mouth of his sack; in the 2 mouth of the sack belonging to the

youngest put my cup, the silver cup, along with his money for the grain."

He followed the instructions which Joseph gave.

3 With the dawn of morning the men with their asses were sent on their way.

4 Although they had left the city, they had not gone far, when Joseph said to his house-steward,

"Run at once after the men, and when you overtake them, say to them, 'Why have you returned evil for good? Why have you stolen my silver cup? Is not this the one from which my lord drinks, which in fact he uses for divination? It is a wicked thing that you have done.'"

6 So he overtook them, and addressed 7 these words to them, but they said to him,

"Why should my lord speak like this?

Your servants would never think of doing such a thing! Why, we even brought you back from the land of Canaan the money that we found in the mouths of our sacks. How then could we steal silver or gold from your master's house? That one of your servants in whose possession it is found shall die, and the rest of us will become slaves to my lord."

10 "Although it may indeed be just as you say," he said, "yet the one in whose possession it is found shall become my slave, but the rest of you shall be held blameless."

11 Then each of them quickly lowered his sack to the ground, and opened it, 12 and search being made, beginning with the oldest and ending with the youngest, the cup was found in Benjamin's sack. Thereupon they tore their clothes, and each having reloaded his ass, they returned to the city.

14 Judah and his brothers arrived at the house of Joseph, while he was still there, so they flung themselves on the ground before him.

15 "What is this that you have done?" Joseph said to them. "Did you not know that a man like me would be sure to use divination?"

16 Judah said,

"What can we say to my lord? What can we urge? How can we prove our innocence? God has discovered the crime of your servants; here we are, the slaves of my lord, both we and he in

whose possession the cup has been found."

"I could not think of doing such a 17 thing," he said; "only the man in whose possession the cup has been found shall be my slave; the rest of you are free to go back to your father."

Then Judah went up to him, and 18 said,

"If you please, my lord, let your servant speak a word in the ear of my lord, and your anger not blaze against your servant; for you are the equal of Pharaoh himself. My lord asked his servants, 'Have you a father or a brother?' 19 And we said to my lord, 'We have an aged father, and a young brother, the child of his old age; his brother is dead, so that he alone is left of his mother's children, and his father loves him.' Then you said to your servants, 'Bring 21 him down to me that I may see him.' But we told my lord, 'The boy cannot 22 leave his father; his father would die if he were to leave him.' Whereupon you 23 said to your servants, 'Unless your youngest brother comes down with you, you cannot have audience with me again.'

"When we went back to your serv- 24 ant, my father, we reported to him the words of my lord. Then our father said, 25 'Go again and buy a little food for us.' But we said, 'We cannot go down; if our 26 youngest brother accompanies us, we can go down; for we shall not be allowed to have audience with the man unless our youngest brother is with us.' Then 27 your servant, my father, said to us, 'You know that my wife bore me only two children; then one of them left me, 28 and I think he must surely have been torn to pieces; for I have never seen him since. If then you take this one from 29 me too, and harm befall him, you will bring down my gray hairs to Sheol in trouble.'

"And now, when I rejoin your serv- 30 ant, my father, and the boy not with us, his life is so bound up with the boy's that he will die when he sees that there 31 is no boy, and your servants will bring down the gray hairs of your servant, our father, to Sheol in sorrow; for your 32 servant went surety for the boy to my father, saying, 'If I do not bring him back to you, let my father blame me for it all my life.' Now then, pray let your 33 servant remain in the boy's place as my

lord's slave, but let the boy go back  
34 with his brothers; for how can I go back  
to my father unless the boy is with me,  
and witness the agony that would come  
to my father?"

45 Joseph could no longer control him-  
self before all his attendants, so he cried  
out,

"Have everyone withdraw from me."

So there was no one with Joseph  
when he made himself known to his  
2 brothers; but he wept so loudly that the  
Egyptians heard it, and Pharaoh's  
3 household heard it. Joseph said to his  
brothers,

"I am Joseph. Is my father still liv-  
ing?"

But his brothers could not answer  
him, because they were so dismayed at  
4 being in his presence. So Joseph said  
to his brothers,

"Come nearer to me."

When they came nearer, he said,

"I am your brother Joseph whom  
5 you sold into Egypt. Now do not be  
distressed nor angry with yourselves  
that you sold me here; for it was to save  
6 life that God sent me ahead of you; for  
it is two years now that the famine has  
prevailed in the land, but there are still  
five years in which there will be no  
7 plowing or reaping. God sent me  
ahead of you to insure you a remnant  
in the earth, and to be the means of a  
8 remarkable escape for you. So then it  
was not you, but God who sent me here,  
and made me a father to Pharaoh, lord  
of all his house, and ruler over all the  
9 land of Egypt. Hurry back to my fa-  
ther and say to him, 'Thus speaks your  
son Joseph: "Since God has made me  
lord of all Egypt, come down to me  
10 without delay. You shall live in the  
land of Goshen, and be near me, you,  
your sons, your grandsons, your flocks,  
your herds, and all that belong to you;  
11 and there I will provide for you, lest  
you, your household, and all that be-  
long to you come to want; for there are  
still five years of famine to come.'"

12 You can see for yourselves and my  
brother Benjamin for himself that it is  
13 I who speak to you. You must tell my  
father all about my splendor in Egypt,  
and all that you have seen; hurry and  
bring my father here."

14 Then he fell on the neck of his broth-  
er Benjamin and wept, while Benjamin  
15 wept on his neck. He kissed all his

brothers, and wept on their shoulders,  
after which his brothers talked with  
him.

When the news was received at Pha- 16  
araoh's palace that Joseph's brothers had  
arrived, Pharaoh was delighted, as were  
also his courtiers. Pharaoh said to 17  
Joseph,

"Say to your brothers, 'Do this: load  
your animals, go back to the land of  
Canaan, and taking your father and 18  
your households, come to me, and I will  
give you the best of the land of Egypt,  
so that you shall eat the fat of the land.  
Also, carry out this order: take wagons 19  
from the land of Egypt for your little  
ones and your wives; convey your fa-  
ther in them, and come back. Never 20  
mind your goods; for the best of the  
whole land of Egypt will be yours.'"

The sons of Israel did so. Joseph 21  
gave them wagons in accord with the  
command of Pharaoh, and he also gave  
them provisions for the journey. To 22  
each of them he gave a festal garment,  
but to Benjamin he gave three hundred  
shekels of silver and five festal gar-  
ments. To his father he sent likewise 23  
ten asses loaded with the best products  
of Egypt, and ten she-asses loaded with  
grain, bread, and provisions for his fa-  
ther on the journey. Then he sent his 24  
brothers away; and as they left, he said  
to them,

"Do not get too excited on the way."

So they went up from Egypt, and 25  
came to the land of Canaan, to their fa-  
ther Jacob.

"Joseph is still living, and he is ruler 26  
over all the land of Egypt," they told  
him.

But he was so stunned that he would  
not believe them. However, when they 27  
told him all that Joseph had said to  
them, and he saw the wagons that  
Joseph had sent to convey him, their  
father Jacob recovered.

"Enough!" said Israel; "my son Jo- 28  
seph is still living; I will go and see him  
before I die."

So Israel set out with all that be- 46  
longed to him. On reaching Beersheba,  
he offered sacrifices to the God of his  
father Isaac. In a vision by night God 2  
spoke to Israel.

"Jacob! Jacob!" he said.

"Here I am," he said.

"I am El, the God of your father," 3  
he said; "do not be afraid to go down to

Egypt; for there I will make you a great nation. I will myself go down to Egypt with you—yes, and I will bring you up again, when Joseph's hand shall close your eyes."

Then Jacob set out from Beersheba; and the sons of Israel conveyed their father Jacob, with their little ones and their wives, in the wagons which Pharaoh had sent to convey him. Taking their live stock and the property which they had acquired in the land of Canaan, Jacob and all his family migrated to Egypt; his sons and his grandsons accompanied him, as well as his daughters and his grand-daughters; he brought all his family with him into Egypt.

The following are the names of the Israelites, Jacob and his children, who migrated to Egypt: Reuben, Jacob's first-born, and the sons of Reuben, Hanoch, Pally, Hezron, and Carmi; the sons of Simeon, Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; the sons of Levi, Gershon, Kohath, and Merari; the sons of Judah, Er, Onan, Shelah, Perez, and Zerah, of whom Er and Onan died in the land of Canaan, and the sons of Perez were Hezron and Hamul; the sons of Issachar, Tola, Puvvah, Job, and Shimron; the sons of Zebulun, Sered, Elon, and Jahelel (these were the sons which Leah bore to Jacob in Paddan-aram, together with his daughter Dinah, the total number of his sons and daughters being thirty-three); the sons of Gad, Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Arel; the sons of Asher, Imnah, Ishvah, Ishvi, and Beriah, with their sister Serah, and the sons of Beriah, Heber and Malchiel (these were the sons of Zilpah, whom Laban gave to his daughter Leah; these she bore to Jacob—sixteen persons); the sons of Jacob's wife Rachel, Joseph and Benjamin, and to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphara, priest of On, bore to him; the sons of Benjamin, Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppm, Huppm, and Ard (these were the sons of Rachel, who were born to Jacob—a total of fourteen persons); the son of Dan, Hushim; the sons of Naphtali, Jahzeel, Guni, Jezer, and Shillem (these were the sons of Bilhah, whom

Laban gave to his daughter Rachel; these she bore to Jacob—a total of seven persons). The total number of persons belonging to Jacob who came to Egypt, his direct descendants, excluding the wives of his sons, was sixty-six; but the sons of Joseph that were born to him in Egypt were two, the total number of persons belonging to Jacob's household who migrated to Egypt being seventy.

Israel sent Judah ahead of him to Joseph in Goshen, to appear before him. On their arrival in the land of Goshen Joseph hitched the horses to his chariot, and went up to meet his father Israel in Goshen. When he presented himself to him, he fell on his neck, weeping again and again on his neck.

"Now at last I may die," Israel said to Joseph, "after having seen from your very self that you are still alive."

Then Joseph said to his brothers and his father's household,

"I will go and tell Pharaoh, and say to him, 'My brothers and my father's household who used to live in the land of Canaan have come to me. Since the men are shepherds, having to do with live stock, they have brought their flocks and herds and everything that they own.' Accordingly, when Pharaoh summons you, and says to you, 'What is your occupation?' you must say, 'Your servants have been concerned with live stock from our youth until now, both we and our fathers'—in order that you may settle in the land of Goshen; for shepherds are all abhorrent to the Egyptians."

So Joseph came and told Pharaoh.

"My father and brothers," he said, "together with their flocks and herds and everything that they own, have come from the land of Canaan, and are now in the land of Goshen."

Taking five of the ablest of his brothers, he presented them to Pharaoh.

"What is your occupation?" Pharaoh said to his brothers.

"Your servants are shepherds," they said to Pharaoh, "both we and our fathers." "We have come to settle as immigrants in the land," they said to Pharaoh; "for there is no pasture for the flocks belonging to your servants, because the famine is so severe in the land of Canaan. Pray let your servants settle, then, in the land of Goshen."

- 5 Then Pharaoh said to Joseph, "Now that your father and brothers  
6 have joined you, the land of Egypt is at your disposal; settle your father and brothers in the best part of the land; let them settle in the land of Goshen, and if you know of any competent men among them, put them in charge of my own live stock."
- 7 Then Joseph brought his father Jacob and presented him to Pharaoh, and Jacob paid his respects to Pharaoh.
- 8 "How old are you?" Pharaoh said to Jacob.
- 9 "The length of my life as an immigrant has been one hundred and thirty years," Jacob said to Pharaoh; "few and hard have been the years of my life; they have not equaled the number of years that my fathers lived in their lifetime as immigrants."
- 10 After paying his respects to Pharaoh, Jacob withdrew from the presence of Pharaoh.
- 11 So Joseph settled his father and brothers, giving them property in the land of Egypt in the very best part of the land, in the land of Rameses, as  
12 Pharaoh had commanded. Joseph provided his father and brothers and all his father's household with food sufficient for the needs of the dependents.
- 13 There was now no food anywhere in the land; for the famine was very severe, so that the lands of Egypt and Canaan were languishing because of the  
14 famine. Joseph had gathered up all the money that was to be found in the lands of Egypt and Canaan in payment for the grain which was bought, and had brought the money to Pharaoh's palace.  
15 So when the money was exhausted in the lands of Egypt and Canaan, all the Egyptians came to Joseph, saying, "Give us food; why should we die right under your eyes, just because our money is gone?"
- 16 "Give me your live stock," said Joseph; "I will give you food in exchange for your live stock, if your money is gone."
- 17 So they brought their live stock to Joseph, and Joseph gave them food in exchange for horses, sheep, cattle, and asses; thus he supported them with food that year in exchange for all their live stock.
- 18 When that year was over, they came to him the next year, and said to him,

"We would hide nothing from my lord; but our money is gone, and our live stock has come into the possession of my lord; there is nothing left for my lord except our persons and our lands. Why should we perish before your very eyes, both we and our land? Buy us and our land in exchange for food, and we and our land shall become feudatory to Pharaoh; but give us seed that we may live and not die, and the land not become a waste."

So Joseph bought all the land of Egypt for Pharaoh; for everyone of the Egyptians sold his field, because the famine was so severe on them. Thus the land became Pharaoh's, and the people themselves he transferred to the towns from one end of Egypt's domain to the other. It was only the priests' land that he did not buy; for the priests had a subvention from Pharaoh, and lived off the subvention which Pharaoh gave them; that was why they did not have to sell their land.

"Observe," said Joseph to the people, "that I have today bought you and your land for Pharaoh. Here is seed for you to sow the land; a fifth of the crop you shall give to Pharaoh, and four fifths shall go to yourselves as seed for the fields, and as food for yourselves and your households, and as food for your little ones."

"You have saved our lives," they said, "we would thank my lord; and we will become slaves to Pharaoh."

So Joseph made it a statute for the land in Egypt, which continues to this day, that a fifth of the produce should go to Pharaoh, the land of the priests alone being exempt from Pharaoh's claims.

So the Israelites settled in the land of Egypt, in the land of Goshen, where they acquired property, were prolific, and became very numerous.

Jacob lived in the land of Egypt for seventeen years, so that the length of Jacob's life was one hundred and forty-seven years.

When the time approached for Israel to die, he summoned his son Joseph, and said to him,

"If I have found favor with you, pray put your hand under my thigh and swear that you will deal kindly and faithfully by me; please do not bury me in Egypt, but let me sleep with my fa-



thers; take me out of Egypt, and bury me in their burial-place."

"I will do as you say," he said.

11 "Give me your oath," he said.

So he gave him his oath, whereupon Israel settled back on the head of his bed.

12 Some time after this word was brought to Joseph,

"Your father is ill."

So he took his two sons, Manasseh and Ephraim, with him, and came to 2 see Jacob. Then Jacob was told.

"Your son Joseph has just come to see you."

Collecting his strength, Israel sat up in bed.

13 "God Almighty appeared to me at Luz in the land of Canaan, and blessed me," Jacob said to Joseph; "he said to me, 'I will make you prolific and numerous, I will make you a company of peoples, and I will give this land to your descendants as a possession for all time.'

14 I do therefore adopt your two sons that were born to you in the land of Egypt before I joined you in Egypt; Ephraim and Manasseh shall be as much mine as Reuben and Simeon. But the children that were born to you after them are to be counted to you; upon receiving their heritage they shall be called by the names of their brothers. It was when I was coming from Paddan that Rachel to my sorrow died in the land of Canaan, some little distance from the vicinity of Ephrath, and I buried her there on the road to Ephrath (that is, Bethlehem)."

15 When Israel saw Joseph's sons, he said,

"Who are these?"

Joseph said to his father,

"They are my sons, whom God has given me here."

"Bring them to me," he said, "that I may bless them."

(Now Israel's eyes were so dim with age that he could not see.)

So Joseph brought them up to him, and he kissed them, and embraced them.

"I never expected to see even you," Israel said to Joseph, "and here God let me see your children as well!"

Then Joseph removed them from his knees, and bowed on his face to the ground.

Joseph took the two of them, Ephra-

im in his right hand at Israel's left, and Manasseh in his left hand at Israel's right, and he brought them up to him. But Israel stretched out his right hand and put it on the head of Ephraim, although he was the younger, and his left hand on the head of Manasseh, confusing his hands, because Manasseh was the first-born.

He blessed Joseph, saying, 15

"May the God in whose favor my fathers, Abraham and Isaac, lived, the God who has been my shepherd all my life long until this day, the angel who has delivered me from all harm—may he bless the lads, so that my name may be carried on through them, together with the names of my fathers, Abraham and Isaac; may they grow into multitudes in the earth."

When Joseph saw that his father was putting his right hand on the head of Ephraim, it distressed him; so he seized his father's hand in order to remove it from the head of Ephraim to that of Manasseh.

"Not so, my father," Joseph said to his father; "for this one is the first-born; put your right hand on his head."

But his father refused, saying, 19 "I know, my son, I know; he too shall become a people, and he too shall be great, but his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

So he blessed them that day, saying, 20 "The Israelites will invoke blessings on one another through you, saying, 'May God make you like Ephraim and Manasseh!'"—thus putting Ephraim before Manasseh.

Then Israel said to Joseph, 21

"I am about to die, but God will be with you, and will bring you back to the land of your fathers. As the one above your brothers, I hereby give you Shechem, which I captured from the Amorites with my sword and bow."

### THE BLESSING OF JACOB,

49:1-28

Then Jacob summoned his sons, and 49 said,

"Come together that I may tell you what is to befall you in days to come: Gather round and listen, you sons of 2

Jacob;

Listen to Israel, your father.

- 3 Reuben, you are my first-born,  
My strength and the first issue of my  
manly vigor;  
Excessively proud and excessively  
fierce,
- 4 Turbulent as water—you shall no longer  
excel;  
For you went up to your father's bed;  
So I degraded him who went up to my  
couch.
- 5 Simeon and Levi are brothers;  
Ruthless weapons are their daggers.
- 6 I will never enter their circle;  
I will never join in their assembly;  
For in their anger they slay men,  
And in their normal mood they hamstring  
oxen.
- 7 Cursed be their anger, for it is fierce,  
And their wrath, for it is cruel!  
I will disperse them throughout Jacob,  
And scatter them throughout Israel.
- 8 Your brothers shall praise you, O Judah;  
With your hand on the necks of your  
foes,  
Your father's sons shall bow down to  
you.
- 9 A lion's whelp is Judah;  
On prey you have grown up, my son.  
He crouches, he couches like a lion,  
Like an old lion; who dare disturb him?
- 10 The scepter shall never depart from  
Judah,  
Nor the staff from between his feet,  
Until his ruler comes,  
To whom the peoples shall be obedient.
- 11 He tethers his ass to the vine,  
And his ass's colt to the choicest vine;  
He washes his garments in wine,  
And his robes in the blood of grapes;
- 12 His eyes are darker than wine,  
And his teeth whiter than milk.
- 13 Zebulun shall dwell by the seashore;  
He shall be a haven for ships,  
With his flank at Sidon.
- 14 Issachar is a sturdy ass,  
Lounging among the ravines;
- 15 He saw that settled life was good,  
And that the land was pleasant;  
So he offered his shoulder to bear burdens,  
And became a gang-slave.

Dan shall judge his people, 1  
As any other of the tribes of Israel.  
May Dan be a serpent by the roadside, 1  
A viper beside the path,  
That bites the horse's hoofs,  
So that its rider tumbles backward.

For succor from thee, O LORD, I wait! 1

As for Gad, raiders shall raid him, 1  
But he shall raid their rear.

As for Asher, his food shall be rich, 1  
And he shall yield royal dainties.

Naphtali is a free-ranging deer, 1  
That bears beautiful fawns.

Joseph is a young bull, 1  
A young bull at a spring,  
A wild-ass at Shur.  
Shooting at him in enmity,  
The archers fiercely assailed him;  
But their bow was broken by the Eternal,

And their arms and hands trembled,  
At the might of the Mighty One of  
Jacob,

At the name of the Shepherd, the Rock  
of Israel,

At your father's God, who helps you,  
And God Almighty, who blesses you  
With the blessings of the heavens  
above,

The blessings of the abyss couching below;

The blessings of breast and of womb,  
The blessings of fatherhood, yea of  
man and child;

The blessings of the ancient mountains,

The dainties of the eternal hills—  
May these rest on the head of Joseph,  
And on the brow of him who was cursed  
by his brothers!

Benjamin is a ravenous wolf;  
Devouring prey in the morning,  
And dividing spoil at evening."

All these constituted the twelve  
tribes of Israel, and this was what their  
father said to them. He blessed them,  
bestowing on each the blessing suited to  
him.

THE DEATH AND BURIAL OF  
JACOB, AND THE DEATH OF  
JOSEPH, 49:29—50:26

19 He then gave them a charge.

"I am about to be gathered to my fathers," he said to them; "bury me with my fathers in the cave which is in the field of Ephron, the Hittite, the cave in the field of Machpelah, which faces Mamre, in the land of Canaan, which along with the field Abraham bought from Ephron, the Hittite, for use as a burial-ground of his own. It

was there that Abraham and his wife Sarah were buried; it was there that Isaac and his wife Rebekah were buried; and it was there that I buried Leah—the field with the cave in it having been purchased from the Hittites."

After Jacob had finished giving his instructions to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his fathers.

Joseph fell on his father's face, weeping over him, and kissing him. He then ordered the physicians among his slaves to embalm his father. So the physicians embalmed Israel, spending forty days at it; for that is the time that it takes to embalm. There was weeping for him in Egypt for seventy days.

After the days of weeping for him were over, Joseph said to Pharaoh's household,

"If perchance I find favor with you, please tell Pharaoh this: 'My father exacted an oath of me, saying, "Here am I at the point of death; you must bury me in the sepulcher that I dug for myself in the land of Canaan." Now then, let me go up and bury my father. I will surely return.'"

Whereupon Pharaoh said, "Go up and bury your father, as he made you swear."

So Joseph went up to bury his father, and with him went all of Pharaoh's courtiers, the elders of his household, and all the elders of the land of Egypt, as well as all of Joseph's own household, his brothers, and his father's household, leaving only their children and their flocks and herds in the land of Goshen.

Both chariotry and cavalry went up with him, so that there was a very large caravan.

Arriving at Goren-Atad, which is beyond the Jordan, they held a very great and sorrowful lamentation there; and Joseph observed a seven-day period of mourning for his father. When the inhabitants of the land, the Canaanites, saw the mourning at Goren-Atad, they said,

"This is a sorrowful mourning that the Egyptians are observing."

That is how its name came to be called Abel-Mizraim [mourning of the Egyptians], which is beyond the Jordan.

Jacob's sons did with him just as he had commanded them; his sons carried him to the land of Canaan, and buried him in the cave in the field of Machpelah, which faces Mamre, which field Abraham had bought for use as a burial-ground of his own from Ephron, the Hittite. After burying his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

Realizing that their father was dead, Joseph's brothers said,

"Suppose Joseph should take an aversion to us, and pay us back for all the harm that we did him!"

So they sent a message to Joseph, saying,

"Before his death your father gave this command: 'Thus shall you say to Joseph: "Pray forgive the crime and sin of your brothers in doing you harm." So now, please forgive the crime of the servants of your father's God.'"

Joseph wept when they spoke to him, so that his brothers went and fell down before him, saying,

"Here we are, your slaves!"

But Joseph said to them,

"Do not be afraid; for can I take God's place? You meant to do me harm, but God accounted it good, in order to do as he has done today: save the lives of many people. So now, do not be afraid; I myself will provide for you and your dependents."

Thus he reassured them, speaking kindly to them.

So Joseph and his father's household lived in Egypt. Joseph lived one hundred and ten years, living to see the third generation of Ephraim's children; the sons, too, of Machir, the son of

Manasseh, were born on the knees of Joseph.

24 Then Joseph said to his brothers, "I am about to die; but God will be sure to take note of you, and take you up out of this land to the land which he promised on oath to Abraham, Isaac, and Jacob."

Joseph then made the sons of Israel z swear,

"When God does indeed take note of you, you must take my bones up with you from here."

So Joseph died at the age of one hundred and ten years; and he was embalmed, and placed in a coffin in Egypt.

## THE BOOK OF EXODUS

### THE OPPRESSION OF THE HEBREWS IN EGYPT,

1:1-22

1 **T**HE following are the names of  
the sons of Israel who came to  
Egypt in the company of Jacob,  
2 each with his household: Reu-  
3 ben, Simeon, Levi, and Judah, Issa-  
4 char, Zebulun, and Benjamin, Dan and  
5 Naphtali, Gad and Asher. The total  
number of persons that were direct  
descendants of Jacob was seventy, Joseph  
6 being already in Egypt. Then Joseph  
died, and likewise all his brothers and  
7 all that generation; but the Israelites  
were fruitful and prolific; they increased  
in numbers, and grew greater and  
greater, so that the land was filled with  
them.

8 Then a new king rose over Egypt,  
9 who had no knowledge of Joseph; he  
said to his people,

"See, the Israelite people have become  
too numerous and too strong for us;  
10 come, let us take precautions against  
them lest they become so numerous  
that in the case of a war they should  
join forces with our enemies and fight  
against us, and so escape from the  
land."

1 Accordingly, gang-foremen were put  
in charge of them, to oppress them with  
their heavy labor; and they built Pi-  
thom and Raamses as store-cities for  
2 Pharaoh. But the more they oppressed  
them, the more they multiplied and ex-  
panded, so that they became apprehen-  
sive about the Israelites.

3 The Egyptians reduced the Israelites  
to rigorous slavery; they made life bitter  
for them in hard work with mortar  
and bricks, and in all kinds of work in  
the fields, all the work that they exact-  
ed of them being rigorous.

4 Then the king of Egypt spoke to the  
midwives attending the Hebrew women,  
of whom the name of one was Shiph-  
rah and that of the other Puah.

5 "When you act as midwives for the  
Hebrew women," he said, "you are to

look at the genitals; if it is a boy, you  
must kill him, but if it is a girl, she may  
live."

But the midwives stood in awe of 17  
God, and so did not do as the king of  
Egypt told them, but let the male chil-  
dren live. So the king of Egypt sum- 18  
moned the midwives, and said to them,  
"Why have you done this: let the  
male children live?"

The midwives said to Pharaoh, 19  
"Because the Hebrew women are not  
like the Egyptian women; but are ani-  
mals, in that they are delivered before  
the midwife reaches them!"

So God was good to the midwives; 20  
the people multiplied and grew very  
numerous, and because the midwives 21  
stood in awe of God, they established  
families for them.

So Pharaoh commanded all his peo- 22  
ple,

"Every boy that is born to the He-  
brews, you must throw into the Nile,  
but you are to let all the girls live."

### THE RISE OF THE DELIVERER, MOSES, 2:1—7:13

Now a man belonging to the house of 2  
Levi went and married a daughter of  
Levi. The woman conceived and bore a 2  
son, and seeing that he was robust, she  
hid him for three months. When she 3  
could no longer hide him, she procured  
an ark of papyrus reeds for him, and  
daubing it with bitumen and pitch, she  
put the child in it, and placed it among  
the reeds beside the bank of the Nile.  
His sister posted herself some distance 4  
away to see what would happen to him.

Presently Pharaoh's daughter came 5  
down to bathe at the Nile, while her  
maids walked on the bank of the Nile.  
Then she saw the ark among the reeds  
and sent her maid to get it. On opening 6  
it, she saw the child, and it was a boy  
crying! She took pity on him, and said,

"This is one of the Hebrews' chil-  
dren."

- 7 Thereupon his sister said to Pharaoh's daughter,  
 "Shall I go and summon a nurse for you from the Hebrew women, to nurse the child for you?"
- 8 "Go," said Pharaoh's daughter to her.
- 9 So the girl went and called the child's mother, to whom Pharaoh's daughter said,  
 "Take this child away and nurse it for me, and I will pay the wages due you."
- 10 So the woman took the child and nursed him; and when the child grew up, she brought him to Pharaoh's daughter, and he became her son. She called his name Moses [drawn out]; "For," said she, "I drew him out of the water."
- 11 It was in those days that Moses, now grown up, went out to visit his fellow-countrymen and noted their heavy labor. He saw an Egyptian kill a Hebrew, one of his own countrymen; so, looking this way and that, and seeing that there was no one in sight, he killed the Egyptian, and hid him in the sand.
- 12 Another day, when he went out, there were two Hebrews fighting! So he said to him that was in the wrong,  
 "Why do you strike your companion?"
- 13 He replied,  
 "Who made you ruler and judge over us? Are you thinking of murdering me as you did the Egyptian?"
- 14 Then was Moses afraid. "The incident must surely be known," he thought.
- 15 When Pharaoh heard about the matter, he tried to kill Moses, but Moses fled from Pharaoh and went to the land of Midian, and sat down beside a well.
- 16 Now the priest of Midian had seven daughters, who came to draw water, and fill the troughs to water their father's flock, but some shepherds came and drove them off. So Moses went to their rescue and watered their flock.
- 17 When they came home to their father Reuel, he said,  
 "How did you come to get home so soon today?"
- 18 They said,  
 "An Egyptian protected us against the shepherds; he even drew water for us, and watered the flock."
- 19 "Then where is he?" he said to his

daughters. "Why did you leave the man behind? Invite him to have a meal."

When Moses agreed to live with the man, he gave Moses his daughter Zipporah in marriage; and she bore a son, whom he named Gershom [immigrant]; "For," said he, "I am an immigrant in a foreign land."

In the course of this long time the king of Egypt died. The Israelites, groaning under their bondage, cried for help, and their cry because of their bondage came up to God. God heard their moaning, and God remembered his covenant with Abraham, Isaac, and Jacob; God saw the plight of Israel, and took cognizance of it.

While Moses was tending the flock of his father-in-law, Jethro, the priest of Midian, he led the flock to the western side of the desert, and came to the mountain of God, Horeb. Then the angel of the LORD appeared to him in a flame of fire, rising out of a bush. He looked, and there was the bush burning with fire without being consumed! So Moses said,

"I will turn aside and see this great sight, why the bush is not burned up."

When the LORD saw that he had turned aside to look at it, God called to him out of the bush.

"Moses, Moses!" he said.

"Here I am!" said he.

"Do not come near here," he said; "take your sandals off your feet; for the place on which you are standing is holy ground." "I am the God of your father," he said, "the God of Abraham, Isaac, and Jacob."

Then Moses hid his face; for he was afraid to look at God.

"I have indeed seen the plight of my people who are in Egypt," the LORD said, "and I have heard their cry under their oppressors; for I know their sorrows, and I have come down to rescue them from the Egyptians and bring them up out of that land to a land, fine and large, to a land flowing with milk and honey, to the country of the Canaanites, Hittites, Amorites, Perizzites, Hivvites, and Jebusites. Now the cry of the Israelites has reached me, and I have also seen how the Egyptians are oppressing them; so come now, let me send you to Pharaoh, that you may

bring my people, the Israelites, out of Egypt."

11 But Moses said to God,  
"Who am I, to go to Pharaoh and bring the Israelites out of Egypt?"

12 "I will be with you," he said; "and this shall be the sign for you that I have sent you. When you bring the people out of Egypt, you shall serve God at this mountain."

13 "But," said Moses to God, "in case I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is his name?' what am I to say to them?"

14 "I am who I am," God said to Moses. Then he said, "Thus you shall say to the Israelites: 'I am' has sent me to you."

15 God said further to Moses,  
"Thus you shall say to the Israelites: 'Yahweh [the LORD], the God of your fathers, the God of Abraham, Isaac, and Jacob, has sent me to you.' This has always been my name, and this shall remain my title throughout the ages. Go and assemble the elders of Israel, and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me, saying, 'I have given careful heed to you and your treatment in Egypt, and I have resolved to bring you up out of your tribulation in Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivvites, and Jebusites, to a land flowing with milk and honey.' They will heed your appeal, and then you and the elders of Israel shall come to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has paid us a visit; so now, let us make a three days' journey into the desert to offer sacrifices to the LORD our God.' I know, however, that the king of Egypt will not let you go without the use of force; so I will stretch out my hand and smite Egypt with all the marvels that I shall perform in it; after that he will let you go. And I will bring this people into such favor with the Egyptians that you shall not go away empty-handed when you do leave; each woman must ask her neighbor and the guest in her home for articles of silver and gold, and for clothing, which you are to put on your sons and daughters. Thus shall you despoil the Egyptians."

"But suppose they will not believe me," answered Moses, "nor heed my plea, but say, 'The LORD did not appear to you.'"

The LORD said to him,  
"What have you in your hand?"

"A staff," he said.  
"Throw it on the ground," said he.

He threw it on the ground, and it became a snake. Moses ran away from it, but the LORD said to Moses,

"Stretch out your hand and lay hold of its tail"—stretching out his hand, he seized it, and it became a staff in his hand—"in order that they may be convinced that the LORD, the God of their fathers, did appear to you, the God of Abraham, Isaac, and Jacob."

The LORD said further to him,  
"Put your hand into your bosom."

He put his hand into his bosom, and when he took it out, there was his hand leprous, as white as snow!

"Put your hand back into your bosom," he said.

He put his hand back into his bosom, and when he took it out of his bosom, there it was, like the rest of his body again.

"If they will not believe you, nor accept the evidence of the first sign, they may acknowledge the evidence of the second. If they will not be convinced by even these two signs, nor heed your plea, you are to take some water from the Nile and pour it on the dry ground; and the water that you take from the Nile shall become blood on the dry ground."

But Moses said to the LORD,

"Pray, O Lord, I have been no speaker, neither in the past nor recently, nor since thou hast spoken to thy servant; but I am slow of speech and slow of tongue."

The LORD said to him,

"Who gives man a mouth, or makes him dumb, or deaf, or lame, or blind? Is it not I, the LORD? Now go; I will help you to speak, and will instruct you what to say."

But he said,

"Pray, O Lord, commission whom thou wilt."

Then the anger of the LORD blazed against Moses, and he said,

"Is there not your brother Aaron, the Levite? I know that he is a ready speaker, and further, he is just coming

out to meet you, and will be overjoyed  
 15 at seeing you. You must speak to him,  
 and put the words in his mouth; I will  
 help both you and him to speak, and I  
 16 will instruct you both what to do. He  
 shall speak for you to the people; he  
 shall serve as a mouthpiece for you,  
 and you shall act the part of God to  
 17 him. You must take this staff in your  
 hand, with which to perform the signs."

18 Then Moses went off, and returning  
 to his father-in-law Jethro, said to him,  
 "Pray let me go back to my relatives  
 in Egypt, to see whether they are still  
 living."

"Go in peace," said Jethro to Moses.  
 19 The LORD said to Moses in Midian,  
 "Go, return to Egypt; for all the men  
 who sought your life are dead."

20 So Moses took his wife and sons, and  
 mounted them on an ass, to return to  
 the land of Egypt; Moses also took the  
 staff of God in his hand.

21 The LORD said to Moses,

"When you return to Egypt, see that  
 you perform before Pharaoh all the por-  
 tents which I have put in your power;  
 but I will make him obstinate, so that

22 he will not let the people go. Then you  
 are to say to Pharaoh, 'Thus says the  
 23 LORD: "Israel is my first-born son; so  
 I said to you, 'Let my son go, that he  
 may serve me'; but you refused to let  
 him go; accordingly I am going to slay  
 your first-born son.'"

24 At a camping-place in the course of  
 the journey the LORD encountered  
 25 him, and tried to kill him. So Zipporah  
 took a flint, and cutting off her son's  
 foreskin, she touched his person with it,  
 saying,

"You are my bridegroom in blood."

26 Then he let him alone.  
 At that time a person when circum-  
 cised was spoken of as a bridegroom in  
 blood.

27 The LORD said to Aaron,  
 "Go into the desert to meet Moses."

So he went; and he met him at the  
 mountain of God and kissed him.

28 Then Moses told Aaron all the words  
 with which the LORD had commis-  
 sioned him and all the signs with which

29 he had charged him. So Moses and  
 Aaron went and assembled all the eld-  
 30 ers of the Israelites, and Aaron spoke  
 all the words that the LORD had spoken to  
 Moses, and performed the signs in the

31 sight of the people, so that the people

believed. When they heard that the  
 LORD had taken note of the Israelites  
 and had marked their plight, they  
 bowed their heads in homage.

Following this, Moses and Aaron 5  
 came and said to Pharaoh,

"Thus says the LORD, the God of  
 Israel: 'Let my people go, that they  
 may hold a feast for me in the desert.'"

But Pharaoh said,

"Who is the LORD that I should heed  
 his plea to let Israel go? I have no  
 knowledge of the LORD, and besides, I  
 will not let Israel go."

They said,

"The God of the Hebrews has paid us  
 a visit; pray let us make a three days'  
 journey into the desert to offer sacri-  
 fices to the LORD our God, lest he  
 strike us with pestilence or sword."

"Moses and Aaron," said the king of 4  
 Egypt to them, "why would you draw  
 the people from their work? Mind your  
 own business."

"The people of the land are lazy as it  
 is," said Pharaoh, "and yet you would  
 relieve them of their burdens!"

So that same day Pharaoh com-  
 manded the taskmasters in charge of  
 the people and their foremen,

"You must no longer provide the  
 people with straw for making bricks as  
 previously; let them go and gather  
 straw for themselves. But you must re-  
 1 quire of them the same quantity of  
 bricks that they have been making in  
 the past, without diminishing it at all;  
 for they are lazy; that is why they are  
 crying, 'Let us go and offer sacrifices to  
 our God.' Let heavier work be loaded  
 on the men, that they may give their  
 attention to it and not to lying words."

So the taskmasters and foremen of 1  
 the people departed, and said to the  
 people,

"Thus says Pharaoh: 'I am not go-  
 ing to provide you with straw; go and  
 get straw for yourselves wherever you  
 can find it; but there is to be no reduc-  
 tion in your output.'"

So the people scattered all over the 1  
 land of Egypt in search of stubble for  
 straw, while the taskmasters urged  
 them on, saying,

"Complete your daily quota of work,  
 as when the straw was provided for  
 you."

The Israelite foremen were beaten,



and Pharaoh's taskmasters took them to task, saying,

"Why have you not completed your prescribed amount of brick-making as usual, today just as previously?"

15 Then the Israelite foreman came and appealed to Pharaoh,

16 "Why do you treat your servants thus? There is no straw provided for your servants, and yet we are told to make bricks, and your servants get beaten, whereas the fault lies with you."

17 But he said,

"You are lazy, lazy; that is why you say, 'Let us go and offer sacrifices to the

18 LORD.' Be off now to your work; straw shall not be provided for you, but you must deliver the set quantity of bricks."

19 Then the Israelite foreman saw that they were in an evil plight in having to say, "You must make no reduction in your daily quota of bricks."

20 On leaving the presence of Pharaoh they met Moses and Aaron, who were 21 waiting for them, and said to them,

"May the LORD turn his attention to you, and punish you for giving us an unsavory reputation with Pharaoh and his courtiers, by putting a sword into their hands to slay us!"

22 Then Moses turned again to the LORD, and said,

23 "O Lord, why hast thou brought evil on this people? Why didst thou ever send me? Ever since I came to Pharaoh to speak in thy name, he has ill-treated this people; and thou hast done nothing to deliver thy people!"

6 The LORD said to Moses,

"Now you shall see what I will do to Pharaoh; compelled by a mighty power he will not only let them go, but will drive them out of his land."

2 God spoke to Moses, saying to him,

3 "I am the LORD; I appeared to Abraham, Isaac, and Jacob as God Almighty, but did not make myself known to them by my name Yahweh

4 [the LORD]. I also established my covenant with them, to give them the land of Canaan, the land in which they settled as immigrants. And it is I too, who have heard the groaning of the Israelites whom the Egyptians have enslaved, and I remember my covenant.

5 Accordingly, say to the Israelites, 'I am the LORD; I will free you from the bur-

dens of the Egyptians, and will deliver you from their bondage, and will rescue you by an outstretched arm and by mighty acts of judgment; I will take 7 you as my own people, and I will be your God, and you shall know that it is I, the LORD your God, who shall free you from the burdens of the Egyptians. I will bring you to the land which I 8 swore with uplifted hand to give to Abraham, Isaac, and Jacob, and I will give it to you as your very own, I, the LORD."

Moses told this to the Israelites, but 9 they would not listen to Moses because of their impatience and hard service. Then the LORD said to Moses,

10 "Go in and speak to Pharaoh, king of Egypt, about letting the Israelites leave his land."

But Moses protested to the LORD, 12 "Seeing that the Israelites have not listened to me, how will Pharaoh ever listen to me, poor speaker that I am?"

The LORD spoke to Moses and Aaron, 13 and gave them a commission to the Israelites and to Pharaoh, king of Egypt, to bring the Israelites out of the land of Egypt.

The following were the heads of their 14 clans: the sons of Reuben, Israel's first-born, Hanoch, Pallu, Hezron, and Carmi, these being the families of Reuben; the sons of Simeon, Jemuel, Jamin, 15 Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman, these being the families of Simeon.

The following are the names of the 16 sons of Levi in their genealogical order: Gershon, Kohath, and Merari (the length of Levi's life being one hundred and thirty-seven years); the sons of 17 Gershon, arranged by families, Libni and Shimei; the sons of Kohath, Amram, Ishar, Hebron, and Uzziel (the length of Kohath's life being one hundred and thirty-three years); the sons 19 of Merari, Mahli and Mushi. These were the families of the Levites in their genealogical order.

Now Amram married his father's sister 20 Jochebed, who bore him Aaron and Moses (the length of Amram's life being one hundred and thirty-seven years). The sons of Izhar were Korah, Nepheg, 21 and Zichri; and the sons of Uzziel, 22 Mishael, Elzaphan, and Sithri. Aaron 23 married Elisheba, the daughter of Amminadab and sister of Nahshon, who 24

bore him, Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah were Assir, Elkanah, and Abiasaph; these were the families of the Korahites. Aaron's son, Eleazar, married one of the daughters of Putiel, who bore him Phinehas. These were the heads of the Levitical clans, arranged by families.

26 Such were the Aaron and Moses, to whom the LORD said,  
"Bring the Israelites out of the land of Egypt with their hosts."

27 It was they who spoke to Pharaoh, king of Egypt, about bringing the Israelites out of Egypt; it was that Moses and Aaron.

28 The day that the LORD spoke to Moses in the land of Egypt, the LORD said to Moses,  
"I am the LORD; tell Pharaoh, king of Egypt, all that I am telling you."

30 But Moses protested to the LORD,  
"Seeing that I am a poor speaker, how will Pharaoh ever listen to me?"

7 The LORD said to Moses,  
"See, I make you a god to Pharaoh, and your brother Aaron shall serve as your spokesman. You must tell him all that I command you, and then your brother Aaron shall tell it to Pharaoh, to the end that he may let the Israelites leave his land. But I will make Pharaoh obstinate; then I will perform many signs and portents in the land of Egypt, and if Pharaoh will not listen to you, I will lay my hand on Egypt and will bring my hosts, my people, the Israelites, out of the land of Egypt by my mighty acts of judgment. Then shall the Egyptians know that I am the LORD, when I stretch out my hand against Egypt and bring the Israelites from their midst."

6 Moses and Aaron did so; they did just as the LORD commanded them.

7 Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.

8 The LORD said to Moses and Aaron,  
9 "If Pharaoh says to you, 'Produce a portent,' you shall say to Aaron, 'Take your staff and throw it down in front of Pharaoh,' and it will become a reptile."

10 So Moses and Aaron obtained audience with Pharaoh and did just as the LORD had commanded them; Aaron threw his staff down in front of Pharaoh and his courtiers, and it became a reptile. Then Pharaoh on his part sum-

moned the sages and sorcerers, and they too, the magicians of Egypt, did the same with their secret arts; each threw down his staff, and they became reptiles; but Aaron's staff swallowed up theirs. Pharaoh, however, remained obstinate and would not listen to them, just as the LORD had said.

### THE PLAGUES ON EGYPT,

7:14—12:28

The LORD said to Moses,  
"Pharaoh is stubborn; he refuses to let the people go. Go to Pharaoh in the morning, just as he is leaving the water; take your stand on the banks of the Nile so as to meet him, and take in your hand the staff that was turned into a snake. You shall say to him, 'The LORD, the God of the Hebrews, sent me to you to say, "Let my people go, that they may serve me in the desert." Since you have not as yet obeyed, thus says the LORD, "By this you shall know that I am the LORD—I am going to strike the water in the Nile with the staff that is in my hand, and it will turn into blood, so that the fish in the Nile shall die and the Nile itself shall become foul, and the Egyptians shall search in vain for water to drink out of the Nile."'"

The LORD said to Moses,  
"Say to Aaron, 'Take your staff, and stretch out your hand over the waters of Egypt, over its rivers, streams, ponds, and all its reservoirs, that they may become blood, so that there may be blood all through the land of Egypt, in both pails and stone jars.'"

Moses and Aaron did so, just as the LORD commanded; he raised the staff and struck the water in the Nile in the sight of Pharaoh and his courtiers, and all the water in the Nile turned into blood, while the fish in the Nile died, and the Nile itself became so foul that the Egyptians could not drink the water from the Nile; there was blood all through the land of Egypt. But the magicians of Egypt did the same with their secret arts, so that Pharaoh remained obstinate and would not listen to them, just as the LORD had said. Pharaoh turned and went home, with no concern even for this. The Egyptians had to dig all around the Nile for

water to drink; for they could not drink the water of the Nile itself.

25 When seven days had passed after  
B the LORD had struck the Nile, the LORD said to Moses,

"Obtain audience with Pharaoh, and say to him, 'Thus says the LORD:

"Let my people go, that they may

serve me. If you refuse to let them go, I will smite all your country with frogs;

3 the Nile shall swarm with frogs, and they shall come up and enter your palace, your bedroom, your bed, the houses of your courtiers and your people, your ovens, and your kneading-

4 bowls; the frogs shall climb up on you, your people, and all your courtiers.'"

5 The LORD said to Moses,

"Say to Aaron, 'Stretch your hand with your staff over the rivers, the streams, and ponds, and make frogs come up on the land of Egypt.'"

6 So Aaron stretched his hand over the waters of Egypt, and frogs came up and

7 covered the land of Egypt. But the magicians did the same with their secret arts, making frogs come up on the land of Egypt.

8 Then Pharaoh summoned Moses and Aaron, and said,

"Beseech the LORD to take the frogs away from me and my people, and then I will let the people go, to sacrifice to the LORD."

9 So Moses said to Pharaoh,

"Make clear to me when I am to make supplication for you, your courtiers, and your people, that the frogs be removed from you and your houses, and be left only in the Nile."

10 "Tomorrow," he replied.

So he said,

"It shall be as you say, that you may know that there is no one like the

11 LORD, our God. The frogs shall leave you, your houses, your courtiers, and your people, being left only in the Nile."

12 Moses and Aaron then left the presence of Pharaoh; and Moses cried to the LORD in regard to the promise about the frogs that he had made to

13 Pharaoh, and the LORD did as Moses had promised; the frogs perished from the houses, the courtyards, and the

14 fields; they were gathered into one heap after another, so that the land had a

15 bad smell. But when Pharaoh saw that relief had come, he became stubborn

and would not listen to them, just as the LORD had said.

The LORD then said to Moses, 16

"Say to Aaron, 'Stretch out your staff, and strike the dust of the ground, that it may become mosquitoes all through the land of Egypt.'"

They did so; Aaron stretched out his hand with his staff, and struck the dust of the ground, and mosquitoes infested man and beast; all the dust of the ground became mosquitoes all through the land of Egypt.

The magicians similarly tried to pro-

18 duce mosquitoes with their secret arts, but they could not. The mosquitoes infested man and beast; so the magicians 19

said to Pharaoh,

"This is the finger of God!"

But Pharaoh was obstinate, and would not listen to them, just as the LORD had said.

Then the LORD said to Moses, 20

"Rise early in the morning and present yourself before Pharaoh, just as he leaves the water, and say to him, 'Thus says the LORD: "Let my people go, that they may serve me; for if you will

21 not let my people go, I will send swarms of gnats on you, your courtiers, your people and into your houses, so that the houses of the Egyptians shall teem with gnats, as well as the ground on which they stand. At that time, however, I

22 will set apart the land of Goshen in which my people are living, so that there shall be no gnats there, in order that you may know that I, the LORD, am in the land; thus will I make a distinction between my people and your

23 people. Tomorrow shall this sign occur.'"

The LORD did so; masses of gnats 24

entered the palace of Pharaoh, the houses of his courtiers, and all the land of Egypt, the land being ruined by reason of the gnats.

Then Pharaoh summoned Moses and 25

Aaron, and said,

"Go, sacrifice to your God in the land."

But Moses said, 26

"It would not be proper to do so; for we would have to offer to the LORD our God sacrifices abhorrent to the Egyptians; if we were to offer sacrifices abhorrent to the Egyptians before their very eyes, would they not stone us? We would make a three days' journey 27

into the desert to offer sacrifices to the LORD our God, as he tells us."

28 So Pharaoh said,

"I will let you go, that you may offer sacrifices to the LORD your God in the desert; only you must not go very far away; make supplication on my behalf."

29 Moses said,

"I now leave your presence, but I will make supplication to the LORD that the gnats leave Pharaoh, his courtiers, and his people tomorrow; only Pharaoh must not again play false, by not letting the people go, to offer sacrifices to the LORD."

30 So Moses left the presence of Pharaoh and made supplication to the

31 LORD, whereupon the LORD did as

Moses promised; he removed the gnats from Pharaoh, his courtiers, and his

32 people, not one being left. But this time also Pharaoh became stubborn and would not let the people go.

9 Then the LORD said to Moses,

"Obtain audience with Pharaoh, and say to him, 'Thus says the LORD, the God of the Hebrews: "Let my people

2 go, that they may serve me." For if you refuse to let them go and continue

3 to detain them, the hand of the LORD will fall on your live stock in the fields,

4 on horses, asses, camels, herds, and flocks, with a very severe pest. But

the LORD will make a distinction between the live stock of Israel and that of Egypt, so that nothing shall die of all that belongs to the Israelites."

5 Then the LORD fixed a time for it, saying,

"Tomorrow the LORD will do this in the land."

6 And next day the LORD did it; the live stock of the Egyptians all died, but

of the live stock of the Israelites not one

7 died. Pharaoh sent and found that not so much as a single one of the live stock

of Israel had died. But Pharaoh remained stubborn and would not let the

8 people go. Then the LORD said to Moses and Aaron,

"Take two handfuls of soot from a kiln, and let Moses toss it up to the sky

9 in the sight of Pharaoh; it shall become fine dust all over the land of Egypt, and

produce sores that break into pustules on man and beast all through the land of Egypt."

So they took some soot from a kiln, 10 as they stood in front of Pharaoh, Moses tossed it up to the sky, and it produced sores that break into pustules on man and beast. The magicians could 11 not appear before Moses because of the sores; for the sores attacked the magicians, as well as all the Egyptians. But 12 the LORD made Pharaoh obstinate, so that he would not listen to them, just as the LORD had said to Moses. 13

Then the LORD said to Moses,

"Rise early in the morning and present yourself before Pharaoh, and say

to him, 'Thus says the LORD, the God of the Hebrews: "Let my people go,

that they may serve me; for this time I 14 am going to send all my plagues on you,

your courtiers, and your people, in order that you may know that there is no

one like me in all the earth. For by 15 now I could have stretched out my

hand and struck you and your people with pestilence, so that you would have

been effaced from the earth; but this is 16 why I have spared you: to show you

my power, and to have my fame recounted throughout all the earth.

Since you continue still to make a toy 17 of my people by not letting them go,

about this time tomorrow I am going to 18 send down a very heavy fall of hail,

such as there has never been in Egypt from the day that it was founded until

now. Send therefore, and bring your 19 live stock and everything that belongs

to you in the fields, to a place of safety; for the hail shall fall on every man

and beast that is found in the fields and is not brought indoors, and they shall die." "

Then those of Pharaoh's courtiers 20 who stood in awe of the word of the

LORD made their slaves and live stock hurry indoors, while those that disre-

21 garded the word of the LORD left their slaves and live stock out in the fields.

The LORD said to Moses, 22

"Stretch your hand up to the sky, that hail may fall all through the land

of Egypt on man and beast, and on all vegetation in the fields throughout the

land of Egypt."

So Moses stretched his staff up to the 23 sky, and the LORD sent thunder and

hail, and fire descended on the earth; the LORD rained hail on the land of

Egypt, and there was hail with fire 24 darting in the midst of the hail, very

severe, such as there had never been in all the land of Egypt since it became a nation. The hail struck down everything in the fields all through the land of Egypt, both man and beast; the hail struck down all the vegetation in the fields, and shattered every tree in the fields, only in the land of Goshen, where the Israelites were, there was no hail.

Then Pharaoh sent for Moses and Aaron and said to them,

"I have sinned this time; the LORD is in the right, while I and my people are in the wrong. Make supplication to the LORD; for there has been enough of God's thunder and hail; so I will let you go, you need not stay any longer."

Moses said to him,

"As soon as I leave the city I will spread out my hands to the LORD; the thunder shall cease, and there shall be no more hail, in order that you may know that the earth belongs to the LORD. But as for you and your courtiers, I know that you do not yet stand in awe of the LORD God."

The flax and barley were ruined, for the barley was in ear, and the flax in bud; but the wheat and spelt were not ruined, for they were still under ground.

When Moses had retired from the presence of Pharaoh outside the city, he spread out his hands to the LORD, and the thunder and hail ceased, and rain was no longer poured on the earth.

When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and became stubborn, both he and his courtiers. Pharaoh became obstinate, and would not let the Israelites go, just as the LORD had declared through Moses.

Then the LORD said to Moses,

"Obtain audience with Pharaoh; for I have made him and his courtiers stubborn, that I may perform these signs of mine among them, and that you may tell your sons and grandsons how I made a toy of the Egyptians and what signs I performed among them; so that you may know that I am the LORD."

So Moses and Aaron obtained audience with Pharaoh, and said to him,

"Thus says the LORD, the God of the Hebrews: 'How long are you going to refuse to submit to me? Let my people go, that they may serve me; for if you refuse to let my people go, then tomorrow I will bring locusts on your coun-

try; they shall cover the surface of the earth, so that the earth will not be visible; they shall eat up the residue that escaped, that was left to you from the hail; they shall eat up all the trees that you have growing out of the fields; and your palaces, the houses of your courtiers, and the houses of all the Egyptians shall be filled with them, as neither your fathers nor grandfathers have ever seen from the time that they appeared on the earth to this day.'"

Then he turned, and left the presence of Pharaoh.

Thereupon Pharaoh's courtiers said to him,

"How long is this fellow going to endanger us? Let the men go, that they may serve the LORD their God. Are you not yet aware that Egypt is ruined?"

So Moses and Aaron were brought back to Pharaoh, and he said to them,

"Go and serve the LORD your God. But which ones are to go?"

Moses said,

"We would go with our young and our old, with our sons and our daughters; we would go with our flocks and our herds; for it is the LORD'S feast that we have to celebrate."

"May the LORD be with you," he said to them, "just as soon as I let you and your dependents go! See, you have some evil purpose in mind. Not so, but you that are warriors, go and serve the LORD; for that is what you want."

Whereupon they were driven out of Pharaoh's presence.

Then the LORD said to Moses,

"Stretch out your hand over the land of Egypt for locusts, that they may come up on the land of Egypt, and eat up all the vegetation of the land, all that the hail has left."

So Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and night. As morning came, the east wind brought the locusts, and the locusts came up all over the land of Egypt, and settled down on the whole country of Egypt, a great mass of them; never previous to them had there been so many locusts, nor would there ever be after them; they covered the surface of the whole land, so that the land was dark; they ate up all the vegetation of the land, and all the fruit on the trees

that the hail had left, so that nothing green was left on tree or shrub in the fields all through the land of Egypt.

16 Then Pharaoh hurriedly summoned Moses and Aaron, and said,

17 "I have sinned against the LORD your God and against you; pray then, forgive my sin just this once, and make supplication to the LORD your God, that he at least remove from me this deadly thing."

18 When Moses had left the presence of Pharaoh, he made supplication to the LORD, and the LORD changed the wind into a very strong west wind, which caught up the locusts and blew them into the Red Sea, not a single locust being left in all the territory of Egypt. Nevertheless, the LORD made Pharaoh obstinate, so that he would not let the Israelites go.

21 Then the LORD said to Moses, "Stretch out your hand to the sky, that darkness may fall on the land of Egypt, and people grope in darkness."

22 So Moses stretched out his hand to the sky, and there was thick darkness all through the land of Egypt for three days; people could not see one another, nor could anyone leave his place for three days, although the Israelites all had light in their places of abode.

24 Then Pharaoh summoned Moses, and said,

"Go and serve the LORD; it is only your flocks and herds that are to be detained; your dependents may go with you."

25 But Moses said,

"It is you then that would have to provide us with sacrifices and burnt-offerings to make to the LORD our God; so our live stock must also go with us; not a hoof can be left behind; for we will have to take some of them to use in the service of the LORD our God, and we do not know what we shall have to use in the service of the LORD until we arrive there."

27 But the LORD made Pharaoh obstinate, so that he would not agree to let them go.

28 "Leave my presence," Pharaoh said to him; "beware; never visit me again; for the day that you visit me you die."

29 "Just as you say," said Moses; "never again will I come to see you."

11 Then the LORD said to Moses, "One more plague will I bring on

Pharaoh and on Egypt; after that he will let you go from here; indeed when he does let you go, he will absolutely drive you out of here. So announce to the people that each man is to ask his neighbor, and each woman her neighbor, for articles of silver and gold."

Now the LORD put the people in favor with the Egyptians; besides, the man Moses came to be very greatly esteemed in the land of Egypt by Pharaoh's courtiers and by the people.

So Moses said,

"Thus says the LORD: 'At midnight I am going to go forth among the Egyptians, when all the first-born in the land of Egypt shall die, from Pharaoh's first-born who is to sit on his throne to the first-born of the slave-girl who sits behind the mill, as well as the first-born of the live stock; all through the land of Egypt there shall be loud wailing, such as there never has been and never will be again.' But against none of the Israelites, either man or beast, shall even a dog bark, in order that you may know that the LORD does make a distinction between Egypt and Israel. Then shall all these courtiers of yours come down to me and make obeisance to me, saying, 'Depart, you and all the people that are in your train.' Only after that will I leave."

Thereupon he left the presence of Pharaoh in hot anger.

Then the LORD said to Moses,

"Pharaoh does not listen to you, in order that my portents may be multiplied in the land of Egypt."

So Moses and Aaron performed all these portents before Pharaoh; but the LORD made Pharaoh stubborn, so that he would not let the Israelites leave his land.

Then the LORD said to Moses and Aaron in the land of Egypt,

"This month shall be the first of the months for you; it shall be the first month of the year for you,' announce to the whole community of Israel; 'on the tenth day of this month they must provide for themselves one sheep each for their several families, a sheep for each household; if any household is too small for a sheep, it shall provide one along with its neighbor who is nearest to its own household in the number of persons, charging each for the proportionate amount of the sheep that it ate.

5 Your sheep must be a perfect male, a year old; you may take one of the  
6 lambs or goats. You must keep it until the fourteenth day of this same month, and then the whole assembly of the community of Israel must slaughter it  
7 at twilight, and taking some of the blood, they must apply it to the two door-posts and the lintels for the sake of  
8 the houses in which they eat it. That same night they must eat the flesh, eating it roasted, along with unleavened  
9 cakes and bitter herbs; do not eat any of it raw, nor cooked in any way with water, but roasted, its head along with its legs  
10 and entrails; and you must not leave any of it over until morning; any that might be left over until morning you  
11 must burn up. This is how you are to eat it: with your loins girded, your sandals on your feet, and your staff in your hand; you must eat it in trepidation, since it is a passover to the LORD.  
12 This very night I will pass through the land of Egypt, striking down all the first-born in the land of Egypt, both man and beast, and executing judgment on all the gods of Egypt, I, the LORD.  
13 The blood will serve as a sign for you on the houses where you live; and when I see the blood, I will pass by you, so that no deadly plague will fall on you when  
14 I smite the land of Egypt. This day shall be a memorial for you; so you must keep it as a feast to the LORD; throughout your generations you must keep it  
15 as a perpetual ordinance. For seven days you must eat unleavened cakes; on the very first day you must clear your houses of leaven; for if anyone eats leavened bread from the first day to the seventh, that person shall be cut  
16 off from Israel. On the first day you must hold a religious assembly, and on the seventh day a religious assembly; no work at all is to be done on these days; only what every person has to have to eat, that alone may be prepared  
17 by you. You must observe this command; for it was on this very day that I brought your hosts out of the land of Egypt; so you must observe this day throughout your generations as a perpetual ordinance. On the evening of  
18 the fourteenth day of the first month you must eat unleavened cakes, and so on until the evening of the twenty-first  
19 day of the month; for the seven days no leaven must be found in your houses;

for if anyone eats anything leavened, that person shall be cut off from the community of Israel, whether he is a proselyte or a native of the land; you  
20 must not eat anything leavened; in all your places of abode you are to eat unleavened cakes.' "

Then Moses summoned all the elders  
21 of Israel, and said to them,

"Go and provide yourselves with sheep, family by family, and kill it as a passover-sacrifice. Then you must take  
22 a bunch of hyssop, and dipping it in the blood that is in the basin, smear the lintel and the two door-posts with the blood in the basin, and none of you is to go outside his house until morning, in  
23 that the LORD will be passing through to strike down the Egyptians, and when he sees the blood on the lintel and the two door-posts, the LORD will pass by that door, and not let the destroyer enter your houses to strike you down. You must observe this as a rite pre-  
24 scribed for you and your descendants forever. And when you enter the land  
25 which the LORD shall give you, as he promised, you must observe this service. When your children say to you,  
26 'What do you mean by this service?' you shall say, 'It is the passover-sacri-  
27 fice to the LORD, who passed by the houses of the Israelites in Egypt when he struck down the Egyptians, but spared our houses.' "

Then the people bowed their heads in reverence. The Israelites went and did  
28 so; they did just as the LORD had commanded Moses and Aaron.

## THE EXODUS FROM EGYPT,

12:29—15:21

At midnight the LORD struck down  
29 all the first-born in the land of Egypt, from Pharaoh's first-born who was to sit on his throne to the first-born of the captive in the dungeon, as well as all the first-born of the live stock. Then  
30 Pharaoh rose in the night, he and all his courtiers and all the Egyptians, and there arose a loud cry in Egypt; for there was not a house where there was not someone dead. So he summoned  
31 Moses and Aaron in the night, and said,

"Withdraw at once from my people, both you and the Israelites, and go, serve the LORD as you suggested. Take  
32 both your flocks and herds as you sug-

gested, and be gone; also ask a blessing on me."

33 The Egyptians became urgent with the people in their hurry to get them out of the land; "For," said they, "we shall all be dead." So the people snatched up their dough before it was leavened, their kneading-bowls being wrapped up in their cloaks upon their shoulders.

35 The Israelites followed the instructions of Moses; they asked the Egyptians for articles of silver and gold and for clothing, and the LORD had put the people in such favor with the Egyptians that they granted them their requests, and thus they despoiled the Egyptians.

37 So the Israelites set out from Rameses for Succoth, about six hundred thousand men on foot, besides the dependents; a great crowd went up with them, as well as very much live stock, both flocks and herds. With the dough that they brought out of Egypt they baked unleavened cakes; for it was not leavened, because they had been driven out of Egypt and could not wait, nor had they prepared any provisions for themselves.

40 The length of time that the Israelites lived in Egypt was four hundred and thirty years; and at the end of the four hundred and thirty years, on that very day all the hosts of the LORD left the land of Egypt. Since that was a night of vigil on the part of the LORD to bring them out of the land of Egypt, this night must be one of vigil for the LORD on the part of all the Israelites throughout their generations.

43 Then the LORD said to Moses and Aaron,

"This is the regulation for the pass-over: no foreigner may eat of it, but any slave of a man that has been purchased may eat of it when you have circumcised him; no serf or hired laborer may eat of it. It must be eaten in one house; you may not take any of the flesh outside the house; nor may you break a bone in it. The whole community of Israel must offer it. If a proselyte is residing with you and would offer a passover-sacrifice to the LORD, every male member of his family must be circumcised; then he may draw near to offer it; he shall count as a native of the land; but no uncircumcised person shall eat of it, the same law holding for the

native born and the proselyte who resides among you."

Thus did all the Israelites; they did so just as the LORD commanded Moses and Aaron. And that very day the LORD brought the Israelites out of the land of Egypt with their hosts.

Then the LORD said to Moses,

"Consecrate to me every first-born, everything that first opens the womb among the Israelites, both man and beast, since it is mine."

Moses said to the people,

"Commemorate this day, in which you came out of Egypt, out of a state of slavery; for it was by a strong hand that the LORD brought you out from there; so no leavened bread must be eaten. Today you are about to leave, on the new moon of Abib. And when the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivvites, and Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you must hold this service on this new moon; for seven days you shall eat unleavened cakes, and on the seventh day there shall be a feast to the LORD; unleavened cakes shall be eaten throughout the seven days; nothing leavened must be seen in your possession, nor any leaven anywhere in your territory. And you must tell your son on that day, 'It is because of what the LORD did for me when I left Egypt.' It shall serve you as a sign on your hand and a memorial on your forehead, in order that instruction about the LORD may be in your mouth, how the LORD with a strong hand brought you out of Egypt. So you must observe this institution at its proper time from year to year.

"When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and gives it to you, you must make over to the LORD whatever first opens the womb, and all the firstlings of the live stock that you have, that are males, shall go to the LORD. Every firstling ass, however, you may redeem with a sheep, but if you do not redeem it, you must break its neck; and every first-born son of yours you must redeem. And if in time to come your son asks you, 'What does this mean?' you must say to him, 'By a strong hand the LORD brought us out of Egypt, out of a state of slavery; and 15



when Pharaoh put obstacles in the way of letting us go, the LORD slew every first-born in the land of Egypt, the first-born of both man and beast; that is why I sacrifice to the LORD all the males that first open the womb, but every first-born of my sons I redeem. It shall serve as a sign on your hand, and as a mark on your forehead, that the LORD by a strong hand brought us out of Egypt."

7 Now when Pharaoh let the people go, God did not lead them in the direction of the land of the Philistines, although that was near at hand. "Lest," thought God, "the people be filled with regret when they experience war, and return to Egypt." So God turned the people in the direction of the desert and the Red Sea. And the Israelites went up armed out of the land of Egypt. Moses took the bones of Joseph with him, for he had made the Israelites take a solemn oath, saying, "God will be sure to take note of you, and then you must take my bones up from here with you."

8 Setting out from Succoth, they camped at Etham on the edge of the desert. The LORD used to go in front of them, in a column of cloud by day to guide them along the road, and in a column of fire by night to give them light, in order that they might travel by day and night; the column of cloud by day and the column of fire by night never moved from the head of the people.

9 Then the LORD said to Moses, "Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you must camp opposite it, beside the sea. Pharaoh will say of the Israelites, 'They are wandering aimlessly in the land; the desert has shut them in.' Then I will make Pharaoh obstinate, so that he will pursue them, and thus I will gain honor through Pharaoh and all his army, and the Egyptians shall know that I am the LORD."

They did so.

10 When the news was brought to the king of Egypt that the people had fled, Pharaoh and his courtiers changed their minds about the people.

"What ever have we done," they said, "to let Israel leave our service?"

11 So he hitched the horses to his chariot, and took his people with him; he took six hundred chariots, picked from

all the chariots of Egypt, with charioteers in charge of them all. The LORD made Pharaoh, king of Egypt, obstinate, so that he pursued the Israelites, as they were going triumphantly out; the Egyptians pursued them, all of Pharaoh's horses and chariots, his cavalry and infantry, and overtook them, camping by the sea, near Pi-hahiroth, in front of Baal-zephon. As Pharaoh drew near, the Israelites raised their eyes, and there were the Egyptians setting out in pursuit of them! The Israelites were terribly afraid, and cried to the LORD. And they said to Moses,

"Was it because there were no graves in Egypt that you have taken us away to die in the desert? What a way to treat us, bringing us out of Egypt! Isn't this what we told you in Egypt would happen, when we said, 'Leave us alone and let us serve the Egyptians; for it is better for us to serve the Egyptians than to die in the desert.'"

But Moses said to the people,

"Do not be afraid; stand by and see how the LORD is going to save you today; for although you see the Egyptians today, you shall never see them again. The LORD will fight for you, while you have only to keep still."

Then the LORD said to Moses,

"Why do you cry to me? Tell the Israelites to set forth; and then raise your staff and stretch out your hand over the sea, and thus divide it in two, so that the Israelites may proceed on dry ground right into the sea. Then I will make the Egyptians obstinate, so that they will go in after them, and thus I will gain honor through Pharaoh and all his infantry, chariotry, and cavalry, so that the Egyptians may know that I am the LORD, when I have gained honor through Pharaoh, his chariotry, and cavalry."

Then the angel of God who was accustomed to go in front of the army of Israel left his position and went behind them; the column of cloud also left its position in front of them and took its place behind them, and came between the army of Egypt and that of Israel, so that the cloud was there with its darkness, and the night passed by without the one coming near the other all night.

Then Moses stretched out his hand

over the sea, and the LORD moved the sea away by means of a strong east wind all night, and turned the sea into dry land. The waters were divided, so that the Israelites proceeded on dry ground right into the sea, the waters forming a wall for them to right and left of them. Pursuing them, the Egyptians followed them right into the sea, all of Pharaoh's horses, his chariotry and cavalry. At the morning watch the LORD lowered himself toward the Egyptian army in the column of fire and cloud, and threw the Egyptian army into a panic. He clogged their chariot-wheels, and caused them to proceed with such difficulty that the Egyptians said,

"Let us flee from the Israelites; for the LORD is fighting for them against the Egyptians."

26 Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariotry and cavalry."

27 So Moses stretched out his hand over the sea, and as morning broke, the sea returned to its steady flow; and as the Egyptians fled before it, the LORD shook the Egyptians right into the sea.

28 The water returned, and covered the chariotry and cavalry belonging to the whole army of Pharaoh that had followed them into the sea, not so much as one being left. But the Israelites had walked through the middle of the sea on dry ground, the water forming a wall for them to right and left of them.

30 Thus did the LORD save Israel that day from the power of the Egyptians. So Israel saw the Egyptians lying dead on the seashore; and when Israel saw the mighty act which the LORD had performed against the Egyptians, the people stood in awe of the LORD and trusted the LORD and his servant Moses.

15 Then Moses and the Israelites sang this song to the LORD; they said, "I will sing to the LORD, for he has completely triumphed;

The horse and its rider he has hurled into the sea.

2 The LORD is my strength and song, for he saved me;

He is my God whom I shall praise, my father's God whom I shall extol.

The LORD is a warrior, the LORD is his name.

Pharaoh's chariots and his army he cast into the sea,

And the best of his charioteers were engulfed in the Red Sea;

The floods covered them, they sank into the depths like a stone.

It was thy right hand, O LORD, glorious in power,

It was thy right hand, O LORD, that shattered the foe.

By the greatness of thy majesty thou didst overthrow thine adversaries;

Thou didst let loose thy wrath, it consumed them like stubble.

By the blast of thy nostrils the waters were piled up;

The streams stood up like a heap, the floods were congealed in the heart of the sea.

The foe said, 'I will pursue them, I will overtake them,

I will divide the spoil, I will work my will on them;

I will unsheath my sword, my hand shall conquer them.'

Thou didst blow with thy breath, the sea covered them;

They sank like lead in the mighty waters.

Who is there like thee among the gods, O LORD?

Who is there like thee, so glorious in holiness,

So awe-inspiring in renown, such a wonder worker?

Thou didst stretch out thy right hand, the earth swallowed them.

In thy goodness thou didst lead the people whom thou didst redeem;

In thy strength thou didst guide them to thy holy abode.

When the nations heard of it, they trembled,

Agony seized the inhabitants of Philistia;

Then were the chieftains of Edom dismayed;

The lords of Moab—trembling seized them;

All the inhabitants of Canaan melted away,

Terror and dread fell upon them;

Because of the greatness of thine arm they became as dumb as a stone,

Until thy people, O LORD, passed over;

Until the people whom thou didst acquire passed over.

7 Thou hast brought them and planted them in the highlands of thine own,

The place of thine abode which thou, O LORD, hast made,

The sanctuary, O LORD, which thy hands have established.

8 The LORD shall reign for ever and ever!"

9 For the horses of Pharaoh, with his chariotry and cavalry, entered the sea, and the LORD made the waters of the sea flow back on them, while the Israelites had walked through the middle of the sea on dry ground.

10 Then the prophetess Miriam, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing, while Miriam responded to them in song,

"Sing to the LORD, for he has completely triumphed;

The horse and its rider he has hurled into the sea."

#### THE JOURNEY FROM THE RED SEA TO SINAI,

15:22—18:27

2 Then Moses had Israel set out from the Red Sea, and they proceeded to the desert of Shur; they journeyed for three days in the desert without finding water. Then they reached Marah, but they could not drink the water at Marah because it was bitter. That was how it came to be named Marah [bitterness]. So the people grumbled against Moses, saying,

"What are we to drink?"

3 So he cried to the LORD, and the LORD showed him a tree, which he threw into the water, so that the water became sweet.

It was there that he made a statute and ordinance for them, and put them to the test.

4 "If you will but heed the injunction of the LORD your God," he said, "and do what is right in his eyes, and pay attention to his commands, and observe all his statutes, I will inflict none of the diseases on you which I inflicted on the Egyptians; for I, the LORD, make you immune to them."

Then they came to Elim, where there

were twelve springs of water and seventy palm-trees; and they camped there beside the water.

Setting out from Elim, the whole Israelite community came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.

Then the whole Israelite community grumbled against Moses and Aaron in the desert.

"O that we had died by the hand of the LORD in the land of Egypt, when we sat by pots of flesh and had plenty of food to eat," the Israelites said to them; "for you have brought us into this desert, to make this whole crowd die of famine."

Then the LORD said to Moses,

"I am going to rain food out of the sky for you, but the people are to go out and gather only a day's ration each day, in order that I may test them to see whether they will follow my instructions or not. On every sixth day, however, when they measure what they bring home, it shall be twice as much as what they gather from day to day."

So Moses and Aaron said to all the Israelites,

"At evening you shall know that it was the LORD who brought you out of the land of Egypt; and in the morning you shall see the glory of the LORD, since he has heard your grumbling against the LORD, for what are we that you should grumble against us?"

"This shall be," said Moses, "when the LORD gives you flesh to eat in the evening, and plenty of bread to satisfy you in the morning, since the LORD has heard the grumbling that you have muttered against him; for what are we? Your grumbling has really not been against us, but against the LORD."

Then Moses said to Aaron,

"Say to the whole Israelite community, 'Present yourselves before the LORD; for he has heard your grumbling.'"

When Aaron said this to the whole Israelite community, they looked toward the desert, whereupon the glory of the LORD appeared in the cloud.

Then the LORD said to Moses,

"I have heard the grumbling of the Israelites; say to them, 'At twilight you shall have flesh to eat, and in the morn-

ing plenty of bread to satisfy you; and thus shall you know that I am the LORD your God.' "

- 13 So it came about at evening that quails came up and covered the camp, and in the morning there was a fall of dew around the camp; when the fall of dew evaporated, there, on the surface of the desert, was a fine scaly substance, as fine as hoar-frost on the ground!
- 15 When the Israelites saw it, they said to one another,  
"What is it?"—for they did not know what it was.

Then Moses said to them,

- "That is the bread which the LORD is giving you to eat. This is the command which the LORD has given: 'Each of you gather as much of it as he can use, an omer apiece, according to the number of your members, each taking it for those in his tent.' "

- 17 The Israelites did so; they gathered it, some a large amount, some a small amount; but when they measured it with an omer, he who had gathered much did not have too much, and he who had gathered little did not have too little, each having gathered only as much as he could use.

- 19 Then Moses said to them,  
"No one is to leave any of it over until morning."

- 20 But they did not obey Moses; certain ones left some of it over until morning, and it bred maggots and became foul. So Moses became angry with them.

- 21 Morning after morning they gathered it, each as much as he could use; and 22 when the sun grew hot, it melted. On the sixth day they gathered twice as much food, two omers apiece; and when the leaders of the community all came 23 and told Moses, he said to them,

"That is what the LORD meant; tomorrow is to be a day of complete rest, a sabbath sacred to the LORD; bake what you need to bake, and boil what you need to boil, and all that is left over put aside as a reserve until tomorrow morning."

- 24 So they put it aside until next morning, as Moses had commanded them, and it did not become foul, nor did maggots appear in it. Then Moses said to them,

"Eat this today; for today is a sabbath to the LORD; you will not find any

in the fields today. It is only for six 21 days that you are to gather it; on the seventh day, which is a sabbath, there will be none."

On the seventh day, however, some 2 of the people did go out to gather it, but they found none. Then the LORD 21 said to Moses,

"How long are you going to refuse to keep my commands and instructions? Mark this: since the LORD has given 21 you the sabbath, he will accordingly give you enough food on the sixth day for two days; stay everyone of you in his place; let no one leave his home on the seventh day."

So the people rested on the seventh 31 day.

The Israelites called it manna; it was 3 as white as coriander seed, and its taste was like that of wafers made with honey.

"This is the command," said Moses, 3 "which the LORD has given: 'Keep an omerful of it for your descendants, that they may see the food with which I fed you in the desert when I brought you out of the land of Egypt.' "

So Moses said to Aaron, 3

"Take a jar and put an omerful of manna in it, and deposit it before the LORD, to be kept for your descendants 41 ants."

As the LORD had commanded 3 Moses, Aaron deposited it in front of the decrees for safe keeping.

For forty years the Israelites ate 3 manna, until they reached an inhabited land; they ate manna until they reached the outskirts of the land of Canaan.

(Now an omer is the tenth of an 1 ephah.)

From the desert of Sin the whole Israelite community traveled by stages, in accord with the command of the LORD, and camped at Rephidim. As there was no water for the people to drink, the people found fault with Moses.

"Give us water to drink," they said.

"Why do you find fault with me?" Moses said to them. "Why do you put the LORD to the test?"

The people became so thirsty for water there that they grumbled against Moses, and said,

"Why have you brought us up out

of Egypt to have us and our children and live stock die of thirst?"

So Moses cried to the LORD,

"What am I to do with this people? They are almost ready to stone me."

The LORD said to Moses,

"Pass on ahead of the people, taking with you some of the elders of Israel; take the staff in your hand with which you struck the Nile, and go on. I will station myself there before you on the rock at Horeb, and when you strike the rock, water will gush out of it, so that the people may drink."

Moses did so, in sight of the elders of Israel.

So he called the name of the place Massah [testing], as well as Meribah [finding fault], because of the fault-finding of the Israelites, and their testing of the LORD by saying, "Is the LORD in our midst, or not?"

Then came Amalek, and fought with Israel at Rephidim. So Moses said to Joshua,

"Pick out some men for us, and hurry out to fight with Amalek, while I will take my stand on the top of the hill, with the staff of God in my hand."

Joshua did as Moses told him, and went out to fight against Amalek, while Moses, Aaron, and Hur ascended to the top of the hill. Whenever Moses held up his hand, Israel prevailed; and whenever he let down his hand, Amalek prevailed. When Moses' hands became tired, they took a stone and put it under him to sit on, while Aaron and Hur held his hands up, the one on one side, and the other on the other side. Thus it was that his hands were kept stationary until sunset, so that Joshua put Amalek and his people to the sword.

Then the LORD said to Moses,

"Write this as a memorandum in a book, and recite it to Joshua; for I will blot out the very memory of Amalek from under the heavens."

Then Moses built an altar, and called its name Yahweh-nissi [the LORD is my standard].

"Because a hand has been raised against the throne of the LORD," he said, "the LORD will have war with Amalek from generation to generation."

Now Jethro, the priest of Midian, the father-in-law of Moses, heard of all that God had done for Moses and his people

Israel, how the LORD had brought Israel out of Egypt. Jethro, the father-in-law of Moses, had taken Moses' wife, Zipporah, after her dismissal, along with her two sons, of whom the name of the one Gershom [immigrant] ("For," said he, "I am an immigrant in a foreign land"), and the name of the other was Eliezer [My God is a help] ("For the God of my father has been my help, in delivering me from the sword of Pharaoh"). Then Jethro, the father-in-law of Moses, came with his sons and his wife to Moses, to the place in the desert where he was camped, namely, the mountain of God. When Moses was told, "Here is your father-in-law Jethro coming to see you, accompanied by your wife and her two sons," Moses went out to meet his father-in-law; he bowed before him, and kissed him, and when they had asked after each other's health, they entered the tent. Moses then told his father-in-law all that the LORD had done to Pharaoh and the Egyptians for Israel's sake, all the hardship that they had encountered on the journey, and how the LORD had delivered them. Jethro rejoiced over all the goodness which the LORD had shown Israel, in delivering them from the power of the Egyptians.

"Blessed be the LORD," said Jethro, "who delivered you from the power of the Egyptians and the power of Pharaoh, who delivered the people from under the power of the Egyptians. Now I know that the LORD is greater than all other gods, in that his power prevailed over them."

So Jethro, the father-in-law of Moses, procured a burnt-offering and sacrifices for God, whereupon Aaron came with all the elders of Israel to participate with Moses' father-in-law in the meal before God.

Next day Moses held court for the people, and the people stood about Moses from morning until evening. When Moses' father-in-law saw all that he had to do for the people, he said,

"What ever is this that you are doing for the people? Why do you hold court all alone, with the people all standing about you from morning until evening?"

"Because the people come to me to inquire of God," said Moses to his father-in-law. "Whenever they have a

dispute, they come to me, that I may decide between one man and another, and let them know the statutes of God and his decisions."

- 17 "You are not doing right," said  
18 Moses' father-in-law to him. "You will wear yourself out, both you and the people here with you; for the task is too heavy for you; you cannot do it alone.  
19 Now listen to me; let me advise you, that God may be with you: You be the people's advocate with God, and bring  
20 the cases to God; instruct them in the statutes and decisions, and let them know the procedure that they are to follow  
21 low and what they are to do; but do you yourself select out of all the people some capable, God-fearing, honest men, with an aversion to improper gain, and set them over them as captains of divisions of a thousand, of a hundred, of  
22 fifty, and of ten; let them act as judges for the people on all ordinary occasions; all important cases they shall bring to you, but all ordinary cases they shall judge themselves. Thus it will be lighter  
23 burden for you, since they will share the burden with you. If you do this—and God so commands you—you will be able to endure it, and also, this whole people can then have their cases settled near home."  
24 Moses agreed with the suggestion of his father-in-law, and did all that he  
25 said; Moses chose capable men out of all Israel, and set them as chieftains over the people, as captains of divisions of a thousand, of a hundred, of fifty,  
26 and of ten; they acted as judges for the people on all ordinary occasions; the difficult cases they brought to Moses, but all ordinary cases they judged  
27 themselves. Then Moses saw his father-in-law off, and he betook himself to his own land.

### THE SOJOURN AT SINAI,

19:1—40:38

- 19 On the third new moon after leaving the land of Egypt, on that very day the Israelites entered the desert of Sinai.  
2 Setting out from Rephidim, they entered the desert of Sinai, and camped in the desert; Israel camped there in front  
3 of the mountain, while Moses went up to God. Then the LORD called to him from the mountain, saying,  
"Thus shall you say to the house of

Jacob, and tell the Israelites: 'You have seen for yourselves what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself. Now then, if you will but heed my injunctions, and keep my covenant, you shall be my very own out of all the peoples (for all the earth is mine), and you shall be a kingdom of priests to me, and a holy nation.' These are the words that you are to speak to the Israelites."

So Moses came and summoned the elders of the people, and set before them all these words which the LORD had commanded him. Then the people all answered together,

"Whatever the LORD says we will do."

And Moses reported the words of the people to the LORD.

The LORD said to Moses,

"See, I am coming to you in a thick cloud, in order that the people may hear me speaking with you, and may then always trust you too."

When Moses reported the words of the people to the LORD, the LORD said to Moses,

"Go to the people, and have them go through a period of consecration today and tomorrow; let them wash their clothes, and be ready by the day after tomorrow; for on the day after tomorrow the LORD is going to descend on Mount Sinai in sight of all the people. You must mark off the mountain all around, saying, 'Take care not to ascend the mountain, nor even to touch the edge of it; whoever touches the mountain must be put to death, having no hand touch him, but being stoned or shot; whether it is man or beast, he shall not be allowed to live. When a long blast is blown on the ram's horn, they may come up to the mountain.'"

So Moses descended from the mountain to the people; he consecrated the people, and they washed their clothes.

"Be ready by the day after tomorrow," he said to the people; "approach no woman."

On the third day, when morning came, there was thunder and lightning, with a heavy cloud over the mountain, and a very loud trumpet-blast, so that all the people that were in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of

8 the mountain. Mount Sinai was completely enveloped in smoke, because the LORD had descended upon it in fire; its smoke ascended like the smoke from a kiln, so that the people all trembled violently. As the blast of the trumpet grew louder and louder, Moses spoke, and God answered him with a thunderous voice. The LORD descended upon Mount Sinai, to the top of the mountain; the LORD then summoned Moses to the top of the mountain, and when Moses went up, the LORD said to Moses,

"Go down and warn the people not to break through to the LORD to see him, or else many of them will fall. The priests, also, whose place it is to approach the LORD, are to sanctify themselves, lest the LORD break loose upon them."

3 Moses said to the LORD, "The people may not ascend Mount Sinai; for thou thyself didst charge us, saying, 'Mark off the mountain, and make it taboo.'"

4 The LORD said to him, "Go down, and then come up again, accompanied by Aaron; but the priests and the people are not to break through to come up to the LORD, lest he break loose upon them."

5 So Moses went down to the people, and told them.

D God spoke all these words, saying, 2 "Since I, the LORD, am your God, who brought you out of the land of Egypt, out of a state of slavery, you must have no other gods beside me.

4 "You must not carve an image for yourself in the shape of anything that is in the heavens above, or that is on the earth below, or that is in the waters under the earth; you must not pay homage to them, nor serve them; for I, the LORD your God, am a jealous God, punishing children for the sins of their fathers, to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commands.

7 "You must not invoke the name of the LORD your God to evil intent; for the LORD will not hold him guiltless who invokes his name to evil intent.

10 "Remember to keep the sabbath day holy. Six days you are to labor and do all your work, but on the seventh day, a

sabbath to the LORD your God, you must not do any work at all, neither you, nor your son, nor your daughter, nor your male or female slave, nor your cattle, nor the alien in your employ residing in your community; for in six days the LORD made the heavens, the earth, and the sea, together with all that is in them, but rested on the seventh day; that is how the LORD came to bless the seventh day and to hallow it.

"Honor your father and mother, that you may live long in the land that the LORD your God is giving you.

"You must not commit murder. 13

"You must not commit adultery. 14

"You must not steal. 15

"You must not bring a false charge against your fellow.

"You must not covet your neighbor's home; you must not covet your neighbor's wife, nor his male or female slave, nor his ox, nor his ass, nor anything at all that is your neighbor's."

As the people all perceived the thunder and lightning, the blast of the trumpet, and the mountain smoking, the people became afraid, and fell back, standing off at a distance.

"If you yourself will speak to us," they said to Moses, "we will listen; but do not let God speak to us, lest we die."

"Fear not," said Moses to the people, "for it is only to test you that God has come, and in order that the fear of him may be present with you so that you may not sin."

The people, however, stood off at a distance, while Moses approached the dense darkness where God was.

Then the LORD said to Moses, 22

"Thus shall you say to the Israelites: 'You have seen for yourselves that I have talked with you out of the heavens. Gods of silver, and gods of gold you must not make for yourselves. You must construct an altar of earth for me, and sacrifice on it your burnt-offerings, your thank-offerings, your sheep, and your oxen; at every sanctuary where I record my name, I will come to you and bless you. If, however, you construct an altar of stones for me, you must not build it of dressed stones; for if you were to use your tools on it, you would pollute it. Further, you must never ascend my altar on steps, so that your nakedness may not be exposed on it.'

- 21 "The following are the ordinances which you are to lay before them:
- 2 "When you buy a Hebrew slave, he is to work for you for six years, but in the seventh year he is to go free without paying anything. If he came in single, he shall go out single; if he was married, his wife shall go out with him. If his master gives him a wife, and she bears him sons or daughters, the wife with her children shall belong to her master, while he shall go out alone. But if the slave declares, "I am fond of my master, my wife, and my children; I will not go free," his master shall bring him up to God; he shall bring him up to the door or the door-post, and his master shall pierce his ear with an awl; he shall then be his slave permanently.
- 7 "If a man sells his daughter as a slave, she shall not go free as the male slaves do. If she is displeasing to her master, who acquired her for himself, he shall let her be redeemed; he shall have no right to sell her to a foreign people, since he has treated her unfairly. If he acquires her for his son, he must treat her like a daughter. If he marries another, he must not diminish her food, nor her clothes, nor her conjugal rights; if he does not observe these three duties to her, she shall go free without any money payment whatsoever.
- 12 "Whoever strikes another, so that he dies, must be put to death; if, however, he did not lie in wait for him, but God let him fall into his hands, I will designate a place for you to which he may flee. If a man wilfully plans to murder another treacherously, even from my altar you must take him, that he may be put to death.
- 15 "Whoever strikes his father or mother must be put to death.
- 16 "Whoever kidnaps a man, and sells him, or if he is found in his possession, must be put to death.
- 17 "Whoever reviles his father or mother must be put to death.
- 18 "If men get into a quarrel, and one strikes the other with a stone or with his fist, so that he does not die, but is laid up in bed, if he gets up again, and can go out walking on his staff, the one who struck him shall be let off, except that he must pay for his loss of time, and have him thoroughly restored to health.

"If a man strikes his male or female slave with a stick, so that he dies under his hand, he must be avenged. If, however, he survives a day or two, he is not to be avenged; for he is his own property.

"If men get into a fight, and hurt a pregnant woman so that she has a miscarriage, without further harm, he must pay such fine as the woman's husband imposes on him, and so pay for the miscarriage; but if there is further harm, you must give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, lash for lash.

"If a man strikes the eye of his male or female slave, and destroys it, he must let him go free in compensation for his eye; if he knocks out the tooth of his male or female slave, he must let him go free in compensation for his tooth.

"If an ox gores a man or woman to death, the ox must be stoned to death, but its flesh is not to be eaten; the owner of the ox is blameless. If, however, the ox has been in the habit of goring, and its owner has been warned, but still does not keep it in, and it kills a man or a woman, the ox must be stoned, and its owner must also be put to death. If only a fine is imposed on him, he must pay in redemption of his life whatever amount is imposed on him. Whether it is a free man or a free woman that it gores, he is to be dealt with in accordance with this same ordinance. If the ox gores a male or a female slave, he must pay their master thirty shekels of silver, and the ox must be stoned.

"If a man opens a cistern, or if a man digs a cistern and does not cover it, and an ox or an ass falls into it, the owner of the cistern must make restitution by reimbursing its owner with money, but the carcass is to be his.

"If a man's ox hurt another's ox, so that it dies, they shall sell the live ox and divide its price between them, and the dead animal as well. Or, if the ox is known to have been in the habit of goring, and its owner has not been keeping it in, he must make restitution with an ox for the ox, but the dead animal is to be his.

"If a man steals an ox or a sheep, and kills it or sells it, he must pay an indemnity of five oxen for the ox, and four sheep for the sheep; he must surely



make restitution; if he has nothing, he must be sold to pay for what he stole. If the stolen animal is found alive in his possession, whether it is an ox, an ass, or a sheep, he must make two-fold restitution.

"If the thief is caught in the act of breaking in, and is struck a fatal blow, there is no guilt of blood in his case; if the sun has risen on him, then there is guilt of blood.

"If a man in burning over a field or vineyard lets the fire spread so that it burns in another man's field, he must make restitution with the very best of his own field or vineyard. If fire breaks out and catches in a thorn-hedge, so that the shocks of grain or the standing grain or the field itself is consumed, he who lit the fire must make restitution.

"If a man gives money or other articles to another to keep, and it is stolen from the latter's house, if the thief is found, he must make two-fold restitution; if the thief is not found, the owner of the house must be brought into the presence of God to determine whether he himself has not laid hands on the other's property.

"In every case of dispute, whether it concerns ox, or ass, or sheep, or clothing, or any article at all that has disappeared, concerning which claim is made, "This is it," the case of both parties shall come before God; he whom God convicts must make two-fold restitution to the other.

"If a man gives an ass, or an ox, or a sheep, or any kind of animal to another to keep, and it dies, or is injured, or is taken as booty when no one was looking, there must be an oath by the LORD between the two of them as to whether one did not lay hands on the other's property; the owner must then accept it, and no restitution shall be made. But if it is really stolen from him, he must make restitution to its owner. If it is torn in pieces, let him bring it as evidence; he need not make good what has been torn.

"If a man borrows an animal from another, and it is injured or dies, its owner not being employed with it, he must make restitution; if the owner is employed with it, he need not make restitution; if it was hired, the owner is to receive the price of its hire.

"If a man seduces a virgin who is

not betrothed, and lies with her, he must pay the marriage-price for her, and marry her; if her father absolutely refuses to give her to him, he must pay money equivalent to the marriage-price of virgins.

"You must not let a sorceress live. 18  
"Whoever lies with an animal must 19 be put to death.

"He who sacrifices to any god except the LORD alone must be destroyed.

"You must not ill-treat a resident alien, nor oppress him; for you were once resident aliens yourselves in the land of Egypt. You must not wrong any widow or orphan. If you ever wrong them and they cry aloud to me, I will be sure to hear their cry, and my anger will blaze, and I will slay you with the sword; thus shall your own wives become widows and your children orphans.

"If you lend money to my people, 25 to any poor person among you, you must not behave like a creditor toward him; you must not charge him any interest. If you ever take another's cloak in pledge, you must return it to him by sunset; for that is his only covering; it 27 is his cloak for his body. What else could he sleep in? And if he should cry to me, I would respond; for I am kind.

"You must not revile God, nor 28 curse a ruler of your people.

"You must not be dilatory with 29 your offering, whether much or little. You must give me the first-born of your sons; you must do the same with your 30 oxen and your sheep; for seven days it may remain with its dam; on the eighth day you must give it to me.

"Since you are men sacred to me, 31 you must not eat flesh that has been torn in the field; you must throw it to the dogs.

"You must not give false, hearsay 23 evidence; do not join hands with a wicked person by being a malicious witness. You must not follow the majority by doing wrong, nor give evidence in a suit so as to pervert justice, by turning aside with the majority. Neither must you favor a poor man in 3 his case.

"If you chance upon your enemy's 4 ox or ass going astray, you must be sure to take it home to him.

"If you see the ass of one who hates 5

- you lying prostrate under its load, you must refrain from deserting him; you must be sure to help him get it up.
- 6 "You must not pervert the justice due your poor in his case. Avoid false charges; do not have innocent and guiltless persons put to death, nor acquit the wicked. You must never take a bribe; for a bribe blinds the open-eyed, and subverts even a just case.
- 9 "You must not oppress a resident alien, since you know the feelings of an alien, for you were once aliens yourselves in the land of Egypt.
- 10 "For six years you may sow your land and gather in its crops, but during the seventh year you must leave it alone and let it lie fallow, so that the poor of your people may eat of it, and what they leave the wild beasts may eat. You must do the same with your vineyards and olive groves.
- 12 "Six days you are to do your work, but on the seventh day you must desist, in order that your ox and ass may rest, and that your slave and the resident alien may refresh themselves.
- 13 "Give heed to all that I have told you; never mention the names of alien gods; do not let them be heard on your lips.
- 14 "Three times a year you are to hold a feast for me. You must keep the feast of unleavened cakes, eating unleavened cakes for seven days, as I commanded you, at the appointed time, the new moon of Abib (for it was then that you came out of Egypt); none may visit me empty-handed. There is also the harvest feast, that of the first-fruits of your labor, of what you sowed in the field; and the feast of ingathering at the end of the year, when you gather in the fruit of your labor from the field. Three times a year all your males must visit the Lord GOD.
- 18 "You must not offer the blood of a sacrifice to me with leavened bread.  
"The fat of my feast must not be left over night until morning.
- 19 "The very first of the first-fruits of your soil you must bring to the house of the Lord your God.  
"You must not boil a kid in its mother's milk.
- 20 "See, I am sending an angel before you, to guard you on the way, and to bring you to the place that I have prepared. Pay attention to him and heed

his injunctions; do not oppose him, because he will not pardon your offense; for I will manifest myself in him. But if you do heed his injunctions, and do just what I say, I will be an enemy to your enemies, and an adversary to your adversaries. When my angel goes before you, and brings you to the Amorites, Hittites, Perizzites, Canaanites, Hivvites, and Jebusites, and I exterminate them, you must not pay homage to their gods, nor serve them, nor make anything like them; but you must be sure to overthrow them, and smash their sacred pillars. You must serve the LORD your God, and then I will bless your food and water, and I will free you from disease; there shall be none in your land who miscarries or is barren; I will bring to completion the full number of your days. I will send my terror before you, and will throw all the peoples to whom you come into a panic; I will make all your enemies turn their backs to you; I will send leprosy ahead of you to drive the Hivvites, Canaanites, and Hittites out of your way; I will not drive them out of your way in a single year, lest the land become desolate, and the wild beasts become too numerous for you; I will drive them out of your way little by little, until you grow in numbers and can take full possession of the land. I will make your domain the region from the Red Sea as far as the sea of the Philistines, and from the desert as far as the Euphrates; for I will deliver the inhabitants of the land into your power, and drive them out of your way. You must make no covenant with them, nor with their gods; they must not remain in your land lest they make you sin against me; for if you were to serve their gods, it would endanger you."

"Come up to the LORD," he said to Moses, "you, and Aaron, Nadab, Abihu, and seventy of the elders of Israel, and worship at a distance; Moses alone is to come near the LORD; the others are not to come near, nor are the people to go up with him."

Then Moses came, and recounted to the people all the regulations of the LORD and all the ordinances; and the people all answered with one voice.

"All the regulations that the LORD has given we will observe."

So Moses wrote down all the regula-

tions of the LORD, and rising early next morning, he built an altar at the foot of the mountain, along with twelve sacred pillars, one for each of the twelve tribes of Israel. Then he sent the young men of the Israelites to offer burnt-offerings and to sacrifice oxen as thank-offerings to the LORD, while Moses himself took half of the blood, and put it in basins, dashing the other half on the altar. He then took the book of the covenant, and read it in the hearing of the people, who said,

"All that the LORD has directed we will obediently do."

Then Moses took the blood and dashed it on the people, saying,

"Behold the blood of the covenant which the LORD has made with you on the basis of all these regulations."

Moses then went up, with Aaron, Nadab, Abihu, and seventy of the elders of Israel, and they saw the God of Israel, with something like a sapphire pavement under his feet, as clear as the sky itself. And God did not lay hands on the leaders of the Israelites, but they beheld God, and ate and drank.

The LORD said to Moses,

"Ascend the mountain to me, and be present there, that I may give you the stone tablets, with the instructions and commands that I have written on them for their instruction."

So Moses, with his attendant Joshua, rose; and Moses ascended the mountain of God, saying to the elders,

"Wait here for us until we come back to you. Aaron and Hur are here with you; whoever has a dispute may bring it to them."

So Moses ascended the mountain, while the cloud covered the mountain, and the glory of the LORD rested on Mount Sinai; for six days the cloud covered it, but on the seventh day he called to Moses from the midst of the cloud. The glory of the LORD looked to the Israelites like a consuming fire on the top of the mountain. Moses penetrated the cloud, and ascended the mountain; Moses remained on the mountain for forty days and nights.

The LORD said to Moses,

"Tell the Israelites to procure a contribution for me; get the contribution for me from everyone whose heart makes him willing. And this is the contribution that you are to procure from

them: gold, silver, and bronze, violet, purple, and scarlet material, fine linen, goats' hair, tanned rams' skins, porpoise skins, acacia wood, oil for the lamps, spices for the anointing oil and the fragrant incense, onyx stones, and set stones for the sacred apron and pouch.

"They must also make me a sanctuary, that I may dwell among them; you must make it exactly as I have shown you, after the plan for the dwelling and all its fittings.

"They must also make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high; you must overlay it with pure gold, overlaying it both inside and outside, and run a molding of gold around it. You must cast four rings of gold for it, and fasten them on its four feet, with two rings on one side of it and two rings on the other side of it; then you must make poles of acacia wood, overlaying them with gold, and put the poles through the rings on the sides of the ark, with which to carry the ark; the poles are to remain in the rings of the ark, never to be removed from it. Inside the ark you must place the decrees which I give you. You must also make a propitiatory of pure gold, two and a half cubits long, and a cubit and a half wide; and make two cherubim of gold at the two ends of the propitiatory, making them of beaten work, making one cherub at one end and the other cherub at the other end, and making the cherubim of one piece with the propitiatory at its two ends; and the cherubim are to have their wings spread out on high, overshadowing the propitiatory with their wings and facing each other, with the faces of the cherubim directed toward the propitiatory. You must place the propitiatory on top of the ark, and inside the ark you must place the decrees that I give you. I will meet you there; from the place above the propitiatory, between the two cherubim on the ark of the decrees, I will communicate to you all the commands that I have to give you for the Israelites.

"You must also make a table of acacia wood, two cubits long, a cubit wide, and a cubit and a half high; you must overlay it with pure gold, and run a molding of gold around it; you must

make a rail around it a handbreadth wide, and run a molding of gold around  
 26 its rail; you must make four rings of gold for it, and fasten the rings on the  
 27 four corners of its four feet; the rings are to lie close to the rail as holders for  
 28 the poles for carrying the table. You must make the poles of acacia wood,  
 29 overlaying them with gold, that the table may be carried with them. You  
 30 must also make its plates, its cups, its flacons, and its bowls for pouring libations,  
 31 making them of pure gold. You must always have Presence-bread set out on the table before me.  
 31 "You must also make a lampstand of pure gold; the base and shaft of the lampstand are to be made of beaten work,  
 32 its cups, each with its calyx and petals, to be of one piece with it; six branches are to extend from its sides,  
 33 three branches of the lampstand from the one side of it, and three branches of the lampstand from the other side of it;  
 34 there are to be three cups, shaped like almond-blossoms, each with calyx and petals, on one branch, three cups, shaped like almond-blossoms, each with calyx and petals, on another branch,  
 35 and so for the six branches extending from the lampstand; and on the lampstand itself there are to be four cups, shaped like almond-blossoms, each with  
 36 its calyx and petals; there is to be a calyx of one piece with it under two branches, another calyx of one piece with it under two branches, and another calyx of one piece with it under two branches, for the six branches extending  
 37 from the lampstand; their calyxes and branches are to be of one piece with it, the whole of it forming a single piece of beaten work of pure gold. You must then make the seven lamps for it; and its lamps are to be put up so as to shed  
 38 light on the space in front of it. Its snuffers and snuffdishes are to be of pure gold. A talent of pure gold is to be used to make it, with all these fittings.  
 39 And see that you make them after the model for them that was shown you on the mountain.  
 40 "The dwelling itself you must make out of ten curtains, making them of fine twisted linen, violet, purple, and scarlet material, with cherubim, the  
 2 work of artists; the length of each curtain is to be twenty-eight cubits, and the width of each curtain four cubits,

all the curtains to have the same measurements. Five of the curtains are to be joined to one another, and the other five curtains joined to one another; and on the edge of the outermost curtain in the one set you are to make loops of violet, and you are to make the same on the edge of the outermost curtain in the other set, making fifty loops on the one curtain, and fifty loops on the edge of the curtain in the other set, the loops to be opposite each other. You must then make fifty gold clasps, and join the curtains to one another with the clasps, so that the dwelling may be a unit.

"Further, you must make curtains of goats' hair for a tent over the dwelling, making eleven curtains in all, the length of each curtain to be thirty cubits, and the width of each curtain four cubits, the eleven curtains to have the same measurements. You must join five of the curtains by themselves, and the other six curtains by themselves, doubling the sixth curtain to hang in front of the tent. Then you must make fifty loops on the edge of the outermost curtain in the one set, and fifty loops on the edge of that in the other set, and you must also make fifty bronze clasps, and put the clasps into the loops, thus joining the tent together so that it becomes a unit. The overhanging part that is left over in the tent curtains, the half curtain that is left over, is to hang over the rear of the dwelling, while the cubit left over on each side in the length of the tent curtains is to hang over each side of the dwelling to cover it. Also, you must make a covering for the tent of tanned rams' skins, and above that a covering of porpoise skins.

"You must make the frames for the dwelling of durable acacia wood, ten cubits to be the length of the frames, and a cubit and a half the width of each frame; each frame is to have two arms, joined to each other by cross rungs; you are to do the same with all the frames for the dwelling. You must make the frames for the dwelling as follows: twenty frames for the side toward the Negeb to the south, making forty silver pedestals as bases for the twenty frames, two pedestals as bases for one frame with its two arms, and two pedestals as bases for another frame with its two arms; twenty frames for the second side of the dwelling, the

northern side, with their forty silver pedestals, two pedestals as bases for one frame, and two pedestals as bases for another frame; and you must make six frames for the rear of the dwelling to the west, as well as two frames for the corners of the dwelling at the rear; they are to be double at the bottom, and likewise double at the top of it, up to the first ring, and so with both of them; they are to form the two corners; thus there shall be eight frames, with their sixteen silver pedestals, two pedestals as bases for one frame, and two pedestals as bases for another frame. You must also make bars of acacia wood, five for the frames on the one side of the dwelling, and five bars for the frames on the other side of the dwelling, and five bars for the frames on the side of the dwelling at the rear to the west; the middle bar in the center of the frames is to run through from end to end. You must overlay the frames with gold, and make the rings on them of gold as holders for the bars, and also overlay the bars with gold. So you must erect the dwelling after the plan for it that was shown you on the mountain.

"You must also make a veil of violet, purple, and scarlet material, and fine twisted linen, and it is to be made with cherubim, the work of artists; you must fasten it on four columns of acacia wood overlaid with gold, with their hooks of gold, standing on four silver pedestals; you must hang the veil from the clasps, and you must bring the ark of the decrees in there, inside the veil, so that the veil shall divide the sacred place from the most sacred place for you. You must put the propitiatory on the ark of the decrees in the most sacred place, and place the table outside the veil, and the lampstand opposite the table at the south side of the dwelling, placing the table at the north side. You must also make a screen for the doorway of the tent of violet, purple, and scarlet material, and fine twisted linen, in variegated work; and for the screen you must make five columns of acacia wood, and overlay them with gold; their hooks are to be gold, and you must cast five bronze pedestals for them.

"You must make the altar of acacia wood, five cubits long, and five cubits wide; the altar is to be square, and its

height three cubits; you must make the horns for it on its four corners, its horns to be of one piece with it; and you must overlay it with bronze. You must make its ash-pans, its shovels, its basins, its forks, and its firepans, making all its utensils of bronze. You must make a bronze grating of network for it, and on the net you must make four bronze rings at its four corners; you must then place it under the ledge around the altar, that the net may reach half-way up the altar. You must also make poles for the altar, poles of acacia wood, and overlay them with bronze; its poles are to be put through the rings, with the poles resting on the two sides of the altar when it is carried. You are to make it hollow, with boards; it is to be made just as it was shown you on the mountain.

"Then you must make the court of the dwelling; for the southern side toward the Negeb there are to be hangings for the court of fine twisted linen, extending one hundred cubits along the one side, with twenty columns for them, and twenty bronze pedestals for these, the hooks of the columns and their bands to be silver. Similarly, for the north side there are to be hangings, extending to a length of one hundred cubits, and twenty columns for them, with twenty bronze pedestals for these, the hooks of the columns and their bands to be silver. For the west side, the width of the court, there are to be hangings extending for fifty cubits, ten columns for them, and ten pedestals for these; and the width of the court at the front, the east side, is to be fifty cubits, with hangings on the one wing for fifteen cubits, three columns for them, and three pedestals for these, and hangings on the other wing for fifteen cubits, three columns for them, and three pedestals for these; while the gate of the court is to have a screen measuring twenty cubits, of violet, purple, and scarlet material, and fine twisted linen, in variegated work, with four columns for it, and four pedestals for these. All the columns around the court are to be bound with silver, their hooks also to be silver, but their pedestals bronze. The length of the court is to be one hundred cubits, the width fifty cubits, and the height five cubits, hung with fine twisted linen. All the

utensils of the dwelling, used in all its service, as well as all its pegs, and all the pegs for the court are to be bronze.

20 "You must order the Israelites to provide you with pure oil from crushed olives for the lights, so that there may  
21 always be a lamp to lift in place; in the tent of meeting, outside the veil which screens the decrees, Aaron and his sons are to keep it supplied from evening until morning before the LORD; it is to be a perpetual statute with the Israelites throughout their generations.

28 "From among the Israelites have your brother Aaron, accompanied by his sons, present himself to you to serve as priest to me, Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar. You must make sacred vestments for your brother Aaron to his honor and  
3 adornment; you must tell all the skillful persons, whom I have endowed with skill, to make vestments for Aaron, to consecrate him to serve as priest to me.  
4 The following are the vestments that they must make: a pouch, an apron, a robe, a tunic in checkered work, a turban, and a sash. They must make the sacred vestments for your brother Aaron and his sons, that he may serve  
5 as priest to me; and they must use gold, violet, purple, and scarlet material, and fine linen.

6 "They must make the apron of gold, violet, purple, and scarlet material, and  
7 fine twisted linen, in skilled work; it must have two shoulder-straps joined to it at the two ends, and thus be  
8 joined. The skillfully made girdle on it must be made like it, of one piece with it, of gold, violet, purple, and scarlet  
9 material, and fine twisted linen. You must then procure two onyx stones, and engrave on them the names of the Isra-  
10 elites, six of their names on the one stone, and the remaining six on the other stone, in the order of their origin;  
11 with seal engravings, the work of a jeweler, you must engrave the two stones with the various names of the Israelites, setting them in filigree work of gold;  
12 and you must fasten the two stones on the shoulder-straps of the apron, as memorial stones for the Israelites, and so Aaron shall carry their names on his shoulders in the presence of the LORD as a memorial.

13 "You must also make filigree objects  
14 of gold, and two chains of pure gold,

making them of twisted material, of cordage-work, and you must fasten the corded chains to the filigree objects.

"Further, you must make an oracle pouch in skilled work; you must make it in the same way as the apron, making it of gold, violet, purple, and scarlet material, and fine twisted linen; it is to be square, and folded double, a span long, and a span wide; and you must insert in it a setting of stones, four rows of stones, the first row to be a row of carnelian, topaz, and emerald, the second row a ruby, a sapphire, and a crystal, the third row a jacinth, an agate, and an amethyst, and the fourth row a chrysolite, an onyx, and a jasper; they are to be inclosed with gold in their settings. The stones, corresponding to the names of the Israelites, are to be twelve in number, as their names are, each to be engraved like a seal with its proper name for the twelve tribes. On the pouch you must make chains of twisted material, of cordage-work of pure gold; you must then make two rings of gold on the pouch, fastening the two rings at the two ends of the pouch; you must fasten the two gold cords to the two rings at the ends of the pouch, while the other two ends of the two cords you must fasten to the two filigree objects, fastening them to the shoulder-straps of the apron on the front of it. You must make two rings of gold, and attach them to the two ends of the pouch, on its inner edge next to the apron. You must then make two rings of gold, and fasten them to the shoulder-straps in front of the apron, underneath, close to the place where it is joined, above the skillfully made girdle; and the pouch is to be tied by its rings to the rings of the apron with a violet cord, so as to lie on the skillfully made girdle, so that the pouch may not swing loose from the apron. Aaron shall carry the names of the Israelites on the oracle pouch over his heart whenever he enters the sacred place, as a memorial before the LORD always. You must put the Urim and Thummim in the oracle pouch, that they may lie over Aaron's heart whenever he enters the presence of the LORD, that Aaron may always carry the oracle of the Israelites over his heart in the presence of the LORD.

"You must make the robe belonging to the apron entirely of violet material;

and it must have an opening at the top, in the middle of it; its opening is to have a binding of woven work around it; it is to have an opening like that of a corselet, so that it may not be torn. On its skirts you must make pomegranates of violet, purple, and scarlet material, all around its skirts, with gold bells among them all around, a gold bell alternating with a pomegranate all around the skirts of the robe. Aaron must wear it in ministering, that the tinkling of it may be heard when he enters the sacred place in the presence of the LORD, and when he leaves it, and then he will not die.

"You must also make a diadem of pure gold, and with seal engravings you must engrave on it, 'Sacred to the LORD'; you must attach it to a violet cord, and it is to rest on the turban; at the front of the turban shall it be; it is to rest on Aaron's forehead, so that Aaron himself shall bear any guilt connected with the sacred offerings which the Israelites may ever make as their sacred gifts; it must always be on his forehead to win acceptance for them before the LORD.

"You must weave the tunic of fine linen; and make a turban of fine linen, and a sash in variegated work.

"For Aaron's sons, too, you must make tunics; you must make sashes for them, and you must also make caps for them, to their honor and adornment. You must dress your brother Aaron in these, and his sons along with him, anointing them, installing them, and consecrating them to serve as priests to me. You must also make linen breeches for them, to cover their bare flesh, reaching from the loins to the thighs; and Aaron and his sons must wear them whenever they enter the tent of meeting, or approach the altar to minister in the sacred place, lest they incur guilt, and so die; it is to be a perpetual statute for him and for his descendants after him.

"The following is what you must do with them in consecrating them to serve as priests to me: take a young bullock, two perfect rams, unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil, making them of fine wheat flour; you must put them in a basket, and present them in the basket, along with the bul-

lock and the two rams. Then you must have Aaron and his sons come up to the doorway of the tent of meeting, and wash them with water; and taking the vestments, you must dress Aaron in the tunic, the robe belonging to the apron, the apron itself, and the pouch, and gird him with the skilfully made girdle; you must set the turban on his head, and place the sacred crown on the turban; you must then take the anointing oil, and pouring it on his head, anoint him. You must also have his sons come up, and then dress them in tunics, gird them with sashes, namely Aaron and his sons, and fasten caps on them; they are to have the priesthood by a perpetual statute. Thus shall you instal Aaron and his sons.

"You must then bring the bullock to the front of the tent of meeting; Aaron and his sons must lay their hands on the head of the bullock, and then you must slaughter the bullock before the LORD at the doorway of the tent of meeting; you must take some of the bullock's blood, and put it on the horns of the altar with your finger, pouring out all the rest of the blood at the base of the altar; you must take all the fat covering the entrails, the lobe on the liver, and the two kidneys with the fat that is on them, and burn them on the altar; but the flesh of the bullock, with its hide and offal, you must burn up outside the camp; it is a sin-offering. You must then take one of the rams; Aaron and his sons must lay their hands on the head of the ram, and then you must slaughter the ram, and taking its blood, dash it all around the altar; you must cut the ram into pieces, and washing its entrails and legs, put them with its other pieces and its head, and then burn the whole ram on the altar; it is a burnt-offering to the LORD, a soothing odor, a sacrifice to the LORD. You must then take the other ram; Aaron and his sons must lay their hands on the head of the ram, and then you must slaughter the ram, and taking some of its blood, put it on the tip of Aaron's ear, on the tips of his sons' right ears, on the thumbs of their right hands, and on the great toes of their right feet, dashing the rest of the blood all around the altar; you must then take some of the blood that is on the altar and some of the anointing oil, and

sprinkle it on Aaron and his vestments, as well as on his sons and the vestments of his sons with him, so that he and his vestments may be consecrated, as well as his sons and the vestments of his sons

22 with him. You must also take the fat from the ram, the fat tail, the fat covering the entrails, the lobe of the liver, the two kidneys with the fat that is on them, and the right thigh (for it is an installation ram), together with a loaf of bread, a cake made with oil, and a wafer from the basket of unleavened cakes which lies before the LORD; you must lay all this in the hands of Aaron and his sons, and present them as a

23 wave-offering before the LORD; then you must take them from their hands, and burn them on the altar for burnt-offerings, as a soothing odor to the LORD; it is a sacrifice to the LORD.

24 You must take the breast of Aaron's installation ram, and wave it as a wave-offering before the LORD, after which it is to become your share. You must consecrate the waved breast of the ram used for the installation of Aaron and his sons, which was waved, and the

25 thigh which was contributed; it must go to Aaron and his sons as their perpetual due from the Israelites; for it is a contribution; it is a contribution from the Israelites out of their thanksgiving sacrifices, their contribution to the LORD.

26 "The sacred vestments of Aaron shall pass to his sons after him, that they may be anointed and installed in them;

27 for seven days shall that one of his sons who is to be priest in his place wear them when he enters the tent of meeting to minister in the sacred place.

28 "Taking the installation ram, you must boil its flesh at a sacred place, and then Aaron and his sons must eat the flesh of the ram and the bread in the basket at the doorway of the tent of

29 meeting; they may eat these things for whose installation and consecration atonement was made by them, but no layman may eat them; for they are

30 sacred. If any of the flesh used in the installation, or any of the bread is left over until morning, you must burn up what is left; it is not to be eaten, because it is sacred.

31 "This, then, is what you must do with Aaron and his sons, just as I have commanded you. You must spend sev-

en days installing them; each day you must offer a bullock as a sin-offering to make atonement; you must make a sin-offering on the altar when you make atonement for it, and then anoint it to make it sacred; you must spend seven days making atonement for the altar in order to make it sacred; the altar will then be completely taboo, so that everyone touching the altar will become taboo.

"This is what you are to offer on the altar: two yearling lambs regularly each day, offering one lamb in the morning, and the other lamb at twilight, and with the former lamb a tenth of an ephah of fine meal mixed with a fourth of a hin of oil from crushed olives, and a libation of a fourth of a hin of wine; and the other lamb you must offer at twilight as a soothing odor, a sacrifice to the LORD, accompanying it with the same cereal-offering and libation as the offering in the morning—a regular burnt-offering to be made by you throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet you to speak to you there.

"I will meet the Israelites there, and it shall be consecrated by my glory; I will consecrate the tent of meeting and the altar, and I will also consecrate Aaron and his sons to serve as priests to me; I will dwell in the midst of the Israelites, and will be their God; they shall know that I, the LORD, am their God, who brought them out of the land of Egypt that I might dwell in the midst of them, I, the LORD their God.

"You must also make an altar for burning incense, making it of acacia wood; it is to be square, a cubit long and a cubit wide, while its height is to be two cubits, with its horns of one piece with it; you must overlay it with pure gold, its top, its sides all around, and its horns; and you must run a gold molding around it. You must make two gold rings for it underneath its molding, on its two sides, making them on the two opposite sides of it, as holders for the poles by which to carry it. You must make the poles of acacia wood, and overlay them with gold. You must then place it in front of the veil which screens the ark of the decrees, in front of the propitiatory that lies over the decrees, where I will meet you. On it



1 Aaron must burn spices as incense, burning it from morning to morning when he trims the lamps; also when Aaron puts up the lamps at twilight, he must burn it, as a regular incense-offering before the LORD throughout your generations. You must not offer improper incense on it, nor burnt-offerings, nor cereal-offerings, nor pour libations on it. Once a year Aaron must make atonement on its horns; with the blood of the sin-offering of atonement he must make atonement on it once a year throughout your generations, since it is most sacred to the LORD."

1 The LORD said to Moses,  
2 "When you take a census of the Israelites, each of them must pay a ransom for himself to the LORD at the time that they are numbered, that no plague may fall on them when they are numbered. And this is what every one must pay as he joins those already numbered, a half-shekel, in terms of the sacred shekel, the shekel of twenty gerahs, a half-shekel as a contribution to the LORD; every one from twenty years old and upward, as he joins those already numbered, must make this contribution to the LORD; the rich are not to give more, nor the poor less than a half-shekel in making the contribution to the LORD to make atonement for yourselves. On taking the atonement money from the Israelites you must use it for the service of the tent of meeting, that it may be for the Israelites a memorial before the LORD to make atonement for yourselves."

7 The LORD said to Moses,  
8 "You must make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, putting water in it, so that Aaron and his sons may wash their hands and feet from it; whenever they enter the tent of meeting, they must wash themselves with water, that they die not; or whenever they approach the altar to minister, by burning a sacrifice to the LORD. So they must wash their hands and feet, that they die not, and it is to be a perpetual statute for them, for him and his descendants throughout their generations."

9 The LORD said to Moses,  
10 "Procure the finest spices, five hundred shekels of pure myrrh, half that amount of fragrant cinnamon, namely

two hundred and fifty shekels, two hundred and fifty shekels of fragrant calamus, five hundred shekels of cassia, in terms of the sacred shekel, and a hin of olive oil; you must then make it into a sacred anointing oil, a compound made according to the art of the compounder of oils; it is to be a sacred anointing oil, and with it you must anoint the tent of meeting, the ark of the decrees, the table and all its fittings, the lampstand and its fittings, the incense altar, the altar for burnt-offerings and all its fittings, the laver and its base, and thus make them sacred, so that they become completely taboo, with everyone touching them becoming taboo. You must also anoint Aaron and his sons, consecrating them to serve as priests to me. You must then say to the Israelites, "This is to be a sacred anointing oil for me throughout your generations; it is not to be used for anointing the body of an ordinary person, nor are you to make anything like it in composition for yourselves; being sacred, it is taboo to you. Whoever compounds anything like it, or puts any of it on a layman, shall be cut off from his people."

The LORD said to Moses,  
"Procure spices, stacte, onycha, galbanum, spices, and pure frank-incense, the same amount of each, and make it into incense, a compound made by the compounder's art, clarified, pure and sacred. You must pulverize some of it very fine, and place some of it in front of the decrees in the tent of meeting, where I will meet you; it is to be completely taboo to you. The incense which you are to make according to its formula, you must never make for yourselves; you must regard it as sacred to the LORD; whoever makes anything like it just to smell shall be cut off from his people."

The LORD said to Moses,  
"See, I have specifically chosen Bezalel, the son of Uri, the son of Hur, belonging to the tribe of Judah, filling him with the spirit of God, in skill, intelligence, and knowledge in every craft, to devise ingenious things in working with gold, silver, and bronze, and in the cutting of stones to be set, and in wood carving, that he may work at every craft. However, along with him I have also appointed Oholiab, the son of Ahisamach, belonging to the tribe of Dan-

and I have endowed all those of skilful mind with skill to make all that I have  
 7 commanded you, the tent of meeting, the ark of the decrees, and the propitiatory on it, all the fittings of the tent, the table and its fittings, the lampstand of  
 8 pure gold and its fittings, the incense altar, the altar for burnt-offerings and  
 9 all its fittings, the laver and its base, the woven vestments, the sacred vestments for Aaron, the priest, and the vestments for his sons, to serve as priests,  
 10 the anointing oil, and the incense made of spices for the sacred place; they shall make them just as I have commanded you."

12 The LORD said to Moses,  
 13 "Say to the Israelites, 'You must be sure to keep my sabbaths; for that will be a sign between me and you throughout your generations, so that it may be known that I, the LORD, am consecrating you. So you must keep the sabbath;  
 14 for it is to be sacred to you; anyone desecrating it must be put to death; if there is anyone who does work on it, that person is to be cut off from his people. For six days work may be done,  
 15 but on the seventh day there is to be the sabbath of complete rest, sacred to the LORD; anyone who does work on the sabbath day must be put to death. So the Israelites must keep the sabbath,  
 16 observing the sabbath throughout their generations as a perpetual covenant; it is a sign between me and the Israelites forever; for in six days the LORD made the heavens and the earth, but on the seventh day he rested and refreshed himself.'"

18 As soon as he had finished talking with Moses on Mount Sinai, he gave him the two tablets of the decrees, the stone tablets, inscribed by God's own finger.

32 When the people saw that Moses was long in coming down from the mountain, the people gathered about Aaron, and said to him,

"Come, make us a god to go ahead of us; for this is the way it is with Moses, the man who brought us up out of the land of Egypt—we do not know what has become of him."

2 So Aaron said to them,

"Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me."

So all the people tore off the gold rings which were in their ears, and brought them to Aaron, who took the material from them, and pouring it into a mold, made it into a molten bull, whereupon they said,

"Here is your god, O Israel, who brought you up out of the land of Egypt!"

On seeing this, Aaron built an altar in front of it, and Aaron made proclamation,

"Tomorrow a feast shall be held to the LORD."

So next day the people rose early, and offered burnt-offerings, and presented thank-offerings; the people sat down to eat and drink, after which they rose to make merry.

Then the LORD said to Moses,

"Go down at once; for your people whom you brought up out of the land of Egypt have acted perniciously; in that they have been quick to swerve from the path that I appointed them, by making themselves a molten bull, doing homage to it, sacrificing to it, and saying, 'This is your god, O Israel, who brought you up out of the land of Egypt!'"

Further, the LORD said to Moses,

"I have watched this people, and it is indeed a stiff-necked people. Now then, let me alone, that my anger may blaze against them, and that I may consume them; and then I will make a great nation of you."

But Moses tried to mollify the LORD his God.

"O LORD," he said, "why does thy anger blaze against thy own people whom thou didst bring out of the land of Egypt by great power and a strong hand? Why should the Egyptians say, 'It was at a bad time that he brought them out, slaying them in the highlands and obliterating them from the face of the earth?' Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remember concerning Abraham, Isaac, and Israel, thy servants, that thou didst swear by thyself to them, saying to them, 'I will make your descendants as numerous as the stars in the sky, and all this land that I have spoken of, I will give to your descendants to have as their own forever.'"

So the LORD changed his mind about

the evil that he said he would do to his people.

Moses then turned and descended from the mountain, with the two tablets of the decrees in his hand, tablets written on both their sides, being written on one side and on the other. The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets.

When Joshua heard the sound of the people shouting, he said to Moses,

"There is the sound of war in the camp."

But he said,

"It is not the sound of the cry of might, nor is it the sound of the cry of defeat; it is the sound of singing that I hear."

As soon as he came near the camp, he saw the bull and the dancing, whereupon Moses' anger blazed, and he flung the tablets from his hands, and broke them at the foot of the mountain; then he took the bull which they had made, and burned it up, and grinding it to powder, he scattered it on the surface of the water, and made the Israelites drink it. Then Moses said to Aaron,

"What did this people do to you, that you have let them incur such great guilt?"

Aaron said,

"Let not my lord's anger blaze; you know yourself how bad the people are. They said to me, 'Make us a god to go ahead of us; for this is the way it is with Moses, the man who brought us up out of the land of Egypt—we do not know what has become of him.' So I said to them, 'Whoever has any gold, let them tear it off'; and when they gave it to me, I threw it into the fire, and out came this bull!"

When Moses saw that the people had become unruly (for Aaron had let them get unruly, to be a derision among their assailants), Moses stood at the gate of the camp, and said,

"To me, whoever is for the LORD!"

Whereupon all the Levites gathered to him. Then he said to them,

"Thus says the LORD, the God of Israel: 'Let each fasten his sword on his hip, and go back and forth from gate to gate in the camp, slaying each his kinsman, his friend, and his neighbor.'"

The Levites followed Moses' instruc-

tions, so that about three thousand of the people fell that day.

Then Moses said, 29

"You have installed yourselves today as priests to the LORD, each at the cost of his son and his kinsman, that he may bestow a blessing on you today."

Next day Moses said to the people, 30

"You have committed a great sin; so now I will go up to the LORD; perhaps I may make atonement for your sin."

So Moses returned to the LORD, and 31

said, "Alas, this people has committed a great sin, in that they have made a god of gold for themselves. But now, if thou 32 wilt forgive their sin, . . . ; but if not, pray blot me out of thy book which thou hast written."

But the LORD said to Moses, 33

"Whoever sins against me, him only I blot out of my book. Now go, lead the 34 people where I told you; see, my angel shall go ahead of you; but on the day that I do punish, I will punish them for their sin."

So the LORD smote the people for 35 having had the bull made which Aaron made.

Then the LORD said to Moses, 33

"Depart, you and the people that you have brought up out of the land of Egypt, go up from here to the land which I promised on oath to Abraham, Isaac, and Jacob, when I said, 'To your descendants I will give it' (I will send 2 an angel ahead of you, and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivvites, and Jebusites), to 3 a land flowing with milk and honey; for I will not go up with you myself, lest I destroy you on the way; for you are a stiff-necked people."

When the people heard this bad 4 news, they mourned, and none of them wore his ornaments.

Then the LORD said to Moses, 5

"Say to the Israelites, 'You are such a stiff-necked people that if I were to go up with you for a single moment, I would destroy you; take off your ornaments then, that I may know what to do to you.'"

So the Israelites stripped off their 6 Mount Horeb ornaments.

Now Moses used to take the tent and 7 pitch it outside the camp, at a distance from the camp. It was called the tent of meeting. If there was anyone who

wanted to consult the LORD, he would go out to the tent of meeting which was outside the camp. Whenever Moses went out to the tent, the people would all rise and stand, each at the doorway of his tent, and gaze after Moses until he entered the tent; and as soon as Moses entered the tent, the column of cloud would descend, and stand at the doorway of the tent while he conversed with Moses; and whenever the people saw the column of cloud standing at the doorway of the tent, the people would all rise, and make obeisance, each at the doorway of his tent. The LORD used to speak to Moses face to face, as one man would speak to another; and then he would return to the camp; but his attendant, Joshua, the son of Nun, as servant was not accustomed to leave the tent.

12 Moses said to the LORD,  
 "See, thou sayest to me, 'Lead this people up,' but thou hast not let me know whom thou wilt send with me. Yet thou hast said, 'I know you by name, and you have found favor with me too.'  
 13 Now then, if I have really found favor with thee, pray let me know thy ways, and so know thee, that I may continue to find favor with thee. Consider, too, that this nation is thy own people."  
 14 "I will go along myself," he said, "and lead you."  
 15 He said to him,  
 "If thou art not to go along thyself, do not make us go up from here. For how then could it be known that I and thy people have found favor with thee? Is it not by thy going with us, so that we may be distinguished, I and thy people, from all other people that are on the face of the ground?"

17 So the LORD said to Moses,  
 "This request also, which you have just made, I will carry out; for you have found favor with me, and I know you by name."  
 18 Then he said,  
 "Show me thy glory."  
 19 But he said,  
 "I will make all my goodness pass before your view, and will proclaim the name of the LORD before you, and how I am gracious to those to whom I am gracious, and compassionate with those with whom I am compassionate." "But you may not see my face," he said; "for man cannot see me, and live."

However, the LORD said,  
 "Here is a place by me; station yourself on the rock; and when my glory passes by, I will put you in a cleft of the rock, and cover you with my hand until I pass by; then I will take away my hand, so that you may see my back, while my face shall not be seen."

The LORD said to Moses,  
 "Cut two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you broke. Be ready by morning, and in the morning ascend Mount Sinai, and present yourself there to me on the top of the mountain. No one is to ascend with you, nor is anyone to be seen anywhere on the mountain, nor must the flocks and herds graze in front of that mountain."

So Moses cut two stone tablets like the former ones, and rising early next morning, he ascended Mount Sinai, as the LORD had commanded him, taking the two stone tablets in his hand. Then the LORD descended in a cloud, and took up a position with him there, while he called upon the name of the LORD. The LORD passed in front of him, proclaiming,

"The LORD, the LORD, a God compassionate and gracious, slow to anger, abounding in kindness and fidelity, showing kindness to the thousandth generation, forgiving iniquity, transgression, and sin, without leaving it unpunished however, but avenging the iniquity of fathers upon their children and grandchildren down to the third or even the fourth generation."

Then Moses quickly bowed his head to the ground, and made obeisance.

"If I have really found favor with thee, O Lord," he said, "pray let the Lord go with us; for this is a stiff-necked people; but do thou pardon our iniquity and our sin, and make us thy very own."

So he said,  
 "I hereby make a covenant: before all your people I will perform such wonders as have never occurred anywhere on the earth nor in any nation, so that all the people among whom you are living shall see that it is an awful deed that I, the LORD, am going to do along with you. Mark what I command you today. I am going to drive the Amorites, Canaanites, Hittites, Perizzites:

Hivvites, and Jebusites out of your way; so you must take care not to make a covenant with the inhabitants of the land which you are about to enter, lest they become a snare among you; but you must tear down their altars, smash their sacred pillars, and cut down their sacred poles (for you must not pay homage to any other god, because the LORD, being jealous by nature, is a jealous God), lest in making a covenant with the inhabitants of the land you run wantonly after their gods, sacrificing to their gods, and whenever anyone invites you, partaking of his sacrifice, and you marry your sons to their daughters, which daughters will run wantonly after their gods, and make your sons run wantonly after their gods.

"You must not make any molten gods for yourself.

"You must keep the feast of unleavened cakes, eating unleavened cakes for seven days, as I commanded you, at the appointed time, the new moon of Abib; for it was on the new moon of Abib that you came out of Egypt.

"Whatever first opens the womb belongs to me, in the case of all your live stock that are male, the firstlings of oxen and sheep; a firstling ass, however, you may redeem with a sheep, but if you do not redeem it, you must break its neck; any first-born son of yours you may redeem.

"None may visit me empty-handed.

"Six days you are to labor, but on the seventh day you must rest, resting at ploughing-time and at harvest.

"You must observe the feast of weeks, that of the first-fruits of the wheat harvest, and also the feast of ingathering at the turn of the year; three times a year must all your males visit the Lord GOD, the God of Israel. For I will drive nations out of your way, and enlarge your territory; and no one shall covet your land when you go up to visit the LORD your God three times a year.

"You must not offer the blood of a sacrifice to me with leavened bread.

"The sacrifice of the passover feast must not be left over night until morning.

"The very first of the first-fruits of your land you must bring to the house of the LORD your God.

"You must not boil a kid in its mother's milk."

Then the LORD said to Moses, 27

"Write down these words; for it is on the basis of these words that I have made a covenant with you and Israel."

So he remained there with the LORD 28 for forty days and nights, without eating bread or drinking water; and he wrote on the tablets the terms of the covenant, the decalogue.

When Moses descended from Mount 29 Sinai (the two tablets of the decrees being in Moses' hand as he descended from the mountain), Moses himself did not know that the skin of his face was in a glow after conversing with God; but Aaron and the Israelites all saw 30 that the skin of Moses' face was in a glow, and they were afraid to approach him. But Moses called to them, and 31 then Aaron and all the leaders of the community rejoined him, and Moses talked to them. After that all the Is- 32 raelites came up, and he enjoined on them all the things about which the LORD had conversed with him on Mount Sinai. When Moses had finished 33 conversing with them, he put a veil on his face; but whenever Moses entered the 34 presence of the LORD to converse with him, he used to remove the veil until he came out again; and whenever he came out, he would tell the Israelites what he had been commanded, and the Israel- 35 ites would see that the skin of Moses' face was in a glow, so Moses would replace the veil on his face until he came again to converse with him.

Then Moses assembled the whole Is- 36 raelite community, and said to them,

"These are the things which the LORD has commanded to be done. For 2 six days work may be done, but the seventh day you are to keep sacred as a sabbath of complete rest to the LORD; whoever does any work on it must be put to death; you must not even light a 3 fire in any of your dwellings on the sabbath day."

Further, Moses said to the whole 4 Israelite community,

"This is the command that the LORD 5 has given: 'Procure from your company a contribution for the LORD; everyone whose heart is willing is to bring it, the LORD's contribution, gold, silver, and bronze, violet, purple, and 6 scarlet material, fine linen, goats' hair, 7

tanned rams' skins, porpoise skins, acacia wood, oil for the lights, spices for the anointing oil and the fragrant incense, onyx stones, and set stones for the sacred apron and pouch. Also every skilful person among you is to come, and make all that the LORD has commanded, the dwelling with its tent, its covering, its clasps, its frames, its bars, its columns, and its pedestals, the ark with its poles, the propitiatory, and the veil for the screen, the table with its poles and all its fittings, and the presence-bread, the lampstand for the lights with its fittings, its lamps, and the oil for the lights, the incense altar with its poles, the anointing oil, the fragrant incense, and the screen for the doorway to the dwelling, the altar for burnt-offerings with its bronze grating, its poles, and all its fittings, the laver with its base, the hangings for the court, with its columns and pedestals, and the screen for the gate of the court, the pegs for the dwelling, the pegs for the court and their ropes, the woven vestments for ministering in the sacred place, the sacred vestments for Aaron, the priest, and his sons' vestments, when they serve as priests."

20 The whole assembly of Israelites then left the presence of Moses; and everyone who had confidence in his ability, and everyone whose mind made him willing came, bringing the contributions for the LORD, for the construction of the tent of meeting, for all its service, and for the sacred vestments. 22 They came, both men and women, all whose hearts were willing, bringing brooches, earrings, signet-rings, necklaces, and all sorts of gold objects—everyone who could make an offering of gold to the LORD. Everyone who possessed violet, purple, or scarlet material, fine linen, goats' hair, tanned rams' skins, or porpoise skins, brought them. 24 Everyone who could make a contribution of silver or bronze brought it as a contribution to the LORD; and everyone who possessed acacia wood, suitable for any of the construction work, brought it. All the skilled women spun with their own hands, and brought the material that was spun, violet, purple, and scarlet material, and fine linen; and all the women who had confidence in their ability spun the goats' hair. The rulers brought the onyx stones, and the

set stones for the sacred apron and pouch, the spices, and the oil for the lights, for the anointing oil, and for the fragrant incense. The Israelites brought voluntary offerings to the LORD, every man and woman what his heart prompted him to bring for all the work which the LORD through Moses had commanded to be done.

Then Moses said to the Israelites, "See, the LORD has specifically chosen Bezalel, the son of Uri, the son of Hur, belonging to the tribe of Judah, filling him with the spirit of God, in skill, intelligence, and knowledge in every craft, to devise ingenious things in working with gold, silver, and bronze, and in the cutting of stones to be set, and in wood carving, that he may work at every craft; and he has given him ability to instruct others. Both him and Oholiab, the son of Ahisamach, belonging to the tribe of Dan, he has endowed with skill to do all kinds of work, that of the engraver, the artisan, the worker in violet, purple, and scarlet material, and fine linen, and the weaver, makers of all kinds of work, and devisers of ingenious things. Bezalel and Oholiab are to do the work, along with every skilled person whom the LORD has endowed with skill and intelligence to know how to carry out all the work of construction on the sanctuary, just as the LORD has commanded."

So Moses summoned Bezalel and Oholiab, and every skilled person whom the LORD had endowed with skill, everyone who felt that he had the ability to undertake the work, to carry it out. Under the supervision of Moses they received all the contributions which the Israelites had brought for the work of construction on the sanctuary, to carry it out, while they still continued to bring him voluntary offerings from morning to morning; so much so that all the craftsmen who were carrying out the construction of the sanctuary left every man the work that he was doing, and said to Moses,

"The people are bringing much more than is necessary for the work of construction that the LORD gave command to carry out."

So Moses issued a command which was proclaimed throughout the camp,

"Neither man nor woman must

make anything more for the contribution to the sanctuary."

7 Thus the people were stopped from bringing any more, since the material in hand was sufficient to carry out all the work; indeed there was too much.

8 All the skilled persons among those engaged in the work made the dwelling out of ten curtains, making them of fine twisted linen, and violet, purple, and scarlet material, with cherubim, the work of artists. The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits, all the curtains having the same measurements. They joined five of the curtains to one another, and the other five curtains they joined to one another; and on the edge of the outermost curtain in the one set they made loops of violet, and they made the same on the edge of the outermost curtain in the other set, making fifty loops on the one curtain, and fifty loops on the edge of the curtain in the other set, the loops being opposite each other. Then they made fifty gold clasps, and joined the curtains to one another with the clasps, so that the dwelling was a unit.

Further, they made curtains of goats' hair, for a tent over the dwelling, making eleven of these curtains, the length of each curtain being thirty cubits, and the width of each curtain four cubits, the eleven curtains having the same measurements. They joined five of the curtains by themselves, and the other six by themselves; and they made fifty loops on the edge of the outermost curtain in the one set, and fifty loops on the edge of that in the other set; and they made fifty bronze clasps to join the tent together to become a unit. They also made a covering for the tent itself of tanned rams' skins, and above that a covering of porpoise skins.

Then they made the frames for the dwelling of durable acacia wood, ten cubits being the length of the frames, and a cubit and a half the width of each frame; each frame had two arms, joined to each other by cross rungs; they did the same with all the frames for the dwelling. They made the frames for the dwelling: twenty frames for the side toward the Negeb to the south, making forty silver pedestals as bases for the twenty frames, two pedestals as bases for one frame with its two arms, and

two pedestals as bases for another frame with its two arms; for the second side of the dwelling, the northern side, they made twenty frames, with their 26 forty silver pedestals, two pedestals as bases for one frame, and two pedestals as bases for another frame; and for the 27 rear of the dwelling to the west they made six frames, and they also made 28 two frames for the corners of the dwelling at the rear; they were double at the 29 bottom, and likewise double at the top of it, up to the first ring; they did the same with both of them for the two corners; thus there were eight frames, 30 and their silver pedestals were sixteen in number, two pedestals as bases for each frame. They also made bars of 31 acacia wood, five for the frames on the one side of the dwelling, and five bars 32 for the frames on the other side of the dwelling, and five bars for the frames of the dwelling at the rear to the west; and 33 they made the middle bar in the center of the frames run through from end to end. They overlaid the frames with 34 gold, and they made the rings on them of gold as holders for the bars, and also overlaid the bars with gold.

They also made a veil of violet, purple, and scarlet material, and fine twisted linen, making it with cherubim, the work of artists. They made four columns of acacia wood for it, and overlaid them with gold, with their hooks of gold; and they cast four silver pedestals for them. They also made a screen for 37 the doorway of the tent of violet, purple, and scarlet material, and fine twisted linen, in variegated work, as well as five columns for it, with their hooks; they overlaid their capitals and 38 bands with gold, and their five pedestals were bronze.

Bezalel made the ark of acacia wood, 37 two and a half cubits long, a cubit and a half wide, and a cubit and a half high; he overlaid it with pure gold inside and 2 outside, and ran a gold molding around it. He cast four gold rings for it on its 3 four corners, two rings on one side of it, and two rings on the other side of it. He 4 also made poles of acacia wood, and overlaid them with gold; and he put the 5 poles through the rings on the sides of the ark, to carry the ark. He made a 6 propitiatory of pure gold, two and a half cubits long, and a cubit and a half wide. He made two cherubim of gold, 7

- 8 making them of beaten work, at the two ends of the propitiatory, one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the propitiatory at
- 9 the two ends of it; and the cherubim had their wings spread out on high, overshadowing the propitiatory with their wings and facing each other, with the faces of the cherubim directed toward the propitiatory.
- 10 Then he made the table of acacia wood, two cubits long, a cubit wide,
- 11 and a cubit and a half high; he overlaid it with pure gold, and ran a gold molding around it; he made a rail around it a handbreadth wide, and ran a gold
- 12 molding around its rail; he cast four gold rings for it, and fastened the rings
- 13 on the four corners of its four feet, with the rings lying close to the rail as holders for the poles for carrying the table.
- 14 He made the poles for carrying the table of acacia wood, overlaying them
- 15 with gold; and he made the dishes that were to be used on the table of pure gold, its plates, its cups, its flagons, and its bowls for pouring libations.
- 16 He also made the lampstand of pure gold, making the lampstand itself and its base and shaft of beaten work, with its cups, each with calyx and petals, of
- 17 one piece with it; there were six branches extending from its sides, three branches of the lampstand from the one side of it, and three branches of the lampstand from the other side of it;
- 18 there were three cups, shaped like almond-blossoms, each with calyx and petals, on one branch, three cups, shaped like almond-blossoms, each with calyx and petals, on another branch, and so for the six branches extending from the lampstand; there were four cups, shaped like almond-blossoms, each with its calyx and petals,
- 19 on the lampstand itself; and there was a calyx of one piece with it under two branches, another calyx of one piece with it under two branches, and another calyx of one piece with it under two branches, for the six branches extending from it; their calyxes and branches were of one piece with it, the whole of it forming a single piece of
- 20 beaten work of pure gold. He then made the seven lamps for it, with its snuffers and snuffdishes, of pure gold,

using a talent of gold to make it and all its fittings.

He made the incense altar of acacia wood, square, a cubit long and a cubit wide, while its height was two cubits, with its horns of one piece with it; he overlaid it with pure gold, its top, its sides all around, and its horns; and he ran a gold molding around it. He made two gold rings for it underneath its molding, on its two sides, on the two opposite sides of it, as holders for the poles, with which to carry it. He made the poles of acacia wood, and overlaid them with gold. By the compounding of art he made the anointing oil sacred, and the incense of fragrant spices pure.

He made the altar for burnt-offerings of acacia wood, square, five cubits long, and five cubits wide, while its height was three cubits; he made the horns for it on its four corners, with its horns of one piece with it; and he overlaid it with bronze. He made all the utensils for the altar, the ash-pans, the shovels, the basins, the forks, and the firepans, making all its utensils of bronze. He made a bronze grating of network for the altar, underneath the ledge around it, reaching half-way up it. He cast four rings for the four corners of the bronze grating as holders for the poles. He made the poles of acacia wood, and overlaid them with bronze; and he put the poles through the rings on the sides of the altar with which to carry it, making it hollow, with boards.

He made the laver of bronze, and its base of bronze, out of the mirrors of the serving-women who served at the door of the tent of meeting.

He then made the court; for the southern side toward the Negeb there were hangings for the court of fine twisted linen, extending for one hundred cubits, with twenty columns for them, and twenty bronze pedestals for these, the hooks of the columns and their bands being of silver; so for the north side, extending for one hundred cubits, with twenty columns for them, and twenty bronze pedestals for these, the hooks of the columns and their bands being of silver; for the west side there were hangings, extending for fifty cubits, ten columns for them, and ten pedestals for these, the hooks of the columns and their bands being of silver; and so for the front, the east side, ex-



4 tending for fifty cubits, with hangings  
 on the one wing for fifteen cubits, three  
 columns for them, and three pedestals  
 5 for these, and so for the other wing; on  
 each side of the gate of the court there  
 were hangings extending for fifteen cubits,  
 with three columns for them, and  
 6 three pedestals for these. All the hangings  
 around the court were of fine  
 7 twisted linen; the pedestals for the columns  
 were of bronze; the hooks on the  
 columns and their bands of silver; the  
 plating on the capitals of silver; and all  
 the columns of the court were bound  
 8 with silver. The screen for the gate of  
 the court was variegated work, in violet,  
 purple, and scarlet material, and  
 fine twisted linen, twenty cubits long,  
 and five cubits high in its breadth, corresponding  
 to the hangings of the  
 9 court; there were four columns for it,  
 and four bronze pedestals for these; their  
 hooks were silver, and the plating on  
 their capitals and bands silver;  
 10 while all the pegs for the dwelling and  
 the court around it were bronze.

11 The following are the reckonings for  
 the dwelling, the dwelling of the decrees  
 which were made by command of Moses  
 as the work of the Levites under the  
 supervision of Ithamar, the son of  
 12 Aaron, the priest. (It was Bezalel, the  
 son of Uri, the son of Hur, belonging to  
 the tribe of Judah, who made all that  
 13 the LORD commanded Moses; and associated  
 with him was Oholiab, the son of  
 Ahisamach, belonging to the tribe of  
 Dan, an engraver, an artisan, and a  
 worker in violet, purple, and  
 14 scarlet material, and fine linen.) The  
 total amount of gold that was used for  
 the work in the complete construction  
 of the sanctuary, the gold from the  
 contributions, was twenty-nine talents,  
 and seven hundred and thirty shekels,  
 15 in terms of the sacred shekel, while  
 the silver from those of the community  
 that were numbered amounted to one  
 hundred talents, and one thousand  
 seven hundred and seventy-five shekels,  
 16 in terms of the sacred shekel, a beka  
 per head (that is, a half-shekel, in terms  
 of the sacred shekel), for all that joined  
 those already numbered, from twenty  
 years old and upward, namely, six hundred  
 and three thousand five hundred  
 17 and fifty persons; the hundred talents  
 of silver were used for casting the  
 pedestals of the sanctuary and the pedes-

18 tals for the veil, the hundred talents for  
 the hundred pedestals, a talent per pedestal;  
 and out of the thousand seven  
 19 hundred and seventy-five shekels the  
 hooks for the columns were made, the  
 capitals overlaid, and their bands made.  
 The bronze from the contributions  
 20 amounted to seventy talents, and two  
 thousand four hundred shekels, with  
 21 which the pedestals for the doorway of  
 the tent of meeting were made, the  
 bronze altar with its bronze grating, all  
 the fittings of the altar, the pedestals  
 22 around the court, the pedestals for the  
 gate of the court, all the pegs for the  
 dwelling, and all the pegs for the court  
 around it.

23 From the violet, purple, and scarlet  
 material were made the woven vestments  
 for ministering in the sanctuary, as well  
 as the sacred vestments for  
 24 Aaron, as the LORD had commanded  
 Moses.

25 The apron was made of gold, violet,  
 purple, and scarlet material, and fine  
 twisted linen; the gold was beaten into  
 26 thin plates, and then cut into wires, to  
 be worked into the violet, purple, and  
 scarlet material, and fine linen, the  
 work of artists. Shoulder-straps were  
 27 made for it, joined to it, being joined to  
 it at its two ends; and the skilfully  
 28 made girdle on it was of one piece with  
 it, and like it worked in gold, violet,  
 purple, and scarlet material, and fine  
 twisted linen, as the LORD had  
 29 commanded Moses. The onyx stones were  
 made, set in filigree work of gold,  
 engraved with seal engravings, with the  
 various names of the Israelites; and  
 30 they were fastened on the shoulder-  
 straps of the apron, as memorial stones  
 for the Israelites, as the LORD had  
 31 commanded Moses.

32 Then the pouch was made, the work  
 of artists, like that of the apron, in  
 gold, violet, purple, and scarlet material,  
 and fine twisted linen; the pouch  
 33 was square, being made double, a span  
 long, and a span wide, folded double;  
 and on it were set four rows of stones,  
 34 the first row a row of carnelian, topaz,  
 and emerald, the second row a ruby, a  
 35 sapphire, and a crystal, the third row a  
 jacinth, an agate, and an amethyst,  
 and the fourth row a chrysolite, a  
 36 onyx, and a jasper; they were inclosed  
 in gold filigree in their settings. The  
 37 stones, corresponding to the names of

the Israelites, were twelve in number, as their names are, each engraved like a seal with its proper name for the twelve tribes. On the pouch were made chains of twisted material, of cordage work of pure gold. Then two gold filigree objects and two gold rings were made; the two rings were fastened to the two ends of the pouch, and the two gold cords were fastened to the two rings at the ends of the pouch, while the other two ends of the two cords were fastened to the two filigree objects, being fastened to the shoulder-straps of the apron, on the front of it. Two gold rings were made, and attached to the two ends of the pouch, on its inner edge next to the apron. Two gold rings were then made, and fastened to the two shoulder-straps in the front of the apron, underneath, close to the place where it was joined, above the skilfully made girdle; and the pouch was tied by its rings to the rings of the apron with a violet cord, so as to lie on the skilfully made girdle, so that the pouch might not swing loose from the apron, as the LORD had commanded Moses.

The robe belonging to the apron was woven entirely of violet material, with an opening in the middle of the robe like that of a corselet, with a binding around the opening in it, so that it might not be torn. On the skirts of the robe pomegranates were made of violet, purple, scarlet, and twisted material; bells of pure gold were also made, and the bells were placed among the pomegranates all around the skirts of the robe, a bell alternating with a pomegranate all around the skirts of the robe, for use in ministering, as the LORD had commanded Moses.

The tunics were woven of fine linen for Aaron and his sons, the turban of fine linen, the ornamental caps of fine linen, the linen breeches of fine twisted linen, and the sashes of fine twisted linen and violet, purple, and scarlet material in variegated work, as the LORD had commanded Moses.

The diadem, the sacred crown, was made of pure gold, and with seal engravings there was engraved on it the inscription, "Sacred to the LORD"; and a violet cord was attached to it, to fasten it to the top of the turban, as the LORD had commanded Moses.

So all the work on the dwelling of the

tent of meeting was finished, and the Israelites did just as the LORD had commanded Moses. They brought the dwelling to Moses, the tent and all its fittings, its clasps, its frames, its bars, its columns, and its pedestals, the covering of tanned rams' skins, the covering of porpoise skins, the veil for the screen, the ark of the decrees with its poles and the propitiatory, the table with all its dishes and the Presence-bread, the lampstand of pure gold with its lamps (the lamps all fitted out) and all its fittings and the oil for the lights, the gold altar, the anointing oil, the fragrant incense, the screen for the doorway of the tent, the bronze altar with its bronze grating, its poles, and all its fittings, the laver with its base, the hangings for the court with its columns and pedestals, the screen for the gate of the court with its ropes and pegs, all the utensils for the service of the dwelling of the tent of meeting, the woven vestments for ministering in the sacred place, the sacred vestments for Aaron, the priest, and his sons' vestments, when serving as priests. The Israelites carried out all the work, just as the LORD had commanded Moses; and when Moses saw that they had carried out all the work, having done just as the LORD commanded, Moses blessed them.

Then the LORD said to Moses, "On the first day of the first month you must erect the dwelling of the tent of meeting; you must put the ark of the decrees in it, screening the ark with the veil; you must bring the table in, and get it ready; you must bring the lampstand in, and put up its lamps. You must place the gold incense altar in front of the ark of the decrees, and put up the screen for the doorway of the dwelling. You must place the altar for burnt-offerings in front of the doorway of the dwelling of the tent of meeting, and place the laver between the tent of meeting and the altar, and put water in it. You must set up the court all around, and put up the screen for the gate of the court. You must take the anointing oil, and anoint the dwelling and everything in it, thereby consecrating it and all its fittings, so that it becomes sacred; you must anoint the altar for burnt-offerings and all its fittings, thus consecrating the altar, so

that the altar becomes most sacred; and you must anoint the laver and its base, and thus consecrate it. You must then bring Aaron and his sons up to the doorway of the tent of meeting, and wash them with water, and then put the sacred vestments on Aaron; you must anoint him, and so consecrate him to serve as priest to me. You must also bring his sons up, put tunics on them, and anoint them as you did their father, to serve as priests to me; and their anointing shall qualify them as a perpetual priesthood throughout their generations."

Moses did so; he did just as the LORD had commanded him. On the first day of the first month, in the second year, the dwelling was erected; Moses erected the dwelling, putting up its pedestals, setting up its frames, inserting its bars, and erecting its columns. He spread the tent over the dwelling, and put the covering for the tent on top of it, as the LORD had commanded Moses. Taking the decrees, he put them inside the ark, placed the poles on the ark, and put the propitiatory on top of the ark; then he brought the ark into the dwelling, and set up the veil for the screen, thus screening the ark of the decrees, as the LORD had commanded Moses. He put the table in the tent of meeting, on the northern side of the dwelling, outside the veil, and set out the proper supply of bread on it before the LORD, as the LORD had commanded Moses. He placed the lampstand in the tent of meeting, opposite the table, on the

southern side of the dwelling, and he put up the lamps before the LORD, as the LORD had commanded Moses. He placed the gold altar in the tent of meeting in front of the veil, and burned incense of fragrant spices on it, as the LORD had commanded Moses. He set up the screen for the doorway of the dwelling, and placed the altar for burnt-offerings at the doorway of the dwelling in the tent of meeting, offering on it the burnt-offerings and the cereal-offerings, as the LORD had commanded Moses. He placed the laver between the tent of meeting and the altar, and put water in it for washing. It was from it that Moses and Aaron and his sons used to wash their hands and feet, washing whenever they entered the tent of meeting, or approached the altar, as the LORD had commanded Moses. He erected the court around the dwelling and the altar, and set up the screen for the gate of the court. So Moses finished the work.

Then the cloud covered the tent of meeting, and the glory of the LORD filled the dwelling; Moses could not enter the tent of meeting because the cloud hung over it and the glory of the LORD filled the dwelling. Whenever the cloud was lifted from the dwelling, the Israelites always used to set out on their journey, but if the cloud was not lifted, they would not set out until the day that it was lifted; for the cloud of the LORD hung over the dwelling by day, while there was fire in it by night, in sight of all the house of Israel throughout all their journeys.

## THE BOOK OF LEVITICUS

### LAWS RELATING TO SACRIFICE, 1:1—7:38

- 1 **T**HE LORD called Moses, and from the tent of meeting said to him,
- 2 "Speak to the Israelites, and say to them, 'When any of you would present one of your domestic animals as an offering to the LORD, you must present one of your herd or flock as
- 3 your offering. If his offering is to be a burnt-offering from his herd, he must offer a perfect male, offering it at the doorway of the tent of meeting so as to make him acceptable before the LORD.
- 4 He must lay his hand on the head of the burnt-offering victim, that it may be
- 5 accepted as atonement for him. He must slaughter the bullock before the LORD, whereupon Aaron's sons, the priests, shall present the blood, dashing the blood all around the altar that is at
- 6 the doorway of the tent of meeting. He must then flay the burnt-offering vic-
- 7 tim and cut it into pieces, whereupon the sons of Aaron, the priest, shall put fire on the altar, arrange wood on the
- 8 fire, and then Aaron's sons, the priests, shall arrange the pieces, with the head and suet, on the wood which is on the
- 9 fire on the altar, while its entrails and legs are to be washed with water. The priest shall then burn the whole of it on the altar as a burnt-offering, a sacrifice, a soothing odor to the LORD.
- 10 "If his offering is to come from the flock, one of the sheep or the goats as a burnt-offering, he must offer a perfect
- 11 male. He must slaughter it before the LORD on the north side of the altar, whereupon Aaron's sons, the priests, shall dash its blood all around the altar.
- 12 He must then cut it into pieces, whereupon the priest shall arrange them, with its head and suet, on the wood
- 13 which is on the fire on the altar, while the entrails and legs are to be washed with water. The priest shall then offer the whole, burning it on the altar as a burnt-offering, that is, a sacrifice, a soothing odor to the LORD.

"If his offering to the LORD is to be a burnt-offering from the birds, he must present a turtle-dove or a young pigeon as his offering. The priest shall bring it to the altar, and knocking off its head, burn it on the altar, while its blood is to be drained off on the side of the altar. He shall then remove its crop with its feathers and throw it into the ash-pit at the east side of the altar. He shall split it open with his hands, without completely dividing it, whereupon the priest shall burn it on the altar on the wood which is on the fire; it is to be a burnt-offering, a sacrifice, a soothing odor to the LORD.

"When any person would present a cereal-offering to the LORD, his offering must be fine flour. He must pour oil on it, put frankincense on it, and bring it to Aaron's sons, the priests, whereupon the priest shall take from it his handful of the fine flour and oil, with all its frankincense, and offer it as its memorial sacrifice on the altar, a sacrifice, a soothing odor to the LORD, while the remainder of the cereal-offering is to go to Aaron and his sons as being the most sacred part of the LORD'S sacrifices.

"When you would present a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened wafers smeared with oil. If your offering is to be a cereal-offering prepared on a griddle, it must consist of unleavened fine flour mixed with oil; you must break it in pieces, and pour oil on it, as a cereal-offering. If your offering is to be a cereal-offering prepared in a pan, it must be made of fine flour mixed with oil. You must bring the cereal-offering that is made in any of these ways to the LORD; it shall be presented to the priest, who shall bring it to the altar. The priest shall take some of the cereal-offering as its memorial sacrifice, and burn it on the altar as a sacrifice, a soothing odor to the LORD, while the remainder of the cereal-offering is to go to Aaron and his sons as being the most

sacred part of the LORD'S sacrifices. No cereal-offering which you present to the LORD may be made with leaven; for you must never offer any leaven or honey at all as a sacrifice to the LORD. You may present them to the LORD as an offering of first-fruits, but they must never be offered up on the altar as a soothing odor. You must season every cereal-offering of yours with salt; you must not omit the salt of the covenant of your God from your cereal-offering; you must offer salt with all your offerings.

"If you would present a cereal-offering of first-fruits to the LORD, you must present young ears of grain roasted with fire, crushed new grain, as your cereal-offering of first-fruits. You must add oil to it, and put frankincense on it, as a cereal-offering. As its memorial sacrifice the priest shall burn some of its crushed grain and oil, with all its frankincense, as a sacrifice to the LORD.

"If his offering is to be a thanksgiving sacrifice, if he is to offer one of his herd, whether male or female, he must offer before the LORD one that is perfect. He must lay his hand on the head of his offering, and slaughter it at the doorway of the tent of meeting, whereupon Aaron's sons, the priests, shall dash the blood all around the altar. He must present part of the thanksgiving sacrifice as a sacrifice to the LORD, the fat covering the entrails, all the fat that is on the entrails, the two kidneys with the fat that is on them near the loins, and the lobe on the liver which is to be removed with the kidneys. Aaron's sons shall burn it on the altar for burnt-offerings, on the wood which is on the fire, as a sacrifice, a soothing odor to the LORD.

"If his offering is to be one of his flock as a thanksgiving sacrifice, whether male or female, he must offer one that is perfect. If it is a lamb that he is to present as his offering, he must present it before the LORD, lay his hand on the head of his offering, and slaughter it in front of the tent of meeting, whereupon Aaron's sons shall dash its blood all around the altar. He must present part of the thanksgiving sacrifice as a sacrifice to the LORD, the fat of the entrails, the entire fat tail which is to be removed close to the backbone, the fat

covering the entrails, all the fat that is on the entrails, the two kidneys with 10 the fat that is on them near the loins, and the lobe on the liver which is to be removed with the kidneys. The priest 11 shall burn it on the altar as food, a sacrifice to the LORD.

"If his offering is to be a goat, he 12 must present it before the LORD, lay 13 his hand on its head, and slaughter it in front of the tent of meeting, whereupon Aaron's sons shall dash its blood all around the altar. He must offer part of 14 it as a sacrifice to the LORD, the fat covering the entrails, all the fat that is on the entrails, the two kidneys with 15 the fat that is on them near the loins, and the lobe on the liver which is to be removed with the kidneys. The priest 16 shall burn them on the altar as food, as a sacrifice, a soothing odor, all the fat going to the LORD. It is to be a per- 17 petual statute throughout your generations in all your places of abode that you are never to eat any fat or blood."

The LORD said to Moses,

"Say to the Israelites, 'When any 2 person sins inadvertently in the case of any of the things which the LORD has forbidden to be done, and does one of them, if it is the anointed priest who 3 sins, thus bringing guilt on the people, he must offer to the LORD for the sin that he has committed a perfect young bullock as a sin-offering. He must bring 4 the bullock to the doorway of the tent of meeting into the presence of the LORD, lay his hand on the head of the bullock, and slaughter the bullock before the LORD; whereupon the anointed 5 priest shall take some of the blood of the bullock, and bringing it into the tent of meeting, the priest shall dip his 6 finger in the blood, and sprinkle some of the blood seven times before the LORD in front of the veil of the sanctuary. The priest must also put some 7 of the blood on the horns of the altar for fragrant incense, which is before the LORD in the tent of meeting, while all the rest of the bullock's blood he must pour out at the base of the altar for burnt-offerings, which is at the door- 8 way of the tent of meeting. He must remove all the fat from the bullock of the sin-offering, the fat covering the entrails, all the fat that is on the entrails, the two kidneys with the fat that is on 9 them near the loins, and the lobe on the

liver which is to be removed with the kidneys, just as these were removed from the ox used in the thanksgiving sacrifice; and the priest shall burn them on the altar for burnt-offerings. The hide of the bullock and all its flesh, with its head, legs, entrails, and offal, that is, all the rest of the bullock, must be carried out to a clean place outside the camp at the ash-dump, and burned up on a wood-fire, being burned at the ash-dump.

13 "If the whole community of Israel makes a mistake which escapes the notice of the community, and does any of the things which the LORD has forbidden, and so incurs guilt, when the sin which they committed is discovered, the community must offer a young bullock as a sin-offering. They must bring it to the front of the tent of meeting, whereupon the elders of the community shall lay their hands on the head of the bullock in the presence of the LORD, and then the bullock shall be slaughtered before the LORD. The anointed priest shall bring some of the blood of the bullock to the tent of meeting and the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD in front of the veil. He must also put some of the blood on the horns of the altar which is before the LORD in the tent of meeting, while all the rest of the blood he must pour out at the base of the altar for burnt-offerings, which is at the doorway of the tent of meeting. He must remove all the fat from it, and burn it on the altar. Thus shall he do with the bullock, treating it just as he treated the bullock of the sin-offering, and thus the priest shall make atonement for them, and they shall be forgiven. The bullock itself must be carried outside the camp, and burned as the first bullock was burned. It is to be a sin-offering for the community.

22 "When a ruler sins and inadvertently does any one of all the things which the LORD his God has forbidden, he shall incur guilt, provided that the sin which he has committed has been made known to him. So he must bring a perfect male goat as his offering. He must lay his hand on the head of the goat, and slaughter it at the place where the burnt-offering victims are slaughtered before the LORD; it is to be a sin-

offering. The priest shall take some of the blood of the sin-offering with his finger, and put it on the horns of the altar for burnt-offerings, while the rest of the blood he shall pour out at the base of the altar for burnt-offerings, and burn all the fat on the altar, as in the case of the fat of the thanksgiving sacrifice. Thus shall the priest make atonement for him for his sin, and he shall be forgiven.

"If any of the common people sins inadvertently by doing any of the things which the LORD has forbidden, he shall incur guilt, provided that the sin which he has committed has been made known to him. So he must bring a perfect female goat as his offering for the sin which he has committed. He must lay his hand on the head of the sin-offering victim, and slaughter the sin-offering victim at the place where the burnt-offering victims are slaughtered, whereupon the priest shall take some of the blood with his finger, and put it on the horns of the altar for burnt-offerings, while all the rest of the blood he shall pour out at the base of the altar, and removing all the fat as the fat was removed from the thanksgiving sacrifice, the priest shall burn it on the altar as a soothing odor to the LORD. Thus shall the priest make atonement for him, and he shall be forgiven.

"If it is a lamb that he would bring as his offering for sin, he must bring a perfect female. He must lay his hand on the head of the sin-offering victim, and slaughter it as a sin-offering at the place where the burnt-offering victims are slaughtered, whereupon the priest shall take some of the blood of the sin-offering with his finger, and put it on the horns of the altar for burnt-offerings, while all the rest of the blood he shall pour out at the base of the altar, and removing all the fat as the fat was removed from the lamb in the thanksgiving sacrifice, the priest shall burn it on the altar used for sacrifices to the LORD. Thus shall the priest make atonement for him for the sin that he committed, and he shall be forgiven.

"If any person sins by not giving information when as a witness, either as one who has seen it or knows of it, he hears the oath of adjuration, he must answer for his iniquity. Or, if any per-

son touches any unclean thing, either the carcass of an unclean wild animal, or that of an unclean domestic animal, or that of an unclean reptile, without being aware of it, when he does come to know of it, he shall incur guilt; or if he touches any human uncleanness of whatsoever sort the uncleanness may be, without being aware of it, when he does come to know of it, he shall incur guilt. Or, if any person utters a rash oath, either to do evil or to do good, however rash the person has been in his oath, and he is unaware of its import, when he does come to know it, he shall incur guilt in any of these cases. When he does incur guilt in any one of these cases, he must confess the sin that he has committed, and bring to the LORD as his guilt-offering for the sin that he has committed a female animal from the flock, a lamb or a goat, as a sin-offering, and the priest shall make atonement for him for his sin.

"If he cannot afford a lamb, the person who has sinned must bring as his guilt-offering to the LORD two turtle-doves or two young pigeons, the one as a sin-offering, the other as a burnt-offering. He must bring them to the priest, who shall offer the one for the sin-offering first. He shall crush its head near its neck, without dividing it into two, and sprinkle some of the blood of the sin-offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin-offering. Then he shall offer the other as a burnt-offering as prescribed. Thus the priest shall make atonement for him for the sin that he committed, and he shall be forgiven.

"If he cannot afford two turtle-doves or two young pigeons, he who sinned may bring as his offering a tenth of an ephah of fine flour as a sin-offering, without pouring any oil on it or putting any frankincense on it, because it is a sin-offering. He must bring it to the priest, and the priest shall remove his handful from it as the memorial sacrifice, and burn it on the altar used for sacrifices to the LORD; it is a sin-offering. Thus the priest shall make atonement for him for the sin which he committed in any one of these ways, and he shall be forgiven. The rest shall go to the priest, as in the case of the cereal-offering."

The LORD said to Moses, 14

"If any person commits fraud, sinning inadvertently in the matter of sacred gifts to the LORD, he must bring as his guilt-offering to the LORD a perfect ram from the flock of the proper value in silver shekels, in terms of the sacred shekel; he must also make good the sacred gift concerning which he sinned, adding a fifth to it, and giving it to the priest, and the priest shall make atonement for him with the ram of the guilt-offering, and he shall be forgiven.

"If any person sins by doing any one of all the things which the LORD has forbidden, even though he is unaware of it, he is guilty, and must answer for his iniquity. He must bring a perfect ram from the flock of the proper value to the priest as a guilt-offering, and the priest shall make atonement for him for the mistake which he made inadvertently, without being aware of it, and he shall be forgiven. It is a guilt-offering, since he is assuredly guilty before the LORD."

The LORD said to Moses, 6

"If any person sins by committing fraud against the LORD, and cheating his neighbor in the matter of some deposit or pledge, or by robbing or defrauding his neighbor, or by lying about it and swearing falsely, when he has found something that was lost, sinning in any one of all the things that men may do, then, if he sins, and feels guilty, and would restore what he took by robbery, or what he got by fraud, or what was deposited with him, or the lost article that he found, or anything about which he swore falsely, he must make restitution in full, and add a fifth to it, giving it to the one to whom it belongs on the day of his guilt-offering; and he must bring his guilt-offering to the LORD, to the priest, a perfect ram from the flock of the proper value as a guilt-offering. The priest shall make atonement for him before the LORD, and he shall be forgiven for whatsoever he may have done to incur guilt."

The LORD said to Moses, 8

"Give Aaron and his sons this command: 'This is the law for the burnt-offering: the burnt-offering must remain on the hearth upon the altar all night until morning, while the fire of the altar must be kept burning on it.

- 10 The priest must put on his linen vestments, and put his linen breeches on his body, and then remove the ashes to which the fire has reduced the burnt-offering on the altar, and place them beside the altar; then, taking off his garments and putting on others, he must take the ashes to a clean place outside the camp. The fire must be kept burning on the altar, it must never go out; the priest must light wood on it every morning, arrange the burnt-offering on it, and burn the fat of the thank-offerings on it. Fire must be kept burning on the altar continually; it must never go out.
- 14 "This is the law for the cereal-offering: the sons of Aaron must offer it before the LORD in front of the altar. A handful shall be removed from it, from the fine flour of the cereal-offering, with its oil and all the frankincense on the cereal-offering, and it shall be offered on the altar as a soothing odor, its memorial sacrifice to the LORD. The remainder of it Aaron and his sons shall eat; it must be eaten as unleavened cakes in a sacred place; in the court of the tent of meeting they must eat it; it must not be baked with leaven. I designate it as their portion of my sacrifices; it is most sacred, like the sin-offering and guilt-offering. Any male among the sons of Aaron may eat it, as his perpetual due from the sacrifices to the LORD throughout your generations; whatsoever touches them becomes taboo."
- 19 The LORD said to Moses,
- 20 "This is the offering which Aaron and his sons must present to the LORD on the anniversary of his anointing; a tenth of an ephah of fine flour as a regular cereal-offering, half of it in the morning and half of it in the evening. It must be prepared on a griddle, mixed with oil; you must bring it in, break the cereal-offering into pieces, and offer it as a soothing odor to the LORD. The anointed priest who of his descendants succeeds him must supply it, the whole of it to be burned as a perpetual due to the LORD. In the case of every cereal-offering of a priest it is to be the whole; it is not to be eaten."
- 24 The LORD said to Moses,
- 25 "Say to Aaron and his sons, 'This is the law for the sin-offering: at the place where the burnt-offering victims

are slaughtered the sin-offering victim must be slaughtered before the LORD; it is most sacred. The priest who offers it for sin shall eat it; in a sacred place must it be eaten, in the court of the tent of meeting. Whatsoever touches its flesh shall become taboo, and if any of its blood is sprinkled on a garment, you must wash the part that was sprinkled in a sacred place. The earthen vessel in which it was boiled must be broken; but if it was boiled in a bronze vessel, it need only be scoured and rinsed with water. Any male among the priests may eat it, since it is most sacred; but no sin-offering of which any of the blood is brought into the tent of meeting to make atonement in the sanctuary may be eaten; it must be burned up.

"This is the law for the guilt-offering: since it is most sacred, the guilt-offering victim must be slaughtered at the place where the burnt-offering victims are slaughtered, its blood must be dashed all around the altar, and all its fat offered, the fat tail, the fat covering the entrails, the two kidneys with the fat that is on them near the loins, and the lobe on the liver which is to be removed with the kidneys. The priest shall burn them on the altar as a sacrifice to the LORD; it is a guilt-offering. Any male among the priests may eat it; it is to be eaten only in a sacred place; it is most sacred. The guilt-offering is like the sin-offering; the same law holds for both; the priest who makes atonement with it is to receive it. The priest who offers anyone's burnt-offering, that priest is to have for himself the hide of the burnt-offering which he offered, and every cereal-offering that is baked in the oven, and whatsoever is prepared in a pan or on a griddle shall go to the priest who offers it, while every cereal-offering, mixed with oil or dry, shall go to the sons of Aaron, to all alike.

"This is the law for the thanksgiving sacrifice: if the one who offers it to the LORD would offer it as a praise-offering, he must offer, in addition to the sacrifice of the praise-offering, unleavened cakes mixed with oil, unleavened wafers smeared with oil, and cakes mixed with oil, of fine flour well mixed. In addition to his sacrifice in praise for prosperity he must present cakes of



leavened bread along with his offering, and from each kind of offering he must present one cake as a contribution to the LORD, to go to the priest who dashes the blood of the thank-offering.

The flesh of the victim sacrificed as his praise-offering for prosperity must be eaten on the day that it is offered; he must leave none of it over until morning. But if the sacrifice that is offered is a votive-offering or a voluntary offering, while it should be eaten on the day that he offers his sacrifice, any of it left over may be eaten on the next day, but any of the flesh of the sacrifice that is left over on the third day must be burned up. If any of the flesh of his thanksgiving sacrifice should ever be eaten on the third day, it shall not be accepted; it shall not count for the one who offered it; it shall be but refuse, and anyone eating any of it shall answer for his iniquity. Also, any flesh that touches any unclean thing may not be eaten; it must be burned up. Other flesh anyone that is clean may eat. Any person who eats the flesh of the thanksgiving sacrifice which belongs to the LORD, while in a state of uncleanness, that person shall be cut off from his people. If any person touches any unclean thing, whether it is human uncleanness, or an unclean animal, or any unclean reptile, and then eats some of the flesh of the thanksgiving sacrifice, which belongs to the LORD, that person shall be cut off from his people."

The LORD said to Moses,

"Say to the Israelites, 'You must never eat the fat of ox, or sheep, or goat. The fat of an animal that has died a natural death, or from being torn, may be put to any other use, but you must never eat it. For whosoever eats the fat of any animal, part of which is offered as a sacrifice to the LORD, the person so eating shall be cut off from his people. Also, you must never eat blood in any of your places of abode, either of bird or beast; whosoever eats any blood at all, that person shall be cut off from his people.'"

The LORD said to Moses,

"Say to the Israelites, 'Whoever offers a thanksgiving sacrifice to the LORD must bring part of his thanksgiving sacrifice as his offering to the LORD, bringing the sacrifices for the LORD with his own hands, bringing the fat

along with the breast, that the breast may be waved as a wave-offering before the LORD. The priest shall burn the fat on the altar, but the breast shall go to Aaron and his sons, while you are to give the right thigh to the priest as a contribution out of your thanksgiving sacrifices. He of the sons of Aaron who offers the blood of the thank-offerings and the fat shall receive the right thigh as his share. For I have taken the waved breast and the thigh that was contributed from the thanksgiving sacrifices of the Israelites, and have assigned them to Aaron, the priest, and his sons as their perpetual due from the Israelites. This shall be the emolument of Aaron and his sons from the sacrifices to the LORD, as prescribed on the day that they were presented to serve as priests to the LORD, which the LORD commanded to be given them from the Israelites on the day that he had them anointed, as their perpetual due throughout their generations.'"

This was the law for the burnt-offering, for the cereal-offering, for the sin-offering, for the guilt-offering, for the installation-offering, and for the thanksgiving sacrifice, which the LORD enjoined on Moses at Mount Sinai on the day that he commanded the Israelites to present their offerings to the LORD in the desert of Sinai.

### THE INSTALLATION OF THE AARONIC PRIESTHOOD,

8:1—10:20

The LORD then said to Moses,

"Take Aaron, along with his sons, the vestments, the anointing oil, the bullock of the sin-offering, the two rams, and the basket of unleavened cakes, and assemble the whole community at the doorway of the tent of meeting."

Moses did as the LORD commanded him. When the community had been assembled at the doorway of the tent of meeting, Moses said to the community,

"This is what the LORD has commanded to be done."

Thereupon Moses brought Aaron and his sons forward, and washed them with water. He then put the tunic on him, girded him with the sash, clothed

him with the robe, put the apron on him, girding him with the skilfully made girdle of the apron and fastening it around him with it, placed the pouch on him, putting the Urim and Thummim in the pouch, and set the turban on his head, placing the gold diadem, the sacred crown, on the front of the turban, as the LORD had commanded Moses. Then Moses took the anointing oil and anointed the dwelling and everything in it, and thus consecrated them. He then sprinkled some of it on the altar seven times, and anointed the altar with all its utensils and the laver with its base, to consecrate them. He also poured some of the anointing oil on Aaron's head, and anointed him to consecrate him. Moses then brought Aaron's sons forward, clothed them with tunics, girded them with sashes, and fastened caps on them, as the LORD had commanded Moses. He brought forward the bullock of the sin-offering; Aaron and his sons laid their hands on the head of the bullock of the sin-offering, and then Moses slaughtered it, and taking the blood, put it all around the horns of the altar with his finger to rid the altar of sin, while the rest of the blood he poured out at the base of the altar, thus consecrating it by making atonement for it. Taking all the fat on the entrails, the lobe of the liver, and the two kidneys, with their fat, Moses burned it on the altar, while the bullock itself, its hide, flesh, and offal he burned up outside the camp, as the LORD had commanded Moses. He then brought forward the ram of the burnt-offering; Aaron and his sons laid their hands on the head of the ram, and then Moses slaughtered it, and dashed the blood all around the altar, while the ram itself he cut into pieces, whereupon Moses burned the head along with the other pieces and the suet. Having washed the entrails and legs with water, Moses burned the whole ram on the altar as a burnt-offering for a soothing odor, as a sacrifice to the LORD, as the LORD had commanded Moses. He then brought forward the other ram, the installation ram; Aaron and his sons laid their hands on the head of the ram, and then Moses slaughtered it, and taking some of its blood, he put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the great toe of his

right foot. He then had Aaron's sons come forward, whereupon Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the great toes of their right feet, and Moses dashed the rest of the blood all around the altar. Taking the fat, the fat tail, all the fat on the entrails, the lobe of the liver, the two kidneys with their fat, and the right thigh, and taking from the basket of unleavened cakes, which was before the LORD, one unleavened cake, one loaf of bread made with oil, and one wafer, he added them to the fat and right thigh, and laid the whole in the hands of Aaron and his sons, and then waved them as a wave-offering before the LORD. Then Moses took them from their hands, and burned them on the altar for burnt-offerings; they were an installation-offering for a soothing odor, a sacrifice to the LORD. Taking the breast, Moses waved it as a wave-offering before the LORD, which went to Moses as his share of the installation ram, as the LORD had commanded Moses. Moses then took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron and his vestments, and on his sons with him and on the vestments of his sons, thus consecrating Aaron and his vestments, as well as his sons with him and the vestments of his sons. Then Moses said to Aaron and his sons, "Boil the flesh at the doorway of the tent of meeting, and eat it there, together with the bread in the installation basket, as I was commanded when told, 'Aaron and his sons must eat it.' The remainder of the flesh and bread you must burn up. For seven days you must not leave the doorway of the tent of meeting, not until the days for your installation are over; for it will take seven days to instal you. As has been done today, the LORD commanded to be done, that atonement might be made for you. So you must remain at the doorway of the tent of meeting day and night for seven days, and observe the behest of the LORD, that you die not for so I was commanded."

Aaron and his sons carried out all the commands which the LORD gave through Moses.

On the eighth day Moses summoned 9

Aaron and his sons and the elders of Israel, and said to Aaron,

"Take a bull calf for a sin-offering and a ram for a burnt-offering, both perfect, and offer them before the LORD, while you must say to the Israelites, 'Take a he-goat for a sin-offering, and a calf and a lamb, both yearlings and perfect, as a burnt-offering, together with an ox and a ram as a thank-offering, to sacrifice before the LORD, as well as a cereal-offering mixed with oil; for today the LORD is to appear to you.'"

So they brought what Moses commanded to the front of the tent of meeting, and the whole community came forward and stood before the LORD, whereupon Moses said,

"This is what the LORD has commanded you to do, that the glory of the LORD may appear to you."

"Come up to the altar," Moses said to Aaron, "and offer your sin-offering and burnt-offering, and make atonement for yourself and the people, presenting the offering of the people and making atonement for them, as the LORD commanded."

So Aaron went up to the altar, and slaughtered the sin-offering calf that was for himself, whereupon the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, pouring out the rest of the blood at the base of the altar, while the fat, the kidneys, and the lobe of the liver of the sin-offering victim he burned on the altar, as the LORD had commanded Moses, burning up the flesh and hide outside the camp. He then slaughtered the burnt-offering victim, whereupon Aaron's sons handed him the blood, and he dashed it all around the altar. Then they handed him the various pieces of the burnt-offering along with the head, and he burned them on the altar. He washed the entrails and legs, and burned them on the altar with the rest of the burnt-offering. He then presented the people's offering; taking the sin-offering goat that was for the people, he slaughtered it, and offered it for sin as in the case of the former. He presented the burnt-offering, and offered it as prescribed. He presented the cereal-offering, taking a handful from it, and burning it on the altar in addition to the

morning burnt-offering. He slaughtered the ox and the ram, the thanksgiving sacrifice that was for the people, whereupon the sons of Aaron handed him the blood, and he dashed it all around the altar, while the fat pieces of the ox and ram, the fat tail, that covering the entrails, the kidneys, and the lobe of the liver, these fat pieces they added to the breasts, and he burned the fat pieces on the altar, while the breasts and the right thigh Aaron waved as a wave-offering before the LORD, as Moses commanded. Then Aaron raised his hands toward the people, and blessed them, whereupon he came down from offering the sin-offering, burnt-offering, and thank-offering. Moses and Aaron then entered the tent of meeting, and when they came out, they blessed the people, whereupon the glory of the LORD appeared to all the people. Fire came forth from the presence of the LORD, and consumed the burnt-offering and the pieces of fat on the altar. When all the people saw it, they shouted, and fell on their faces.

Now the sons of Aaron, Nadab and Abihu, took each his fire-pan, and putting fire on them, they placed incense on it, and offered improper fire before the LORD, which he had not commanded them, whereupon fire came forth from the presence of the LORD, and consumed them, so that they died at the hands of the LORD. Then Moses said to Aaron,

"This must be what the LORD meant by saying,

'By those near me I must be treated as holy,

That I may reveal myself in glory to the people at large.'"

But Aaron was silent. Then Moses summoned Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them,

"Go up and carry your kinsmen away from the front of the sanctuary outside the camp."

So they went up and carried them away in their tunics outside the camp, as Moses said. Then said Moses to Aaron and his sons, Eleazar and Ithamar,

"Do not let the hair on your heads hang loose, nor tear your clothes, that you die not, and wrath be brought upon the whole community, when your kins-

men, the whole house of Israel, are weeping over the conflagration which the LORD himself has brought about.

7 You must not leave the doorway of the tent of meeting, lest you die; for it is the LORD'S anointing oil that is on you."

They did as Moses directed.

8 The LORD said to Aaron,

9 "Drink no wine or liquor, neither you nor your sons with you, when you enter the tent of meeting, that you die not; it is to be a perpetual statute throughout your generations, that a distinction may be made between the sacred and the profane, and between the unclean and the clean, and that the Israelites may be taught all the statutes which the LORD has communicated to them through Moses."

12 Moses said to Aaron and his remaining sons, Eleazar and Ithamar,

"Take the cereal-offering that is left over from the sacrifices to the LORD, and eat it as unleavened cakes beside the altar; for it is most sacred; so you must eat it in a sacred place, because it is the due of you and your sons from the sacrifices to the LORD; for so was I commanded. The waved breast and the thigh that was contributed you may eat in a clean place, along with your sons and daughters; for they have been designated as the due of you and your sons out of the thanksgiving sacrifices of the Israelites. The thigh that is to be contributed and the breast that is to be waved must be brought, along with the fat pieces for the sacrifices, to be waved as a wave-offering before the LORD; they are to go to you and your sons with you as a perpetual due, as the LORD has commanded."

16 When Moses made careful search for the goat of the sin-offering, he found that it had been burned! So he was angry with Eleazar and Ithamar, the remaining sons of Aaron, and said,

17 "Why have you not eaten the sin-offering at the sanctuary? For it is most sacred and was given to you to bear the iniquity of the community, that atonement might be made for them before the LORD. See, the blood from it was not brought inside the sanctuary; you ought certainly to have eaten it in the sanctuary, as I commanded."

19 Whereupon Aaron said to Moses,

"Yes, they have offered their sin-offering and burnt-offering before the LORD today, but then such dreadful things have happened to me! But even if I had eaten the sin-offering today, would it have been acceptable to the LORD?"

When Moses heard that, he was satisfied.

#### LAWS RELATING TO UNCLEANNESS, 11:1—16:34

The LORD spoke to Moses and Aaron, saying to them,

"Say to the Israelites, 'The following are the creatures that you may eat, of all the animals that are on the earth. Any of the animals with a cloven hoof, that has the hoof completely divided, and that chews the cud, you may eat. However, of those that chew the cud or have the hoof completely cloven, you must not eat the following: the camel, because, though chewing the cud, it does not have the hoof cloven—it is unclean for you; the rock-badger, because, though chewing the cud, it does not have the hoof cloven—it is unclean for you; the hare, because, though chewing the cud, it does not have the hoof cloven—it is unclean for you; and the pig, because, though having the hoof cloven and completely divided, it does not chew the cud—it is unclean for you. Of their flesh you must not eat, and their carcasses you must not touch, since they are unclean for you.'

"Of all the things that live in the water you may eat the following: whatsoever has fins and scales, living in the water, whether in sea or stream, you may eat, but whatsoever has not fins and scales, living in sea or stream, either any kind of water reptile or any living creature at all that lives in the water, they are detestable for you, and must be detested by you; you must not eat of their flesh, and their carcasses you must detest; everything in the water that does not have fins and scales is detestable for you.

"Of birds you must detest the following; they are not to be eaten, since they are detestable: the griffon, the vulture, the eagle, the buzzard, the kite in its several species, the raven in all its species, the ostrich, the night-hawk,

the sea-mew, the hawk in its several  
 17 species, the screech-owl, the cormorant,  
 18 the eagle-owl, the horned owl, the jack-  
 19 daw, the carrion-vulture, the stork, the  
 heron in its several species, the bittern,  
 and the bat.

20 "All winged insects that walk on all  
 21 fours are detestable for you. However,  
 of all winged insects that walk on all  
 fours you may eat the following: what-  
 ever has jointed legs above its feet with  
 22 which to leap upon the ground, of these  
 you may eat the following: the common  
 locust in its several species, the devast-  
 ating locust in its several species, the  
 flying locust in its several species, and  
 the grasshopper in its several species.  
 23 But all winged insects which simply  
 have four feet are detestable for you.

24 "In the case of the following  
 you shall become unclean; whosoever  
 touches any carcass of them shall re-  
 main unclean until evening, and whoso-  
 ever carries any of their carcasses must  
 25 wash his clothes, remaining unclean un-  
 til evening. In the case of every animal  
 that has the hoof cloven, but not com-  
 pletely divided, and does not chew the  
 cud, such are unclean for you; whoso-  
 ever touches them shall become un-  
 27 clean. Whosoever walks on its paws,  
 any of the animals that walk on all  
 fours are unclean for you; whosoever  
 touches their carcasses shall remain un-  
 28 clean until evening, and anyone carry-  
 ing their carcasses must wash his  
 clothes, remaining unclean until eve-  
 ning; they are unclean for you.

29 "Among the reptiles that swarm on  
 the earth the following are unclean for  
 you: the weasel, the mouse, the lizard  
 30 in its several species, the croaking  
 lizard, the agama, the gecko, the cha-  
 31 meleon, and the basilisk. Among all the  
 reptiles these are the ones that are un-  
 clean for you; whosoever touches them  
 when they are dead shall remain un-  
 32 clean until evening, and whatsoever  
 any of them falls upon when dead shall  
 become unclean, whether it be any  
 wooden article, or a garment, or a skin,  
 or a sack, any article at all of which use  
 is made; it must be put into water, re-  
 maining unclean until evening, when it  
 33 shall become clean. Any earthen vessel  
 into which any of them falls, since  
 whatever is in it becomes unclean, you  
 34 must break; of all the food that was  
 edible, that which has had contact with

water shall be unclean, and all the liq-  
 uid in any such vessel that was drink-  
 able shall be unclean. Whosoever any  
 35 of their dead bodies falls upon shall be-  
 come unclean; an oven or a fire-pot  
 must be broken in pieces; they are un-  
 clean and must be unclean for you.  
 However, a fountain or a cistern for  
 36 collecting water shall be clean, but he  
 who touches a dead body of theirs shall  
 be unclean. If any of their dead bodies  
 37 falls upon seed for sowing that is to be  
 sown, it shall be clean; but if water is  
 38 put on the seed, and any of their dead  
 bodies falls on it, it shall be unclean for  
 you.

"If any animal which you use for  
 39 food dies, whoever touches its carcass  
 shall remain unclean until evening;  
 whoever eats any of its carcass must  
 40 wash his clothes, remaining unclean un-  
 til evening; and whoever carries its  
 carcass must wash his clothes, remain-  
 ing unclean until evening.

"Every insect that swarms on the  
 41 earth is detestable; it must not be eat-  
 en. Whosoever crawls on its belly,  
 42 anything that crawls upon four legs or  
 anything that has many legs, any kind  
 of insect at all that swarms on the  
 earth, you must not eat; for they are  
 detestable. You must not render your-  
 43 selves detestable through any swarming  
 insect, nor make yourselves unclean  
 through them, and so defile yourselves;  
 for I, the LORD, am your God. Conse-  
 44 crate yourselves, therefore, and be holy;  
 for I am holy; so you must not defile  
 yourselves with any kind of insect that  
 crawls on the earth. For I am the LORD  
 45 who brought you up out of the land of  
 Egypt to be your God, and so you must  
 be holy; for I am holy.

"This is the law regarding animals,  
 46 birds, all living creatures that move in  
 the water, and all creatures that swarm  
 on the earth, that a distinction may be  
 47 made between the unclean and the  
 clean, between animals that are to be  
 eaten and those that are not to be  
 eaten."

The LORD said to Moses, 12

"Say to the Israelites, 'When a wom-  
 2 an is delivered and gives birth to a boy,  
 she shall be unclean for seven days, be-  
 ing unclean as at the time of menstrua-  
 tion. On the eighth day the flesh of his  
 3 foreskin shall be circumcised, while she  
 4 shall remain unclean for thirty-three

days, the time for her purification, touching nothing sacred, nor entering the sanctuary, until the time for her purification is over. But if she gives birth to a girl, she shall be unclean for two weeks as at menstruation, and she shall remain continent for sixty-six days, as the time for her purification. When the time for her purification is over for either son or daughter, she shall bring to the priest at the doorway of the tent of meeting a yearling lamb as a burnt-offering, and a young pigeon or a turtle-dove as a sin-offering, and he shall offer it before the LORD, and thus make atonement for her, that she may be cleansed from her flow of blood. This is the law for her who gives birth to a child, whether male or female. If she cannot afford a lamb, she must take two turtle-doves or two young pigeons, the one for a burnt-offering, and the other for a sin-offering; the priest shall make atonement for her, and she shall be clean.' "

**13** The LORD said to Moses and Aaron, "When anyone has a swelling or an eruption or an inflamed spot on the skin of his body, and it develops into an attack of leprosy on the skin of his body, he must be brought to Aaron, the priest, or to one of his sons, the priests; the priest shall look at the mark on the skin of his body, and if the hair on the mark has turned white, while the mark itself has the appearance of being deeper than the skin of his body, it is an attack of leprosy, and the priest upon looking at him, must pronounce him unclean. But if the inflamed spot on the skin of his body is white and has no appearance of being deeper than the skin, while the hair has not turned white, the priest shall quarantine the afflicted person for seven days; the priest shall look at him on the seventh day, and if he finds that the mark is unchanged in color, and that the mark has not spread on the skin, the priest shall quarantine him for another seven days; on the seventh day the priest shall look at him again, and if he finds that the mark has grown dim, and has not spread on the skin, the priest shall pronounce him clean; it is only an eruption; so the man shall wash his clothes, and be clean. But if the eruption spreads on the skin, after he has shown himself to the priest to be pronounced clean, he must show him-

self to the priest again, and the priest shall look at him, and if he finds that the eruption has spread on the skin, the priest shall pronounce him unclean, since it is leprosy.

"When anyone has an attack of leprosy, he must be brought to the priest; the priest shall look at him, and if he finds that there is a white swelling on the skin, which has turned the hair white, and that there is quick raw flesh in the swelling, it is chronic leprosy on the skin of his body; so the priest must pronounce him unclean, without quarantining him, for he is unclean. If the leprosy breaks out all over the skin, so that the leprosy completely covers the skin of the afflicted person, from head to foot, in so far as the priest can see, the priest shall look at him, and if he finds that the leprosy has covered his whole body, he shall pronounce him clean; since it has all turned white, he is clean. But whenever raw flesh appears on him, he shall become unclean; when the priest sees the raw flesh, he must pronounce him unclean, raw flesh being unclean, indicating leprosy. On the other hand, if the raw flesh turns white again, he must come to the priest, and the priest shall look at him, and if he finds that the mark has turned white, the priest shall pronounce the afflicted person clean, since he is clean.

"When anyone has a boil on the skin of his body, and it heals, leaving a white swelling or a reddish-white inflamed spot, it must be shown to the priest; the priest shall look at it, and if he finds that it has the appearance of being deeper than the skin and that the hair is turned white, the priest shall pronounce him unclean, since it is an attack of leprosy, which has broken out in the boil. But if the priest, upon looking at it, finds no white hair on it, and it is not deeper than the skin, but has become dim, the priest shall quarantine him for seven days; if it then spreads all over the skin, the priest shall pronounce him unclean, since it is an attack; but if the inflamed spot remains where it is, without spreading, it is only the scar of the boil, so the priest shall pronounce him clean.

"Or, when anyone has a burn on the skin of his body, and the raw flesh of the burn becomes an inflamed spot, reddish-white or white, the priest must

look at it, and if he finds that the hair on the inflamed spot has turned white, and that it has the appearance of being deeper than the skin, it is leprosy which has broken out in the burn; so the priest shall pronounce him unclean, since it is an attack of leprosy. But if the priest, upon looking at it, finds that there is no white hair on the inflamed spot, and that it is no deeper than the skin, but has become dim, the priest shall quarantine him for seven days: on the seventh day the priest shall look at him, and if it has spread all over the skin, the priest shall pronounce him unclean, since it is an attack of leprosy. But if the inflamed spot remains where it is, without spreading on the skin, and has become dim, it is only the swelling from the burn, so the priest shall pronounce him clean; for it is only the scar of the burn.

“When a man or a woman has a sore on the head or the beard, the priest must look at the sore, and if he finds that it has the appearance of being deeper than the skin, and that there is thin yellow hair on it, the priest shall pronounce him unclean, since it is ringworm, a leprous disease of the head or beard. If the priest, upon looking at the sore of the ringworm, finds that it has no appearance of being deeper than the skin, and that there is no black hair on it, the priest shall quarantine the person afflicted with the ringworm for seven days; on the seventh day the priest shall look at the sore, and if he finds that the ringworm has not spread, that there is no yellow hair on it, and that the ringworm has no appearance of being deeper than the skin, the person shall shave himself, but not shave the ringworm, and then the priest shall quarantine the person with the ringworm for another seven days; on the seventh day the priest shall look at the ringworm, and if he finds that the ringworm has not spread on the skin, and that it has no appearance of being deeper than the skin, the priest shall pronounce him clean; he shall wash his clothes, and be clean. But if the ringworm spreads on the skin after he has been pronounced clean, the priest shall look at him, and if he finds that the ringworm has spread on the skin, the priest need not look for yellow hair; he is unclean. But if the ringworm is un-

changed in color, and black hair has grown on it, the ringworm is healed; he is clean, and the priest shall pronounce him clean.

“When a man or a woman has inflamed spots on the skin of his body, white inflamed spots, the priest shall look at them, and if he finds that the inflamed spots on the skin of his body are a dull white, it is only tetter, which has broken out on the skin, so he is clean.

“When a man loses the hair on his head, he is bald, but he is clean. If he loses the hair from the front of his head, he is bald on the forehead, but he is clean. But if there is a reddish-white mark on the bald head or bald forehead, it is leprosy breaking out on his bald head or bald forehead; so the priest shall look at it, and if he finds that the swelling from the affection on his bald head or bald forehead is reddish-white, like the appearance of leprosy on the skin of the body, he is a leprous man, he is unclean; the priest must be sure to pronounce him unclean, since the affection is on his head.

“In the case of any leper who has the affection, his clothes must be torn, and the hair on his head worn loose; he must cover his mustache, and cry, ‘Unclean! Unclean!’ All the time that he has the affection, he shall be unclean; being unclean, he must live alone, his domicile must be outside the camp.

“When a garment has a leprous affection on it, whether it is a woolen garment or a linen garment, whether it is woven or knitted material of linen or wool, whether it is skin or anything made of skin, if the affection on the garment or the skin, or the woven or knitted material, or the article of skin whatever it may be, is greenish or reddish, it is a leprous affection, and must be shown to the priest. The priest shall look at the affection, and isolate the thing affected for seven days; on the seventh day he shall look at the affection, and if the affection has spread on the garment, or the woven or knitted material, or the skin, whatever may be the use to which the skin is put, the affection is a malignant leprosy; it is unclean; so he must burn the garment, or the woven or knitted material of wool or linen, or the article of skin whatever it may be, which has the

affection; for it is a malignant leprosy; 53 it must be burned up. But if the priest, upon looking at it, finds that the affection has not spread on the garment, or the woven or knitted material, or the 54 article of skin whatever it may be, the priest shall order the thing that has the affection to be washed, and then isolate 55 it for another seven days. After the affected thing has been washed, the priest shall look at it, and if he finds that the affection has not changed its color, nor the affection itself spread, it is unclean; you must burn it up, whether the virus has produced bareness on 56 the back or the front. If the priest, upon looking at it, finds that the affection has become dim after being washed, he shall tear it out of the garment, or the skin, or the woven or knitted 57 material; and if it still appears on the garment, or the woven or knitted material, or the article of skin whatever it may be, it is breaking out again; you must burn up the thing that has the 58 affection on it. But if the affection disappears from the garment, or the woven or knitted material, or the article of skin whatever it may be, which has been washed, it shall be washed a second time, and then it shall be clean. 59 "This is the law for leprous affections on any garment of wool or linen, or on woven or knitted material, or on any article of skin whatsoever, having to do with its pronouncement as clean or unclean."

14 The LORD said to Moses,  
2 "This is the law for the leper at the 3 time that he is pronounced clean. His case must be brought to the priest, and the priest shall go outside the camp, and the priest shall look at him, and if he finds that the attack of leprosy has 4 been healed in the leper, the priest shall order two clean live birds, some cedar wood, scarlet string, and hyssop to be 5 procured for the one who is to be cleansed, and then the priest shall order one of the birds to be killed over fresh 6 water in an earthen vessel. He shall then take the live bird, with the cedar wood, scarlet string, and hyssop, and dip them and the live bird in the blood of the bird that was killed over the 7 fresh water, and sprinkling it seven times upon the one who is to be cleansed from leprosy, he shall pronounce him clean, and set the live bird

free in the open country. He that is to be cleansed must then wash his clothes, shave off all his hair, and bathe himself in water, and so become clean. After that he may re-enter the camp, but must stay outside his tent for seven days; on the seventh day he shall shave off all the hair on his head, his beard, and his eyebrows; and when he has shaved off all his hair, he shall wash his clothes, and bathe his body in water, and so become clean. On the eighth day he shall take two perfect male lambs and one perfect yearling ewe-lamb, along with three-tenths of an ephah of fine flour mixed with oil as a cereal-offering, and one log of oil. Then the priest who is to do the cleansing shall set the man to be cleansed and the other things before the LORD at the doorway of the tent of meeting. Taking one male lamb, the priest shall offer it as a guilt-offering, along with the log of oil, and wave them as a wave-offering before the LORD, slaughtering the lamb at the place where the sin-offering and burnt-offering victims are slaughtered, at the place where the sanctuary is; for the guilt-offering like the sin-offering shall go to the priest, since it is most sacred. Taking some of the blood of the guilt-offering, the priest shall put it on the tip of the right ear of the one to be cleansed, on the thumb of his right hand, and the great toe of his right foot. Taking some of the log of oil, the priest shall pour it into the palm of his own left hand, whereupon the priest shall dip his right finger in the oil that is in the palm of his left hand, and sprinkle some of the oil with his finger seven times before the LORD; of the rest of the oil that is in his palm the priest shall put some on the tip of the right ear of the one to be cleansed, on the thumb of his right hand, and the great toe of his right foot, on top of the blood of the guilt-offering, while the remainder of the oil that is in his palm, the priest shall put on the head of the one to be cleansed. Thus shall the priest make atonement for him before the LORD. The priest shall then offer the sin-offering, and make atonement for the one to be cleansed because of his uncleanness, after which he shall slaughter the burnt-offering victim, and the priest shall offer up the burnt-offering and the cereal-offering on the altar. Thus shall



the priest make atonement for him, and he shall become clean.

"If, however, he is poor, and cannot afford so much, he may take one male lamb as a guilt-offering to be waved in atonement for him, and one-tenth of an ephah of fine flour mixed with oil as a cereal-offering, and a log of oil, together with two turtle-doves or two young pigeons, such as he can afford, the one to be a sin-offering, and the other a burnt-offering. On the eighth day he shall bring them for his cleansing to the priest at the doorway of the tent of meeting, before the LORD, whereupon the priest shall take the lamb of the guilt-offering and the log of oil, and the priest shall wave them as a wave-offering before the LORD. He shall then slaughter the lamb of the guilt-offering, and taking some of the blood of the guilt-offering, the priest shall put it on the tip of the right ear of the one to be cleansed, on the thumb of his right hand, and the great toe of his right foot, while the priest shall pour some of the oil into the palm of his own left hand, and the priest shall then sprinkle with his right finger some of the oil that is in the palm of his left hand seven times before the LORD. The priest shall put some of the oil that remains in his palm on the tip of the right ear of the one to be cleansed, on the thumb of his right hand, and the great toe of his right foot, on the place where the blood of the guilt-offering is, while the remainder of the oil that is in his palm the priest shall put on the head of the one to be cleansed, to make atonement for him before the LORD. Of the turtle-doves or young pigeons, such as he can afford, he shall offer the one as a sin-offering and the other as a burnt-offering, along with the cereal-offering. Thus shall the priest make atonement before the LORD for the one to be cleansed. This is the law for him who has an attack of leprosy, who cannot afford the regular offerings for his cleansing."

The LORD said to Moses and Aaron, "When you enter the land of Canaan which I am giving you as your own, if I bring a leprous affection on a house in the land that you hold, the owner of the house shall come and inform the priest, saying, 'There appears to me to be some kind of affection in my house'; whereupon the priest shall order the

house to be emptied before he goes in to look at the affection, so that everything that is in the house may not be made unclean, after which the priest shall go in to look at the house. If, upon looking at the affection, he finds that the affection on the walls of the house is in greenish or reddish patches, and that they have the appearance of being deeper than the surface of the wall, the priest shall come out of the house to the doorway of the house, and quarantine the house for seven days. On the seventh day the priest shall come back, and look at it, and if he finds that the affection has spread on the walls of the house, the priest shall order the stones which have the affection on them to be pulled out and thrown into an unclean place outside the city, while he shall have the inside of the house itself scraped all around, and the mortar that is scraped off is to be dumped into an unclean place outside the city; fresh stones shall be procured and the other stones be replaced with them, and fresh mortar shall be procured and the house replastered. If the affection breaks out again in the house, after the stones have been pulled out, and the house has been scraped and replastered, the priest shall go in and look at it, and if he finds that the affection has spread in the house, it is malignant leprosy in the house; it is unclean. So he must pull down the house, its stones, its timbers, and all the mortar of the house, and take them to an unclean place outside the city. Moreover, anyone who enters the house while it is quarantined shall be unclean until evening; anyone who sleeps in the house must wash his clothes, and anyone who eats in the house must wash his clothes. If, however, the priest should come in, and upon looking at it, find that the affection has not spread in the house, after the house has been replastered, the priest shall pronounce the house clean, since the affection has been remedied. To cleanse the house he shall take two birds, along with some cedar wood, scarlet string, and hyssop, and killing one bird over fresh water in an earthen vessel, he shall take the cedar wood, hyssop, and scarlet string, along with the live bird, and dipping them in the blood of the bird that was killed and in the fresh water, he shall sprinkle the house

52 seven times; he shall cleanse the house with the blood of the bird and the fresh water, along with the live bird, the cedar wood, hyssop, and scarlet string, 53 and then he shall set the live bird free outside the city in the open country. Thus he shall make atonement for the house, and it shall become clean.

54 "That is the law for every kind of 55 leprous affection, for ringworm, for 56 leprosy on a garment or in a house, for a swelling, for an eruption, and for in- 57 flamed spots, to indicate when it is unclean and when it is clean; this is the law for leprosy."

15 The LORD said to Moses and Aaron, 2 "Speak to the Israelites, and say to them, 'When any man has a discharge from his body, the discharge is unclean, 3 and such shall be the uncleanness from his discharge that he shall be unclean whether his body runs with the discharge, or is stopped up to prevent the 4 discharge. Every bed on which he who has the discharge lies shall be unclean, and every chair on which he sits shall be 5 unclean. Anyone who touches his bed must wash his clothes, and bathe himself in water, remaining unclean until 6 evening. Whoever sits on the chair on which he who has the discharge may have sat must wash his clothes, and bathe himself in water, remaining un- 7 clean until evening. Whoever touches the body of him who has the discharge must wash his clothes, and bathe himself in water, remaining unclean until 8 evening. If he who has the discharge spits on one who is clean, he must wash his clothes and bathe himself in water, 9 remaining unclean until evening. Every seat on which he who has the discharge 10 rides shall be unclean. Whoever touches anything at all that has been under him shall be unclean until evening; whoever carries such things must wash his clothes, and bathe himself in water, re- 11 maining unclean until evening. Anyone whom he who has the discharge touches, without having rinsed his hands in water, must wash his clothes, and bathe himself in water, remaining 12 unclean until evening. Any earthen pot which he who has the discharge touches must be broken, and every wooden article must be rinsed with water.

13 "When he who has the discharge is to be cleansed of his discharge, he must allow seven days for his cleansing; he

must wash his clothes, and bathe his body in fresh water, and so become clean. On the eighth day he shall procure two turtle-doves or two young pigeons, and appear before the LORD at the doorway of the tent of meeting, and give them to the priest, whereupon the priest shall offer them, one as a sin-offering and the other as a burnt-offering. Thus shall the priest make atonement before the LORD for him because of his discharge.

"If a man has an emission of semen, 1 he must bathe his whole body in water, remaining unclean until evening; and 1 every garment and every skin that has the semen on it must be washed with water, remaining unclean until evening. If a man lies with a woman and has an 10 emission of semen, they must bathe themselves in water, remaining unclean until evening.

"If a woman has a discharge, her 11 discharge being menstruation, she shall continue for seven days in her impurity; and whosoever touches her shall be unclean until evening. Everything on 21 which she lies while in her impurity shall be unclean, and every chair on which she sits shall be unclean. Who- 21 ever touches her bed must wash his clothes, and bathe himself in water, re- maining unclean until evening. Who- 21 ever touches any chair on which she sits must wash his clothes, and bathe himself in water, remaining unclean until evening. If she herself is on the bed or 21 the chair, when he touches it, he shall be unclean until evening. If a man 21 should ever lie with her, her impurity shall be transmitted to him; he shall be unclean for seven days; and every bed on which he lies shall be unclean.

"If a woman has a discharge of 21 blood for a long time, when it is not her menstruation period, or if she has a discharge beyond her period, she shall be unclean during all the time of her unclean discharge, as she is during the time of her menstruation. Every bed 20 on which she lies during all the time of her discharge shall be affected by her in the same way as a bed in her period, and every chair on which she sits shall be unclean as it is unclean in her period. Whoever touches them shall become 27 unclean; he must wash his clothes, and bathe himself in water, remaining unclean until evening. If she is to be 289

cleansed of her discharge, she must allow seven days for it, after which she shall be clean. On the eighth day she must procure two turtle-doves or two young pigeons, and bring them to the priest at the doorway of the tent of meeting, whereupon the priest shall offer one as a sin-offering and the other as a burnt-offering. Thus shall the priest make atonement before the LORD for her because of her unclean discharge.

11 "Thus shall you rid the Israelites of their uncleanness, lest they die for their uncleanness, by defiling my dwelling that is in their midst.

12 "That is the law for one having a discharge, or for one who has an emission of semen and is made unclean by it, for her who is suffering from menstruation, for anyone who has a discharge, whether man or woman, and for any man who lies with an unclean woman."

6 After the death of Aaron's two sons, when they approached the presence of the LORD and died, the LORD spoke to Moses,

12 "Tell your brother Aaron," the LORD said to Moses, "that he must under no circumstances enter the sacred place inside the veil in front of the propitiatory which is on the ark, that he die not; for I manifest myself in the cloud on the propitiatory; it is only with this that Aaron may enter the sacred place: with a young bullock as a sin-offering and a ram as a burnt-offering. He must put on the sacred linen tunic, wear the linen breeches on his body, be girded with the linen sash, and wind on the linen turban, these being the sacred vestments; when he has bathed his body in water he shall put them on. From the Israelite community he shall procure two he-goats as a sin-offering and one ram as a burnt-offering. Aaron shall offer the sin-offering bullock which is for himself, and so make atonement for himself and his household. He shall then take the two goats, and set them before the LORD at the doorway of the tent of meeting, whereupon Aaron shall place lots on the two goats, one lot for the LORD and the other for Azazel. Aaron shall then bring forward the goat which has the lot of the LORD on it, and offer it as a sin-offering, while the goat that has the

lot of Azazel on it shall be set alive before the LORD, that atonement may be made through it by sending it off to Azazel in the desert. Aaron shall offer the sin-offering bullock which is for himself, and so make atonement for himself and his household. He must slaughter the sin-offering bullock which is for himself, and taking a pan full of coals of fire from the altar before the LORD and with his hands full of finely ground, fragrant incense, he must bring them inside the veil, and put the incense on the fire before the LORD, that the cloud of incense may cover the propitiatory which is over the decrees, that he die not. Taking some of the blood of the bullock, he must sprinkle it with his finger on the east side of the propitiatory, and then sprinkle some of the blood with his finger seven times in front of the propitiatory. He must then slaughter the sin-offering goat which is for the people, and bring its blood inside the veil; he must do with its blood as he did in the case of the bullock's blood, sprinkling it on the propitiatory and in front of the propitiatory. Thus he shall make atonement for the sanctuary because of the uncleanness of the Israelites and their transgressions in all their sins. And he shall do the same for the tent of meeting that has its abode with them in the midst of their uncleanness. When he goes in to make atonement in the sacred place, there must be no one present in the tent of meeting until he comes out, that he may make atonement for himself, his own household, and the whole community of Israel. He must then go outside to the altar which is before the LORD, and make atonement for it; taking some of the bullock's blood and some of the goat's blood, he must put it all around the horns of the altar, and sprinkle some of the blood on it with his finger seven times, to cleanse and sanctify it from the uncleanness of the Israelites. When he has finished making atonement for the sacred place, the tent of meeting, and the altar, he shall bring forward the live goat, and laying both his hands on the head of the live goat, Aaron shall confess over it all the iniquities of the Israelites and all their transgressions in all their sins, and laying them on the head of the goat, send it off to the desert by a man standing in

22 readiness. Thus the goat shall carry all their iniquities away with it into a desolate region; and he shall set the goat  
 23 free in the desert. Then Aaron shall re-enter the tent of meeting, and removing the linen vestments which he put on when he entered the sacred place, he  
 24 shall leave them there; he shall bathe his body in water at a sacred place, put on his other clothes, and then come out and offer his own burnt-offering and the people's burnt-offering, making atone-  
 25 ment for himself and the people, while the fat of the sin-offering he shall burn on the altar. The one who lets the goat  
 26 go for Azazel must wash his clothes, and bathe his body in water, after  
 27 which he may re-enter the camp. The sin-offering bullock and the sin-offering goat, whose blood was brought in to make atonement in the sacred place, must be taken outside the camp, and their hides, flesh, and offal burned up;  
 28 while the one who burns them must wash his clothes and bathe his body in water, after which he may re-enter the camp.  
 29 "It shall be a perpetual statute for you that on the tenth day of the seventh month you shall mortify yourselves and not do any work at all, neither the native born nor the proselyte  
 30 who resides among you; for on this day shall atonement be made for you to cleanse you, that you may be cleansed  
 31 from all your sins before the LORD. It shall be a sabbath of complete rest for you, and you must mortify yourselves;  
 32 it is to be a perpetual statute. The priest who shall be anointed and installed as priest in his father's place shall make the atonement; he shall put on the linen vestments, the sacred  
 33 vestments, and make atonement for the most sacred place, make atonement for the tent of meeting and the altar, and make atonement for the priests and  
 34 all the people of the community. This is to be a perpetual statute for you, for making atonement once a year for the Israelites because of all their sins."

It was done as the LORD commanded Moses.

#### LAWS RELATING TO HOLINESS, 17:1—26:46

- 17 The LORD said to Moses,  
 2 "Speak to Aaron and his sons and all

the Israelites, and say to them, "This is the command that the LORD has given: "Anyone at all belonging to the house of Israel who slaughters an ox or a lamb or a goat in the camp, or slaughters it outside the camp, and does not bring it to the doorway of the tent of meeting, to present it as an offering to the LORD in front of the LORD'S dwelling, that man shall be held guilty of bloodshed, since he has shed blood; hence that man shall be cut off from his people, to the  
 end that the Israelites may bring in their sacrifices, which they have been accustomed to sacrifice in the country at large, and bring them to the LORD at the doorway of the tent of meeting, to the priest, and sacrifice them as thanksgiving sacrifices to the LORD; whereupon the priest shall dash the blood upon the altar of the LORD at the doorway of the tent of meeting, and burn the fat as a soothing odor to the LORD. They must no longer offer their sacrifices to the satyrs after whom they have been running in wanton fashion. This shall be a perpetual statute for them throughout their generations."

"You must also say to them, 'Anyone at all belonging to the house of Israel, or the proselytes who reside among them, who offers a burnt-offering or a sacrifice, and does not bring it to the doorway of the tent of meeting to offer it to the LORD, that man shall be cut off from his people.'

"If anyone at all belonging to the house of Israel or the proselytes who reside among them eats any blood at all, against the person who eats blood I will set my face, and will cut him off from his people; for the life of the creature is in the blood, and I direct you to place it upon the altar, to make atonement for you; for it is the blood which as the life makes atonement. That is why I say to the Israelites, "No person among you may eat blood, nor may the proselyte who resides among you eat blood."

"Anyone at all of the Israelites, or the proselytes who reside among them, who in hunting catches an animal or a bird that may be eaten, must pour out its blood, and cover it with dust; for the life of every creature is identical with its blood; hence I say to the Israelites, "You may not eat the blood of any creature at all"; for the life of every creature is its blood; whosoever eats it shall be

cut off. Every person who eats anything that has died a natural death or from being torn, whether he is a native born or a proselyte, must wash his clothes, and bathe himself in water, remaining unclean until evening, when he shall become clean. If he does not wash them, nor bathe his body, he shall answer for his iniquity."

§ The LORD said to Moses,

2 "Speak to the Israelites, and say to them, 'I, the LORD, am your God. You must not imitate the practices of the land of Egypt in which you lived, nor imitate the practices of the land of Canaan to which I am about to bring you, nor walk in their statutes. It is my ordinances that you must observe, and my statutes that you must keep, by walking in them, since I, the LORD, am your God. So you must keep my statutes and ordinances, by the observance of which man shall live, since I am the LORD.

6 "None of you shall approach anyone closely related to him, to have intercourse with her; since I am the LORD. You must not have intercourse with her who belongs to your father, namely, your mother; since she is your mother, you must not have intercourse with her. You must not have intercourse with a wife of your father, since she belongs to your father. You must not have intercourse with your sister, whether full sister or half-sister, legitimate or illegitimate. You must not have intercourse with your son's daughter nor your daughter's daughter; for they are your own flesh. You must not have intercourse with your father's wife's daughter, begotten by your father, since she is your sister. You must not have intercourse with your father's sister, since she is your father's relative. You must not have intercourse with your mother's sister, for she is your mother's relative. You must not have intercourse with her who belongs to your father's brother; you must not approach his wife, since she is your aunt. You must not have intercourse with your daughter-in-law; since she is your son's wife, you must not have intercourse with her. You must not have intercourse with your brother's wife, since she belongs to your brother. You must not have intercourse with a woman and her daughter as well; you must

not take her son's daughter and her daughter's daughter to have intercourse with them; since they are relatives, it would be lewdness. You must not marry a woman in addition to her sister as a rival wife, having intercourse with her as well as with the other, while she is alive. You must not approach a woman while she is unclean from menstruation, to have intercourse with her. You must not have sexual intercourse with your neighbor's wife, defiling yourself with her. You must not dedicate any of your children to the service of Molech; you must not profane the name of your God, of me, the LORD. You must not lie with a male as with a woman, since that would be abominable. You must not have sexual intercourse with any animal at all, defiling yourself with it; nor must a woman stand in front of an animal, to lie down for it, since that would be bestial. Do not defile yourselves in any of these ways; for it was in all these ways that the nations whom I am driving out of your way defiled themselves, so that the land became defiled, and I punished it for its iniquity and the land vomited out its inhabitants. So keep my statutes and ordinances, and do not follow any of these abominable practices, neither the native born nor the proselytes who reside among you (for it was all these abominable practices that the natives of the land who preceded you followed, so that the land became defiled), lest the land vomit you out when you defile it, as it vomited out the nations who preceded you. For whoever follows any of these abominable practices—the persons who do so shall be cut off from their people. So keep my charge by not observing any of the abominable customs which were observed before you, and do not defile yourselves with them, since I, the LORD, am your God."

The LORD said to Moses, 19

2 "Speak to the whole Israelite community, and say to them, 'You must be holy; for I, the LORD your God, am holy. You must each revere his father and mother, and you must keep my sabbaths, since I, the LORD, am your God. Do not turn to unreal gods, nor make yourselves molten gods, since I, the LORD, am your God.

4 "When you offer a thanksgiving sacrifice to the LORD, sacrificing it so

- 6 as to make you acceptable, you must eat it on the day that you sacrifice it, or on the next day; any left over until the third day must be burned up. If it should ever be eaten on the third day, it would be mere refuse; it would not be acceptable; anyone eating it shall answer for his iniquity, because he has profaned what is sacred to the LORD; so that person shall be cut off from his people.
- 9 "When you reap the harvest of your land, you must not reap your field to the very corners, nor gather the gleanings of your harvest; you must not glean your vineyards bare, nor gather the fallen fruit of your vineyard; you must leave them for the poor and the resident alien, since I, the LORD, am your God.
- 11 "You must not steal, nor cheat, nor lie to one another. You must not take a false oath in my name, and so profane the name of your God, of me, the LORD.
- 13 "You must not defraud your fellow, nor rob him; the wages of a hired laborer are not to remain all night with you until morning.
- 14 "You must not curse a deaf person, nor place an obstacle in the way of a blind person; you must stand in awe of your God, of me, the LORD.
- 15 "You must do no injustice in a case, neither showing partiality to the poor, nor deferring to the powerful, but judging your fellow fairly.
- 16 "You must not play the part of a talebearer against your people; you must not secure yourself by the life of another, since I am the LORD.
- 17 "You must not cherish hate against your fellow-countryman; you must be sure to reprove your fellow, but not incur sin because of him. You must not avenge yourself, nor bear a grudge against the members of your own race, but you must love your fellow as one of your own, since I am the LORD.
- 19 "You must keep my statutes; you must not let your cattle breed with a different species; you must not sow your field with two kinds of seed, nor put on a garment made of two kinds of material.
- 20 "If a man has sexual intercourse with a woman, who is a slave, betrothed to another man, but who has never been redeemed, nor given her

freedom, there shall be an investigation; they shall not be put to death, because she was not free, but he must bring his guilt-offering to the LORD at the doorway of the tent of meeting, a ram as a guilt-offering, whereupon the priest shall make atonement for him with the guilt-offering ram before the LORD for the sin that he committed, and he shall be forgiven for the sin that he committed.

"When you enter the land, and plant all kinds of trees for food, you must treat their fruit as uncircumcised, to be held by you as uncircumcised for three years and not to be eaten; and in the fourth year all their fruit is to be sacred, a praise-offering to the LORD; it is only in the fifth year that you may eat their fruit, that their produce may enrich you, since I, the LORD, am your God.

"You must not eat anything with the blood.

"You must not practice augury or soothsaying.

"You must not shave around your temples, nor do away with the corners of your beard; you must not make incisions in your body for the dead, nor tattoo any marks on yourselves, since I am the LORD.

"Do not degrade your daughter by making a harlot of her, lest the land fall into harlotry, and become full of lewdness.

"You must keep my sabbaths, and stand in awe of my sanctuary, since I am the LORD.

"Do not turn to mediums or magicians; do not defile yourselves with them by consulting them, since I, the LORD, am your God.

"You must rise in the presence of the hoary-headed, and defer to the aged, and so stand in awe of your God, of me, the LORD.

"If a proselyte is residing with you in your land, you must not mistreat him; you must treat the proselyte who resides with you like the native born among you, and love him as one of your own, since I, the LORD, am your God; for you were once aliens yourselves in the land of Egypt.

"You must do no injustice in a case, with rule, or weight, or measure; you must have just balances, just weights, a just ephah, and a just hin, since it was

1 I, the LORD your God, who brought  
2 you out of the land of Egypt. So you  
must be careful to observe all my statutes  
and ordinances, since I am the  
LORD.' "

3 The LORD said to Moses,  
4 "Say to the Israelites, 'Anyone at all  
of the Israelites or the proselytes who  
reside in Israel, who dedicates any of his  
children to Molech, must be put to  
death; the people of the land must  
stone him. I, too, will set my face  
against that man, and cut him off from  
his people, because he has dedicated  
some of his children to Molech, defiling  
my sanctuary and profaning my holy  
name. If the people of the land should  
ever shut their eyes to such a man when  
he dedicates some of his children to  
Molech by not putting him to death, I  
myself will set my face against that  
man and his family, and cut him off  
from his people, as well as all those who  
run wantonly after him by running  
wantonly after Molech.

5 "If any person turns to mediums  
and magicians by running wantonly  
after them, I will set my face against  
that person, and cut him off from his  
people.

6 "Sanctify yourselves therefore, and  
be holy; for I, the LORD, am your God;  
be careful to observe my statutes, since  
it is I, the LORD, who sanctify you. For  
anyone at all who curses his father or  
mother must be put to death; since he  
has cursed his father or mother, his  
blood shall be on his head.

7 "In the case of any man who com-  
mits adultery with another man's wife,  
who commits adultery with his neigh-  
bor's wife, both the adulterer and the  
adulteress must be put to death. In  
the case of any man who lies with his  
father's wife, having intercourse with  
her who belongs to his father, both of  
them must be put to death; their blood  
shall be on their heads. In the case of  
any man who lies with his daughter-in-  
law, both of them must be put to death;  
since they have committed a bestial  
act, their blood shall be on their heads.

8 If any man lies with a male as with  
a woman, since they have both com-  
mitted an abominable act, they must be  
put to death; their blood shall be on  
their heads. In the case of a man who  
marries a woman and her mother as  
well, it is lewdness; both he and they

must be burned up, that there may be  
no lewdness in your midst. Any man 15  
who has sexual intercourse with an ani-  
mal must be put to death, and the ani-  
mal must be slain. If a woman goes up 16  
to any animal to lie down for it, you  
must slay both the woman and the ani-  
mal; they must be put to death; their  
blood shall be on their heads. If a man 17  
takes his sister, either his full sister or  
his half-sister, and they have inter-  
course with each other, it is a shameful  
deed; so they must be cut off in sight of  
the members of their own race; since he  
has had intercourse with his sister, he  
must answer for his iniquity. If a man 18  
lies with a woman while she is men-  
struating, and has intercourse with her, he  
has bared her fountain, and she has let  
the fountain of her blood be uncovered,  
so they must both be cut off from their  
people. You must not have intercourse 19  
with your mother's sister nor your fa-  
ther's sister; for such a one would have  
made his relative bare; they must an-  
swer for their iniquity. In the case of a 20  
man who lies with his aunt, he has had  
intercourse with her who belongs to his  
uncle; they shall answer for their sin by  
dying childless. If a man takes his 21  
brother's wife, it is an impure deed;  
since he has had intercourse with her  
who belongs to his brother, they shall  
be childless.

9 "Be careful, then, to observe all my 22  
statutes and ordinances, lest the land,  
into which I am about to bring you to  
live, vomit you out. You must not fol- 23  
low the customs of the nations whom I  
am driving out of your way; it was  
because they did all of these things that  
I abhor them, and say to you, "You 24  
shall take possession of their land; I  
give it to you to possess, a land abound-  
ing in milk and honey." I, the LORD,  
am your God, who have separated you  
from other peoples, so you must make a 25  
distinction between clean and unclean  
animals, between unclean and clean  
birds; you must not make yourselves  
detestable by animal or bird or any land  
reptile, which I have set apart for you  
to hold as unclean. You must be holy 26  
to me; for I, the LORD, am holy, and  
have separated you from other peoples  
to be mine.

10 "If there is a man or woman who is 27  
a medium or a magician, they must be

put to death by being stoned; their blood shall be on their heads.' ”

- 21 The LORD said to Moses,  
 “Speak to the priests, the sons of Aaron, and say to them, ‘No one is to defile himself for a dead person among his relatives, except for his nearest kin, his mother, his father, his son, his daughter, his brother, his sister if she is an unmarried virgin and hence still related to him; for such he may defile himself; he must not defile himself for those related to him by marriage by profaning himself. They must not shave part of their heads bald, nor shave off the corners of their beards, nor make incisions in their bodies. They must be holy to their God, and not profane the name of their God; for it is the LORD’S sacrifices, their God’s food, that they offer, so they must be holy. They must not marry a harlot or a woman who has been violated; they must not marry a woman who has been divorced from her husband; for he is to be holy to his God. Consecrate him therefore; for it is your God’s food that he offers; you must treat him as holy; for I, the LORD, who consecrate them, am holy. If a priest’s daughter degrades herself by playing the harlot, she degrades her father; she must be burned up.
- 10 “The priest who is the highest of his fellows, on whose head the anointing oil has been poured, and who has been installed to wear the vestments, must not let his hair hang loose, nor tear his clothes; he must never approach any corpse, defiling himself for neither his father nor his mother; he must not leave the sanctuary, nor profane the sanctuary of his God; for it is the consecration of his God’s anointing oil that is on him; I am the LORD.
- 13 “He must marry a virgin; a widow, or a divorced woman, or a woman who has been violated, or a harlot, such he may not marry, but a virgin of his own class he must marry, that he may not degrade his children among his clansmen; for it is I, the LORD, who consecrate him.’ ”
- 16 The LORD said to Moses,  
 17 “Say to Aaron, ‘None of your descendants, from generation to generation, who has a defect, may draw near to offer his God’s food; for no one who has a defect may come near, no one who is blind, or lame, or has any perfora-

tions, or has a limb too long; no one who has a fractured foot, or a fractured hand, or is a hunchback, or has a cataract, or a defect of eyesight, or scurvy, or scabs, or crushed testicles—no one of the descendants of Aaron, the priest, who has a defect, may come near to offer the LORD’S sacrifices; since he has a defect, he may not come near to offer his God’s food. He may eat his God’s food, some of the most sacred as well as the sacred; only he must not approach the veil, nor come near the altar, because he has a defect in him, lest he profane my sanctuaries; for it is I, the LORD, who consecrate them.’ ”

So Moses spoke to Aaron and his sons, and all the Israelites.

The LORD said to Moses,

“Tell Aaron and his sons to be careful about the sacred gifts of the Israelites, which they consecrate to me, and not to profane my holy name, since I am the LORD. Say to them, ‘Anyone at all out of all your descendants throughout your generations who approaches the sacred gifts which the Israelites consecrate to the LORD, while he is unclean, that person shall be cut off from my presence, since I am the LORD. No one at all of the descendants of Aaron, who is a leper, or has a discharge, may eat any of the sacred gifts until he is clean. Whoever touches anyone who has been made unclean through contact with a corpse, or anyone who has had an emission of semen, or anyone who touches any insect through which he may contract uncleanness, or any person through whom he may contract whatever uncleanness he has—the person who touches such shall be unclean until evening, and must not eat of the sacred gifts unless he has bathed his body in water. When the sun sets, he shall be clean, after which he may eat of the sacred gifts for these are his food. Anything that has died a natural death or from being torn, he must not eat to be defiled by it, since I am the LORD. So they must keep my charge, that they may not incur sin in the matter, and die because of it, for profaning it, since it is I, the LORD, who consecrate them. No layman may ever eat a sacred gift; a priest’s serf or hired servant may not eat a sacred gift; but if a priest buys a slave, he may eat of it, and those that



are born in his house may eat of his food. If a priest's daughter is married to a layman, she must not eat of the sacred contributions; but if a priest's daughter is a widow or is divorced, and having no child, has returned to her father's home as in her youth, she may eat of her father's food; but no layman may ever eat of it. If anyone eats a sacred gift inadvertently, he must add a fifth to it, and give the sacred gift to the priest. They must not profane the sacred gifts of the Israelites, which they contribute to the LORD, and so make them incur iniquity requiring a guilt-offering by eating their sacred gifts; for it is I, the LORD, who consecrate them."

The LORD said to Moses,

"Speak to Aaron and his sons and all the Israelites, and say to them, 'If anyone at all belonging to the house of Israel or the proselytes in Israel presents his offering, any votive offering or voluntary offering at all of theirs, which they present as a burnt-offering to the LORD—in order that you may be accepted, it must be a perfect male, in the case of either oxen, or lambs, or goats; you must not offer anything that has a blemish on it; for it would not be accepted for you. If anyone offers a thanksgiving sacrifice to the LORD as a special votive offering or voluntary offering, either in oxen or sheep, it must be perfect to be accepted, with no blemish on it at all. Anything blind, or maimed, or mutilated, or suppurating, or scurvy, or scabbed, such you must not offer to the LORD, nor offer any of them on the altar as a sacrifice to the LORD. An ox or a sheep, however, which has a limb too long or too short, you may offer as a voluntary offering, but as a votive offering it will not be accepted. Anything that has its testicles bruised or crushed or torn off or cut off, you must not offer to the LORD: you must not do such things in your land. Neither may you offer any such as food for your God when received from a foreigner; for they are marred; since they have blemishes on them, they will not be accepted for you.'"

The LORD said to Moses,

"When an ox, or a sheep, or a goat, is born, it must remain seven days with its mother, and only from the eighth

day onward will it be acceptable as a sacrificial offering to the LORD; and in the case of a cow or ewe, you must not slaughter it and its young on the same day.

"When you make a praise-offering 29 sacrifice to the LORD, you must sacrifice it so as to win acceptance for you; you must eat it that very day, leaving 30 none of it over until morning, since I am the LORD.

"So you must be careful to observe 31 my commands, since I am the LORD. You must not profane my holy name; 32 but I must be hallowed among the Israelites, since it is I, the LORD, who hallow you, who brought you out of the 33 land of Egypt to be your God, I, the LORD."

The LORD said to Moses,

"Speak to the Israelites, and say to 2 them, 'The fixed festivals of the LORD which you must proclaim as religious assemblies—the following are my fixed 3 festivals. For six days work may be done, but on the seventh day there is to be a sabbath of complete rest, a religious assembly, when you must not do any work at all; it is to be a sabbath for the LORD in all your places of abode.

"The following are the fixed 4 festivals of the LORD, the religious assemblies which you must proclaim at their proper season. On the fourteenth day 5 of the first month at twilight is the pass-over to the LORD. On the fifteenth day 6 of the same month is the feast of unleavened cakes to the LORD; for seven days you must eat unleavened cakes. On the first day you must hold a religious assembly, doing no hard work at all; and for seven days you must offer 7 sacrifices to the LORD; on the seventh day there is to be a religious assembly, when you must do no hard work at all.'"

The LORD said to Moses,

"Speak to the Israelites, and say to 10 them, 'When you enter the land which I am about to give you, and reap its harvest, you must bring the sheaf of the first-fruits of your harvest to the priest, who shall wave the sheaf before 11 the LORD that you may be accepted; it is on the day following the sabbath that the priest shall wave it. On the day 12 when you wave the sheaf, you must offer a perfect yearling male lamb as a burnt-offering to the LORD, while its 13

- cereal-offering shall be two-tenths of an ephah of fine flour mixed with oil, as a sacrifice to the LORD, a soothing odor, and its libation shall be a fourth of a hin of wine. You must eat neither bread nor parched grain nor new grain until this same day, until you have brought your God's offering; it is to be a perpetual statute throughout your generations in all your places of abode.
- 15 "From the day following the sabbath, from the day that you brought the sheaf of the wave-offering, you must
- 16 count seven full weeks, counting fifty days to the day following the seventh sabbath, and then you must offer a cereal-offering of new grain to the
- 17 LORD. From your dwellings you must bring two loaves of bread as a wave-offering, made of two-tenths of an ephah of fine flour, baked with leaven, as first-fruits for the LORD. With the bread you must offer seven perfect yearling male lambs, one young bullock, and two rams; they are to be a burnt-offering to the LORD, along with their cereal-offering and libations, a sacrifice, a soothing odor to the LORD. You must also offer one he-goat as a sin-offering, and two yearling male lambs as a thanksgiving sacrifice; the priest shall wave them along with the bread of the first-fruits as a wave-offering before the LORD, in addition to the two lambs; they are to be sacred to the
- 21 LORD, to the priest. On that same day you must proclaim and hold a religious assembly, when you must do no hard work at all; it is to be a perpetual statute in all your places of abode throughout your generations.
- 22 "When you reap the harvest of your land, you must not reap your field to the very corners, nor gather the gleanings of your harvest; you must leave them for the poor and the resident alien, since I, the LORD, am your God."
- 23 The LORD said to Moses,
- 24 "Say to the Israelites, 'On the first day of the seventh month you must observe a memorial day of complete rest, celebrated by the blowing of trumpets, a religious assembly, when you must do
- 25 no hard work at all, but offer a sacrifice to the LORD.'"
- 26 The LORD said to Moses,
- 27 "On exactly the tenth day of this seventh month is the day of atone-

ment, when you must hold a religious assembly, and mortify yourselves, and offer a sacrifice to the LORD. You must do no work at all on that same day; for it's a day of atonement, or which to make atonement for you before the LORD your God. For every person who will not mortify himself of that same day shall be cut off from his people, and any person who does any work at all on that same day, that person I will destroy from the midst of his people, since you must do no work at all; it is to be a perpetual statute throughout your generations in all your places of abode. You must observe it as a sabbath of complete rest, and you must mortify yourselves; on the ninth day of the month at evening, from evening to the next, you must keep your sabbath."

The LORD said to Moses,

"Say to the Israelites, 'On the fifteenth day of this seventh month is the seven-day feast of booths for the LORD. On the first day there is to be a religious assembly, when you must do no hard work at all. For seven days you must offer sacrifices to the LORD; on the eighth day you must hold a religious assembly, and offer a sacrifice to the LORD; since it is a sacred assembly you must do no hard work at all.

"These are the fixed festivals of the LORD, which you must proclaim as religious assemblies to make offerings to the LORD, a burnt-offering, a cereal offering, a sacrifice, and libations, each on its proper day, in addition to the sabbaths of the LORD, and the gifts, votive-offerings, and voluntary offerings, which you give to the LORD.

"On exactly the fifteenth day of the seventh month, when you have gathered in the produce of your land, you must observe the feast of the LORD for seven days. On the first day there is to be a sabbath of complete rest, and on the eighth day there is to be a sabbath of complete rest. On the first day you must procure boughs of beautiful trees, branches of palm trees, limbs of leafy trees, and water-willows, and rejoice before the LORD your God for seven days. You must observe it as a feast to the LORD for seven days a year (a perpetual statute throughout your generations), observing it in the seventh month. For seven days you must live

in booths; all the native-born in Israel must live in booths, that your descendants may know that it was in booths that I made the Israelites live when I brought them out of the land of Egypt, I, the LORD your God.”

So Moses announced to the Israelites the fixed festivals of the LORD.

The LORD said to Moses,

“Order the Israelites to provide you with pure oil from crushed olives for the light, so that there may always be a lamp to lift in place; in the tent of meeting, outside the veil which screens the decrees, Aaron must keep it continually supplied from evening until morning before the LORD; it is to be a perpetual statute throughout your generations; he must keep the lamps on the lampstand of pure gold continually supplied before the LORD.

“Taking fine flour, you must bake twelve cakes of it, with two-tenths of an ephah to each cake. You must place them in two lots, six in each lot, on the table of pure gold before the LORD, and put pure frankincense on each lot, to serve as memorial bread, a sacrifice to the LORD. Regularly on every sabbath day it must be set out before the LORD—a perpetual covenant on the part of the Israelites. It shall go to Aaron and his sons, who shall eat it in a sacred place; for it is the most sacred part of the LORD’s sacrifices for him, a perpetual due.”

The son of an Israelite woman, whose father was an Egyptian, had come out with the Israelites; the son of the Israelite woman and an Israelite had a quarrel in the camp, and the son of the Israelite woman blasphemed the Name, and cursed, so they brought him to Moses. His mother’s name was Shelomith, the daughter of Dibri, belonging to the tribe of Dan. He was put in custody, so that the LORD’s will might be made clear for them. So the LORD said to Moses,

“Take the one who has cursed outside the camp, and let all who heard him lay their hands on his head, and then let the whole community stone him. To the Israelites themselves say, “When anyone at all curses his God, he must answer for his sin; whoever blasphemes the name of the LORD must be put to death by having the whole community stone him; the proselyte like

the native-born must be put to death when he blasphemeth the Name. If anyone takes any other person’s life, he must be put to death. Whoever takes an animal’s life must make it good—a life for a life. If anyone disfigures another, as he did, so it shall be done to him, fracture for fracture, eye for eye, tooth for tooth; as he disfigured the other, so shall he be disfigured. Whoever kills an animal must make it good, but whoever kills a man must be put to death. You shall have the one ordinance, with proselyte and native-born to be treated alike; for I, the LORD, am your God.”

Moses told the Israelites, so they took the one who had cursed outside the camp, and stoned him; the Israelites did as the LORD had commanded Moses.

The LORD said to Moses at Mount Sinai,

“Speak to the Israelites, and say to them, ‘When you enter the land which I am about to give you, the land shall enjoy a sabbath to the LORD. For six years you may sow your field, and for six years prune your vineyard and gather in its produce; but during the seventh year there is to be a sabbath of complete rest for the land, a sabbath to the LORD, when you must not sow your field nor prune your vineyard, nor even reaping the aftergrowth of your harvest, nor gathering the grapes of your undressed vines, since it is to be a year of complete rest for the land. The sabbath of the land, in the matter of working it, shall be incumbent on you yourself, your male and female slaves, your hired laborer and your serf, who live with you, and your live stock, while all its produce shall serve as food for the wild beasts that are in your land.

“You must count seven weeks of years, seven times seven years; you must have a full seven weeks of years, forty-nine years. Then, on the tenth day of the seventh month, you must sound a loud trumpet blast everywhere, sounding the trumpet blast everywhere throughout your whole land on the day of atonement. You must hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it is to be a jubilee for you, when each of you shall return to his own possessions, and each of you shall return to his own

11 family. The fiftieth year shall be a jubilee for you, when you must not sow, nor reap any aftergrowth in it, nor gather grapes from the undressed vines in it; 12 for, being a jubilee, it is to be sacred for you; you must eat its produce out of the 13 field. In this year of jubilee each of you shall return to his own possessions. 14 When you make a sale to your neighbor or a purchase from your neighbor, you 15 must not cheat each other; you must buy from your neighbor on the basis of the number of years that are to follow the jubilee, while he must sell to you on the basis of the number of years for 16 crops; if the years are many, the price shall be proportionately high; if the years are few, the price shall be proportionately low; for it is the number of 17 crops that is to be sold to you. So you must not cheat each other, but stand in awe of your God; for I, the LORD, am your God.

18 "You must observe my statutes, and be careful to observe my ordinances, that you may live in security 19 upon the earth; then shall the earth yield its fruitage, and you shall eat your fill, and live in security upon it. If you should say, "What are we going to eat in the seventh year, seeing that we may 21 not sow, nor gather in our crops?" I will command such a blessing for you in the sixth year that a three years' crop 22 will be produced; then in the eighth year you shall sow, but live on the old crop, eating the old crop until the ninth 23 year's crop comes in. The land must not be sold in perpetuity; for the land is mine, since you are only resident 24 aliens and serfs under me. Hence, throughout all the land that you hold you must allow redemption for the land.

25 "If a fellow-countryman of yours becomes poor, and sells some of his property, his next-of-kin must come and redeem what his countryman sold. 26 If a man has no one to redeem it, but becomes rich enough to find the means 27 to redeem it himself, he must count up the years since its sale, and make a refund for the remainder to the man to whom he sold it, whereupon he may return to his property. But if he does not have sufficient means to recover it, what he sold shall remain in the hands of the purchaser until the year of jubi-

lee; at the jubilee it shall be released, and he shall return to his property.

"If anyone sells a dwelling-house in a walled city, the right to redeem it shall hold until the completion of the year following its sale; the right to redeem it shall hold throughout that time. If it is not redeemed, however, by the completion of a full year, the house in the walled city shall be made over in perpetuity to its purchaser and his descendants, not to be released at the jubilee. But the houses of villages which have no walls around them shall be reckoned as belonging to the country-fields; the right of redemption shall hold for such, and at the jubilee they shall be released. In the case of the cities of the Levites, however, in the case of the houses of the cities in their possession, the Levites shall have a perpetual right of redemption; anything belonging to the Levites may be redeemed, while any houses sold in a city in their possession must be released at the jubilee; for the houses in the cities of the Levites are their property among the Israelites. But the fields in the pasture-lands of their cities may not be sold; for that is their inalienable possession.

"If a fellow-countryman of yours becomes poor, so that his ability to meet his obligation with you fails, and you force on him the status of a resident alien or a serf, and he lives under you, take no interest from him in money or in kind, but stand in awe of your God, while your countryman lives under you. You must not lend him your money at interest, nor give him your food for a return, since I, the LORD, am your God, who brought you out of the land of Egypt to give you the land of Canaan, and be your God.

"If a fellow-countryman of yours under obligation to you becomes poor, and sells himself to you, you must not make him serve as a slave; he shall have the status of a hired laborer or a serf with you, working for you until the year of jubilee, when he shall be released from your service, along with his children, and return to his own family, and return to his ancestral property; because they are my slaves, whom I brought out of the land of Egypt, they must not be sold as slaves. You must not exert your authority over him

harshly, but stand in awe of your God. As for the male and female slaves that you may have, it is only from the nations that surround you that you may buy male and female slaves; although you may also buy them from the children of the serfs who may be living under you, and from their descendants in your employ who may have been born in your land. They may become your property, and you may bequeath them to your children after you to hold as property; you may make permanent slaves of them; but over your fellow-Israelites you must not exert your authority harshly, the one over the other.

"If an alien or a serf under you becomes rich, and a fellow-countryman of yours under obligation to him becomes poor, and sells himself to the alien or serf under you, or to a member of the alien's family, even after he has sold himself, the right of redemption shall hold for him; one of his brothers may redeem him, or his uncle or his uncle's son may redeem him, or any of his near relatives belonging to his family may redeem him, or if he becomes rich enough, he may redeem himself. He shall reckon with his purchaser from the year that he sold himself to him down to the year of jubilee, and the price for his release shall be based on the number of years; he is to have the status of a hired laborer with him. If there are still many years to run, he must refund as redemption for himself a proportionate amount of his purchase price; if there are only a few years left until the year of jubilee, he must make a reckoning with him, refunding as redemption for himself an amount proportionate to the years left him. He shall have the same status with him as that of a laborer hired year by year; he must not exert his authority over him harshly, while you see it. If he is not redeemed in any of these ways, he shall go free at the year of jubilee, along with his children. For it is to me that the Israelites are slaves, being my slaves whom I brought out of the land of Egypt, I, the LORD, your God.

"You must make no idols for yourselves, nor erect a carved image or sacred pillar for yourselves, nor locate a figured stone in your land to pay homage to it; for I, the LORD, am your God. You must keep my sabbaths, and

stand in awe of my sanctuary, since I am the LORD.

"If you walk in my statutes, and are careful to observe my commands, I will give rain for you in due season, the land shall yield its crops, and the trees of the field shall yield their fruit; threshing shall last for you until the time of vintage, and the time of vintage shall last until sowing time, so that you shall eat all that you want of your food, and live securely in your land. I will establish peace in the land, so that you shall lie down with none to frighten you; I will clear the land of wild beasts, and no sword shall pass through your land; you shall chase your enemies, and they shall fall by the sword before you; five of you shall chase a hundred, and a hundred of you shall chase a myriad, so that your enemies shall fall by the sword before you. I will give my attention to you, and make you fruitful, and multiply you; I will establish my covenant with you. You shall have so much of old stores to eat, that you shall cast out the old to make way for the new. I will set my dwelling in your midst, and will not hold you in contempt, but will move about among you, and be your God, while you shall be my people, since I, the LORD, am your God, who brought you out of the land of Egypt, out of a state of slavery to them, and broke the bars of your yoke, and made you walk upright.

"But if you will not listen to me, nor observe all these commands; if you reject my statutes, and treat my ordinances as abhorrent by not observing all my commands, by breaking my covenant, I on my part will do this to you: I will inflict consumption and fever upon you as terrors, exhausting your eyes and depressing your spirits; you shall sow your seed in vain, since your enemies shall consume it. I will set my face against you, so that you shall be laid low before your enemies, and your foes shall rule over you, and you shall flee when no one is pursuing you. If you will not listen to me even for these things, I will punish you seven more times for your sins; I will shatter your vaunted power; I will make your sky like iron, and your earth like bronze, so that your strength shall be spent in vain, since your land shall not yield its crops, nor the trees of the land yield

21 their fruit. If you live at enmity with me, and will not listen to me, I will bring seven more afflictions upon you, 22 as your sins deserve; I will let wild beasts loose among you, that shall rob you of your children, destroy your cattle, and reduce you in numbers, so that 23 your roads shall be desolate. And if by this discipline you are not turned to me, 24 but live at enmity with me, then I in turn will live at enmity with you, and I will afflict you seven times for your 25 sins; I will bring a sword upon you that shall wreak vengeance for the covenant, so that you shall huddle together in your cities; I will send pestilence among you, and you shall be delivered 26 into the power of the enemy. When I deprive you of the sustenance of bread, there will be ten women to bake your bread in a single oven, and your bread shall be doled out in rations, and you shall not have enough to eat to satisfy 27 you. And if you will not listen to me for 28 all this, but live at enmity with me, I will live at fierce enmity with you, and I on my part will punish you seven 29 times for your sins; you will have to eat the flesh of your sons, and the flesh of your daughters, too, you will have to 30 eat; I will destroy your high places, cut down your incense altars, and cast your carcasses on the ruins of your idols; I 31 will abhor you; I will make your cities a waste, and desolating your sanctuaries, I will not smell your soothing 32 odors; I will also desolate the land, so that your enemies who come to live in 33 it shall be amazed at it; while you yourselves I will scatter among the nations, and unsheathe the sword on you, so that your land shall become a desolation and your cities a waste. Then shall 34 the land enjoy its sabbaths, as long as it lies desolate, and you remain in your enemies' land; then shall the land have 35 rest, and enjoy its sabbaths; as long as it lies desolate, it shall have rest, which it did not have on the sabbaths when you 36 lived in it. As for those of you that may be left, I will inject faintness into their hearts in the lands of their enemies, so that the sound of a driven leaf shall chase them, and they shall flee as from the sword, and fall when there is no one 37 in pursuit; they shall trip over one another, as if in flight from the sword, although there is no one in pursuit. You shall have no power to stand before

your enemies; you shall perish among the nations; and the land of your enemies shall consume you. Those of you that may be left shall pine away in their enemies' lands because of their iniquity, and also because of their father's iniquities shall they pine away. But if they confess their iniquity and the iniquity of their fathers through the perfidy which they committed against me, and also through living at enmity with me, so that I in turn had to live at enmity with them, and bring them into the land of their enemies, or if their uncircumcised heart shall then be humbled, and they shall then make amends for their iniquity, I will remember my covenant with Jacob, my covenant with Isaac too, and my covenant with Abraham also, I will remember, and I will remember the land. But the land shall be deserted by them, and shall enjoy its sabbaths, while it lies desolate without them, and they themselves shall make amends for their iniquity for the reason, for the very reason that they rejected my ordinances, and abhorred my statutes. And yet even so, when they are in the land of their enemies, I will not reject them, nor abhor them, so as to put an end to them by breaking my covenant with them; for I, the LORD, am their God; but in their favor I will remember the covenant with their ancestors, whom I brought out of the land of Egypt in sight of the nations, that I might be their God, I, the LORD.' "

Those were the statutes, ordinances, and laws which the LORD established between himself and the Israelites through Moses at Mount Sinai.

#### THE COMMUTATION OF VOTIVE OFFERINGS AND DUES, 27:1-34

The LORD said to Moses, "Speak to the Israelites, and say to them, 'When anyone makes a special votive offering to the LORD with the money value of the persons, the valuation of males from twenty years old up to sixty years old shall be, the valuation shall be fifty shekels of silver, in terms of the sacred shekel; if it is a female, the valuation shall be thirty shekels. If they run from five years old

up to twenty years old, the valuation of males shall be twenty shekels, and for females ten shekels. If they run from a month old up to five years old, the valuation of males shall be five shekels of silver, and for females the valuation shall be three shekels of silver. If they run from sixty years old and upward, if a male, the valuation shall be fifteen shekels, and for a female ten shekels. But if he is too poor to pay the valuation, he must be set before the priest, and the priest shall value him; the priest shall value him proportionately to what the maker of the yow can afford.

"If it is an animal, of a kind which may be presented as an offering to the LORD, whatsoever anyone gives of such to the LORD shall be taboo; he must not substitute something else for it, nor exchange it, a good one for a bad one, or a bad one for a good one; if he should ever exchange the one animal for another, then both it and the one exchanged for it shall become taboo. If it is any unclean animal at all, of a kind which may not be presented as an offering to the LORD, he shall set the animal before the priest, and the priest shall value it midway between high and low; as the priest values it, so shall it be. If he should ever wish to redeem it, he must add a fifth to the valuation.

"When anyone consecrates his house as sacred to the LORD, the priest shall value it midway between high and low; as the priest values it, so shall it stand. If the one who dedicated his house would redeem it, he must add a fifth of the money value to it, and it shall be his.

"If anyone consecrates to the LORD part of the field that he owns, the valuation shall be proportionate to the seed for it, fifty shekels of silver in the case of a homer of barley seed. If he consecrates his field from the year of jubilee on, it shall stand as valued; but if he consecrates his field after the jubilee, the priest shall reckon for it money proportionate to the years remaining until the next year of jubilee, and a reduction shall be made in the valuation. If the person who consecrated the field should ever wish to redeem it, he must

add a fifth of its money value to it, and it shall pass to him. If, instead of re-deeming the field, he has sold the field to another man, it may not be redeemed any more; but the field, when released at the jubilee, shall be sacred to the LORD, like a field that has been devoted; the possession of it shall go to the priest. If one consecrates to the LORD a field that he has bought, which was not a part of his hereditary estate, the priest shall reckon for it the amount of the valuation up to the year of jubilee, and he shall give the valuation on that day as a sacred gift to the LORD. At the year of jubilee the field shall revert to him from whom it was bought, to whom it belonged as hereditary land. Every valuation must be in terms of the sacred shekel, the shekel of twenty gerahs.

"However, a firstling among the animals, which as such belongs to the LORD, no one may consecrate; whether it is ox or sheep, it belongs to the LORD. If it belongs to the unclean animals, it must be bought in at its valuation, with a fifth added to it; and if it is not redeemed, it must be sold at its valuation.

"However, nothing at all which anyone devotes to the LORD out of all his possessions, whether of man or beast, or of field in his heritage, may be sold, or redeemed, since everything devoted is most sacred to the LORD. No one at all of men who becomes devoted may be ransomed; he must be put to death.

"All the dues of the land, whether from the grain of the land or the fruit of the trees, belong to the LORD; they are sacred to the LORD. If anyone should ever wish to redeem any of his dues, he must add a fifth to it. As for all the dues of the herd and flock, all that pass under the staff, the tenth is sacred to the LORD. One must not inquire whether it is good or bad, nor exchange it; if he should ever exchange it, then both it and the one exchanged for it shall be taboo, it cannot be redeemed."

These were the commands which the LORD gave Moses for the Israelites at Mount Sinai.

## THE BOOK OF NUMBERS

### THE CENSUS OF THE ISRAELITES AT SINAI,

1:1—4:49

**1** **O**N the first day of the second month, in the second year after the exodus from the land of Egypt, the LORD said to Moses in the tent of meeting in the desert of Sinai,

**2** "Take a census of the whole Israelite community, clan by clan, family by family, counting the various individuals, that is, all the males, a head at a time; all in Israel from twenty years old and upward who can go out to war, you and Aaron must number, company by company. One man from each tribe is to accompany you, each one the head of his family, and the following are the names of the men who are to stand with you: from Reuben, Elizur, the son of Shedeur; from Simeon, Shelumiel, the son of Zurishaddai; from Judah, Nahshon, the son of Amminadab; from Issacher, Nethanel, the son of Zuar; from Zebulun, Eliab, the son of Helon; from the Josephites—from Ephraim, Elishama, the son of Ammihud, and from Manasseh, Gamaliel, the son of Pedahzur; from Benjamin, Abidan, the son of Gideoni; from Dan, Ahiezer, the son of Ammishaddai; from Asher, Pagiel, the son of Ochran; from Gad, Eliasaph, the son of Deuel; from Naphtali, Ahira, the son of Enan."

**16** These were the select men of the community, the leaders of their ancestral tribes, who were the heads of the clans of Israel. Moses and Aaron took these men who have been indicated by name, and assembled the whole community on the first day of the second month, when they had themselves registered by clans, family by family, with the various individuals counted from twenty years old and upward, a head at a time. Moses numbered them in the desert of Sinai, as the LORD had commanded him.

**20** The descendants of Reuben, Israel's

first-born, their registration clan by clan, family by family, as counted by individuals, a head at a time, that is, all the males from twenty years old and upward, all who could go out to war, those of the tribe of Reuben that were numbered by them were forty-six thousand five hundred. Of the descendants of Simeon, their registration clan by clan, family by family, as counted by individuals, a head at a time, that is, all the males from twenty years old and upward, all who could go out to war, those of the tribe of Simeon that were numbered by them were fifty-nine thousand three hundred. Of the descendants of Gad, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Gad that were numbered by them were forty-five thousand six hundred and fifty. Of the descendants of Judah, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Judah that were numbered by them were seventy-four thousand six hundred. Of the descendants of Issachar, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Issachar that were numbered by them were fifty-four thousand four hundred. Of the descendants of Zebulun, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Zebulun that were numbered by them were fifty-seven thousand four hundred. Of the descendants of Joseph—of the descendants of Ephraim, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Ephraim that



were numbered by them were forty thousand five hundred; and of the descendants of Manasseh, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Manasseh that were numbered by them were thirty-two thousand two hundred. Of the descendants of Benjamin, their registration clan by clan, family by family, as counted by individuals from twenty years old and upward, all who could go out to war, those of the tribe of Benjamin that were numbered by them were thirty-five thousand four hundred. Of the descendants of Dan, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Dan that were numbered by them were sixty-two thousand seven hundred. Of the descendants of Asher, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Asher that were numbered by them were forty-one thousand five hundred. Of the descendants of Naphtali, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war, those of the tribe of Naphtali that were numbered by them were fifty-three thousand four hundred.

These were the ones numbered, whom Moses numbered, along with Aaron and the twelve leaders of Israel, there being one from each tribe, to represent his family. All the Israelites that were numbered family by family, from twenty years old and upward, all in Israel who could go out to war, all that were numbered were six hundred and three thousand five hundred and fifty.

The Levites, however, were not numbered by their ancestral tribes along with the others, since the LORD had said to Moses,

"Under no circumstances must you number the tribe of Levi, nor take a census of it with the other Israelites; but you must put the Levites in charge of the dwelling of the decrees and all its equipment and all its belongings; they are to carry the dwelling and all its equipment, and take care of it, en-

camping around the dwelling; whenever the dwelling has to move on, the Levites must take it down, and whenever the dwelling has to be pitched, the Levites must put it up; any layman who approaches it must be put to death. The Israelites must encamp by 52 companies, each on his own camping-ground and with his own standard, while the Levites must encamp around 53 the dwelling of the decrees, that there may be no outburst of wrath against the Israelite community; and the Levites must take charge of the dwelling of the decrees."

The Israelites did so; they did just as 54 the LORD commanded Moses.

The LORD said to Moses and Aaron, 2  
 "The Israelites must encamp, each 2 by his own standard, marked with the family device, encamping around the tent of meeting facing it. Those who 3 are to encamp on the east side, toward the dawn, are the standard of the camp of Judah, arranged by companies, with Nahshon, the son of Amminadab, as leader of the Judeans, whose host, that 4 is, those of them that were numbered, amounted to seventy-four thousand six hundred. Those who are to encamp 5 next to him are the tribe of Issachar, with Nethanel, the son of Zuar, as leader of the Issacharites, whose host, that 6 is, those in it that were numbered, amounted to fifty-four thousand four hundred. Then the tribe of Zebulun, 7 with Eliab, the son of Helon, as leader of the Zebulunites, whose host, that is, 8 those in it that were numbered, amounted to fifty-seven thousand four hundred. The total number of those 9 belonging to the camp of Judah is one hundred and eighty-six thousand four hundred, arranged by companies; they are always to be the first to set out.

"To the south is to be the standard 10 of the camp of Reuben arranged by companies, with Elizur, the son of Shedeur, as leader of the Reubenites, whose host, that is, those in it that 11 were numbered, amounted to forty-six thousand five hundred. Those who are 12 to encamp next to him are the tribe of Simeon, with Shelumiel, the son of Zurishaddai, as leader of the Simeonites, whose host, that is those of them that 13 were numbered, amounted to fifty-nine thousand three hundred. Then the 14 tribe of Gad with Eliasaph, the son of

15 Deuel, as leader of the Gadites, whose host, that is, those of them that were numbered, amounted to forty-five thousand six hundred and fifty. The total number of those belonging to the camp of Reuben is one hundred and fifty-one thousand four hundred and fifty, arranged by companies; they are always to be the second to set out, after which the tent of meeting is to move forward, with the army of the Levites, in the middle of the other armies; they are to set out exactly as they encamp, each in his place, one standard after another.

18 "To the west is to be the standard of the camp of Ephraim, arranged by companies, with Elishama, the son of Ammihud, as leader of the Ephraimites, whose host, that is, those of them that were numbered, amounted to forty thousand five hundred. Next to him is to be the tribe of Manasseh, with Gamaliel, the son of Pedahzur, as leader of the Manassites, whose host, that is, those of them that were numbered, amounted to thirty-two thousand two hundred. Then the tribe of Benjamin, with Abidan, the son of Gideon, as leader of the Benjaminites, whose host, that is, those of them that were numbered, amounted to thirty-five thousand four hundred. The total number of those belonging to the camp of Ephraim is one hundred and eight thousand one hundred, arranged by companies; they are always to be the third to set out.

25 "To the north is to be the standard of the camp of Dan, arranged by companies, with Ahiezer, the son of Amishaddai, as leader of the Danites, whose host, that is, those of them that were numbered, amounted to sixty-two thousand seven hundred. Those who are to encamp next to him are the tribe of Asher, with Pagiel, the son of Ochran, as leader of the Asherites, whose host, that is, those of them that were numbered, amounted to forty-one thousand five hundred. Then the tribe of Naphtali, with Ahira, the son of Enan, as leader of the Naphtalites, whose host, that is, those of them that were numbered, amounted to fifty-three thousand four hundred. The total number of those belonging to the camp of Dan is one hundred and fifty-seven thousand six hundred; they are always to set

out in the rear, one standard after another."

(Such were the Israelites as numbered by families; the total of the armies as numbered by companies amounted to six hundred and three thousand five hundred and fifty. The Levites, however, were not numbered with the other Israelites, as the LORD had commanded Moses.)

The Israelites did so: just as the LORD had commanded Moses, they encamped by standards, and they set out clan by clan, family by family.

The following are the descendants of Aaron and Moses at the time that the LORD spoke to Moses on Mount Sinai. These are the names of the sons of Aaron: Nadab, the first-born, Abihu, Eleazar, and Ithamar. These were the names of the sons of Aaron, the priests that were anointed, who were installed to serve as priests. Nadab and Abihu met death at the hands of the LORD, because they offered improper fire before the LORD in the desert of Sinai; they had no children. Eleazar and Ithamar served as priests during the lifetime of their father Aaron.

The LORD said to Moses,

"Have the tribe of Levi come forward and take their stand before Aaron, the priest, to minister to him; they shall do duty for him and for the whole community before the tent of meeting, to look after the dwelling, taking charge of all the equipment of the tent of meeting, as well as the duties for the Israelites, to look after the dwelling. You must assign the Levites to Aaron and his sons; they are to be assigned to him from the rest of the Israelites as servants. Aaron and his sons you are to appoint to take charge of their priestly duties; any layman who dares to approach must be put to death."

The LORD said to Moses,

"See, I am taking the Levites from among the Israelites instead of all the first-born of the Israelites, those who first open the womb; the Levites belong to me, because all the first-born belong to me; at the time that I slew all the first-born in the land of Egypt, I consecrated to myself all the first-born in Israel, both man and beast; they belong to me, to myself, the LORD."

In the desert of Sinai, the LORD said to Moses,

"Number the descendants of Levi by family by family, clan by clan, numbering every male from a month old and upward."

So Moses numbered them by command of the LORD, as he was commanded. The following were the sons of Levi in the order of their names: Gershon, Kohath, and Merari; while these were the names of the sons of Gershon arranged by clans: Libni and Shimei; the sons of Kohath arranged by clans were Amram, Izhar, Hebron, the Uzziel; and the sons of Merari arranged by clans were Mahli and Mushi. These were the clans of the Levites, family by family.

To Gershon belonged the clan of the Libnites, and the clan of the Shimeites; these were the clans of the Gershonites. Those of them that were numbered in the census of all the males, from a month old and upward, those of them that were numbered amounted to seven thousand five hundred. The clans of the Gershonites were to encamp behind the dwelling to the west, with Eliasaph, the son of Lael, as leader of the families (belonging to the Gershonites, and in the tent of meeting the sons of Gershon had to take charge of the dwelling, the tent with its covering, the screen for the doorway of the tent of meeting, the hangings of the court, the screen for the doorway into the court inclosing the dwelling and the altar, and the ropes for it, in short all its appurtenances.

To Kohath belonged the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites; these were the clans of the Kohathites. Those of them that were numbered in the census of all the males, from a month old and upward, amounted to eight thousand six hundred, who had charge of the sacred objects. The clans of the sons of Kohath were to encamp on the south side of the dwelling, with Elizaphan, the son of Uzziel, as leader of the families belonging to the clans of the Kohathites, and they had to take charge of the ark, the table, the lampstand, the altars, the utensils of the sanctuary that were used for ministering, and the screen, in short all their appurtenances, with Eleazar, the son of Aaron, the priest, as chief leader of the Levites and supervisor of

those having charge of the sacred objects.

To Merari belonged the clan of the 33 Mahlites and the clan of the Mushites; these were the clans of Merari. Those 34 of them that were numbered in the census of all the males, from a month old and upward, amounted to six thousand two hundred, with Zuriel, the son of 35 Abihail, as leader of the families belonging to the clans of Merari. They 36 were to encamp on the north side of the dwelling, and the sons of Merari were given charge of the frames of the dwelling, its bars, its columns, its pedestals, and all its fittings, in short all its appurtenances, as well as the columns 37 around the court, their pedestals, pegs, and ropes.

Those that were to encamp in front 38 of the dwelling, to the east, in front of the tent of meeting toward the dawn, were Moses and Aaron with his sons, who had charge of the sanctuary in the matter of duties for the Israelites; any layman who dared to approach was to be put to death.

The total of the Levites numbered, 39 whom Moses and Aaron numbered by command of the LORD, clan by clan, all the males from a month old and upward, amounted to twenty-two thousand.

The LORD said to Moses, 40  
"Number all the first-born males of the Israelites from a month old and upward, and take a census of them by individuals. But you are to take the 41 Levites for me, myself, the LORD, instead of all the first-born among the Israelites, and the cattle of the Levites instead of all the first-born among the cattle of the Israelites."

So Moses numbered all the first-born 42 among the Israelites, as the LORD commanded him; and all the first-born 43 males of those that were numbered, as counted by individuals, from a month old and upward, amounted to twenty-two thousand two hundred and seventy-three.

Then the LORD said to Moses, 44  
"Take the Levites instead of all the 45 first-born among the Israelites, and the cattle of the Levites instead of their cattle, and the Levites shall belong to me, to myself, the LORD. As redemption 46 for the two hundred and seventy-three of the first-born of the Israelites

that exceed the number of the Levites, 47 you must take five shekels each per head, taking it in sacred shekels, the 48 shekel of twenty gerahs, and you must give the money for the redemption of those in excess among them to Aaron and his sons."

49 So Moses took the redemption-money from those that were left over from the number redeemed by the Levites, taking from the first-born of the Israelites the sum of one thousand three hundred and sixty-five shekels in 50 sacred shekels, and Moses gave the redemption-money to Aaron and his sons at the command of the LORD, as the LORD had commanded Moses.

4 Then the LORD said to Moses and Aaron,

2 "Take a census of the Kohathite division of the Levites, clan by clan, 3 family by family, from thirty years old up to fifty, all who entered the service 4 to do work in the tent of meeting. The following are to be the duties of the Kohathites in the tent of meeting with 5 regard to the most sacred object: when the camp is about to break up, Aaron and his sons must go in and take down the veil of the screen and cover the ark 6 of the decrees with it; they must then place a covering of porpoise skin over it, and on top of that spread a cloth made entirely of violet material, and put its 7 poles in place. Over the table of Presence-bread they must spread a cloth of violet material, putting the plates on it, the cups, the flagons, and the libation-bowls, with the ever present bread remaining on it; they must then spread a cloth of scarlet material over them, and cover this with a covering of porpoise 9 skin, and put its poles in place. Taking a cloth of violet material, they must cover the lampstand for the lights, along with its lamps, snuffers, snuff-dishes, and all its oil containers from 10 which it is supplied; they must then put it and all its fittings into a covering of porpoise skin, and place it on a 11 stretcher. Over the gold altar they must spread a cloth of violet material, and then cover it with a covering of porpoise skin, and put its poles in place. 12 Taking all the service utensils that were used in the service in the sanctuary, they must put them in a cloth of violet material, and cover them with a covering of porpoise skin, and place them on

a stretcher. They must remove the 1 ashes from the other altar, and spread a purple cloth over it, placing on it all 1 the utensils that were used in the service connected with it, the fire-pans, forks, shovels, and basins, all the utensils of the altar; they must then spread a covering of porpoise skin over it, and put its poles in place. When Aaron and his 11 sons have finished packing up the sacred objects and all the fittings of the sacred objects when the camp breaks up, after that the Kohathites must come to carry them, but without touching the sacred objects themselves, in which case they would die. These are to be the duties of the Kohathites in the tent of meeting. Eleazar, the son of Aaron, 1 the priest, is to have charge of the oil for the lights, the fragrant incense, the ever present cereal-offering, and the anointing oil; he is to have charge of the whole dwelling and of all that is in it, whether it pertains to the sanctuary itself or its fittings."

The LORD said to Moses and Aaron, 1 "Do not cut the tribe of Kohathite 1 families off from the Levites; but that 1 they may live, and not die, when they approach the most sacred objects, deal with them as follows: Aaron and his sons are to go in, assigning to each of them his task and his load; but they 2 themselves must not go in to look on while the sacred objects are being packed, in which case they would die."

The LORD said to Moses, 2 "Take a census of the Gershonites 2; also, family by family, clan by clan, numbering those from thirty years old 2 up to fifty, all who undertook to engage in service to do work in the tent of meeting. The following are to be the 2 duties of the Gershonite clans in serving and carrying: they must carry the 2 curtains of the dwelling, the tent of meeting with its covering and the covering of porpoise skin that is on top of it, the screen for the doorway of the tent of meeting, the hangings of the court, 2 the screen for the doorway of the gate of the court which incloses the dwelling and the altar, with the ropes for them and all the appurtenances connected with their service; whatever needs to be done with these things, they must do. All the duties of the Gershonites, in all that they have to carry and in all that they have to do, are to be under the

direction of Aaron and his sons, and you are to appoint the latter over them to look out for what they are to carry. These are to be the duties of the Gershonite clans in the tent of meeting, and their work is to be under the supervision of Ithamar, the son of Aaron, the priest."

"As for the Merarites, you must number them, clan by clan, family by family, numbering those from thirty years old up to fifty, all who entered the service to do the work of the tent of meeting. In the course of all their duties in the tent of meeting the following are to be their responsibility for transport: the frames of the dwelling, with its bars, columns, and pedestals, the columns of the surrounding court, with their pedestals, pegs, and ropes, in short all their fittings and all their appurtenances; you must tell them off individually to the objects that are to be their responsibility for transport. These are to be the duties of the Merarite clans in the course of all their duties in the tent of meeting, under the supervision of Ithamar, the son of Aaron, the priest."

So Moses and Aaron and the leaders of the community numbered the Kohathites clan by clan and family by family, from thirty years old up to fifty, all who entered the service for work in the tent of meeting; and those that were numbered by them, clan by clan, amounted to two thousand seven hundred and fifty. These were the Kohathite clans that were numbered, all who served in the tent of meeting, whom Moses and Aaron numbered by the command of the LORD through Moses.

The Gershonites that were numbered, clan by clan, and family by family, from thirty years old up to fifty, all who entered the service for work in the tent of meeting—those of them that were numbered, clan by clan, family by family, amounted to two thousand six hundred and thirty. These were the Gershonite clans that were numbered, all who served in the tent of meeting, whom Moses and Aaron numbered at the command of the LORD.

The Merarite clans that were numbered, clan by clan, family by family, from thirty years old up to fifty, all who entered the service for work in the

tent of meeting—those of them that were numbered, clan by clan, amounted to three thousand two hundred. These were the Merarite clans that were numbered, whom Moses and Aaron numbered at the command of the LORD through Moses.

All the Levites that were numbered, whom Moses and Aaron and the leaders of Israel numbered, clan by clan, family by family, from thirty years old up to fifty, all who undertook to do the work of serving and the work of transport in the tent of meeting—those of them that were numbered amounted to eight thousand five hundred and eighty. At the command of the LORD through Moses, they were appointed each to his proper task of serving or carrying, those namely that were numbered by him, as the LORD had commanded Moses

#### VARIOUS LAWS AND REGULATIONS, 5:1—6:27

The LORD said to Moses, "Command the Israelites to drive from the camp every leper, everyone who has a discharge, and everyone unclean through contact with a corpse; you must drive out both male and female, driving them outside the camp, that they may not defile the camp of those in whose midst I myself dwell."

The Israelites did so; they drove them outside the camp; the Israelites did just as the LORD had told Moses.

The LORD said to Moses, "Say to the Israelites, 'If a man or woman commits any of the sins of mankind, by breaking faith with the LORD, and that person becomes conscious of guilt, he must confess the sin that he has committed, and restore his ill-gotten gains in its original amount, adding a fifth to it and giving it to him whom he wronged. But if the man has no next-of-kin to whom the property wrongfully held may be restored, the property wrongfully held that is to be restored must go to the LORD, to the priest, in addition to the atonement ram with which atonement is to be made for him. And every contribution, indeed all the sacred gifts that the Israelites present to the priest shall become his property; anyone's sacred

offerings shall become his; whatever anyone gives to the priest becomes his.'"

- 11 The LORD said to Moses,  
 12 "Speak to the Israelites, and say to them, 'If any man's wife goes wrong and proves unfaithful to him, and another man lies with her in sexual intercourse, and it is hidden from the eyes of her husband, and she is undetected, although she has defiled herself, and there are no witnesses against her, since she was not caught in the act, and a fit of suspicion comes over him and he becomes suspicious of his wife, since she has defiled herself, or a fit of suspicion comes over him and he becomes suspicious of his wife, although she may not  
 15 have defiled herself, the man must bring his wife to the priest, and bring her offering for her, a tenth of an ephah of barley meal, without pouring oil on it or adding frankincense to it, since it is a cereal-offering having to do with suspicion, a memorial cereal-offering,  
 16 intended to recall iniquity; the priest must then have her come up and take  
 17 her stand before the LORD, whereupon the priest must take holy water in an earthen jar, and taking some of the dust that is on the floor of the dwelling, the  
 18 priest must put it in the water; the priest must then have the woman stand before the LORD, loosening the hair of the woman's head, and putting the memorial cereal-offering in her hands (that is, the cereal-offering having to do with suspicion), with the priest himself holding the water that produces pain,  
 19 that brings a curse; the priest must then have her take an oath, saying to the woman, "If no man has lain with you, and if you have not turned aside to indecent acts while married to your husband, be immune to this water that  
 20 produces pain, that brings a curse; but if you have gone wrong while married to your husband, and if you have defiled yourself, and some man besides your husband has lain with you"—  
 21 then the priest must have the woman take the oath of execration, and the priest must say to the woman—"may the LORD make you an execration and an oath among your people by making you have miscarriages, along with a  
 22 womb easily fertilized; may this water that brings a curse enter your bowels, causing your womb to be easily fer-

tilized, but making you have miscarriages"; and the woman must say, "So be it; so be it." The priest must write these curses in a book, and then wash them off into the water that produces pain; he must make the woman drink the water that produces pain, that brings a curse, so that the water that brings a curse may enter into her and cause pain. The priest must then take the cereal-offering having to do with suspicion from the woman's hand, and wave the cereal-offering before the LORD, and bringing it up to the altar, the priest must take a handful of the cereal-offering as the memorial part of it, and burn it on the altar, after which he must make the woman drink the water. When he has made her drink the water, if she has defiled herself and has been unfaithful to her husband, then the water that brings a curse, on entering into her, shall cause pain, her womb shall become easily fertilized, but she shall have miscarriages, so that the woman shall become an execration among her people. But if the woman is not defiled, but pure, she shall be immune, and shall bear children. This is the law in cases of suspicion, when a woman while married to her husband goes wrong and defiles herself, or when a fit of suspicion comes over a man and he becomes suspicious of his wife, in which case he shall have the woman stand before the LORD, and the priest shall deal with her in strict accord with this law. The man shall be free from guilt, but that woman must answer for her guilt.'"

The LORD said to Moses,

"Speak to the Israelites, and say to them, 'If a man or woman makes a special vow, the vow of a Nazirite, to set himself apart to the LORD, he must abstain from wine and liquor, drinking no fermented wine, nor hard liquor, and drinking no grape-juice at all, nor eating fresh grapes or dried; as long as he remains a Nazirite, he must eat nothing that is borne by the grape-vine, neither unripe grapes nor tendrils. As long as his vow to be a Nazirite holds, no razor is to be used on his head; until the time is completed for which he set himself apart to the LORD, he is to be consecrated; he must let the locks of hair on his head hang loose. For all the time that he set himself apart to the LORD

7 he must not come near a dead body; he must not defile himself for his father or mother, for his brother or sister, when they die; for a crown to his God rests on his head. As long as he remains a Nazirite, he remains consecrated to the LORD. If someone should die very suddenly beside him, and he defiles his head with its crown, he must shave his head on the day of his cleansing, shaving it on the seventh day, and on the eighth day he must bring two turtledoves or two young pigeons to the priest at the doorway of the tent of meeting; the priest shall offer one as a sin-offering and the other as a burnt-offering, and so make atonement for him, because he incurred sin through the corpse. That same day he must re-consecrate his head, and set apart to the LORD the period that he was to be a Nazirite, bringing a yearling male lamb as a guilt-offering; the previous period becomes void, since his crown was defiled.

"The following is the law for the Nazirite when the period is completed for which he was to be a Nazirite: he must be brought to the doorway of the tent of meeting, and then he must present his offering to the LORD, one perfect yearling male lamb as a burnt-offering, one perfect yearling ewe-lamb as a sin-offering, one perfect ram as a thank-offering, a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers smeared with oil, along with their cereal-offering and libations. The priest must then bring them into the presence of the LORD, offering his sin-offering and his burnt-offering, and offering the ram as a thanksgiving sacrifice to the LORD, with the basket of unleavened cakes, as well as its cereal-offering and libation. Then the Nazirite must shave off the crown of his head at the doorway of the tent of meeting, and taking his crown, the hair of his head, lay it on the fire which is under the thanksgiving sacrifice. The priest must take the shoulder of the ram when it is cooked, one unleavened cake from the basket, and one unleavened wafer, and place them in the hands of the Nazirite after he has shaved off his crown; then the priest must wave them as a wave-offering before the LORD, these being consecrated to the priest, along with the waved

breast and the thigh of the contribution. Thereafter the Nazirite may drink wine. This is the law for the Nazirite 21 who takes a vow—his offering to the LORD as a Nazirite, besides anything else that he can afford; he must carry out the terms of the vow that he took in accord with the law pertaining to his position as a Nazirite."

The LORD said to Moses, 22

"Say to Aaron and his sons, 'This is 23 the way that you are to bless the Israelites; say to them,

"The LORD bless you, and guard you; 24

The LORD make his face to shine 25 upon you, and be gracious unto you;

The LORD lift up his countenance 26 upon you, and make you prosper!"

"So shall they invoke my name in be- 27 half of the Israelites, and I will bless them."

#### THE OFFERINGS OF THE TRIBAL LEADERS,

7:1-89

On the day that Moses had finished 7 the erection of the dwelling, and had anointed and consecrated it and all its equipment, along with the altar and all its equipment, having anointed and consecrated them, the leaders of Israel, 2 the heads of their families (that is, the leaders of the tribes, those that were at the head of those numbered), made offerings, bringing their offerings into 3 the presence of the LORD, six draught wagons and twelve oxen, a wagon for every two leaders and an ox for each of them; and they presented them in front of the dwelling. Then the LORD said 4 to Moses,

"Take the things from them, that 5 they may be used to do the work of the tent of meeting, and give them to the Levites, to each in proportion to the amount of his work."

So Moses took the wagons and oxen, 6 and gave them to the Levites; two 7 wagons and four oxen he gave to the Gershonites in proportion to the amount of their work, and four wagons 8 and eight oxen he gave to the Merarites in proportion to the amount of their work, under the direction of Ithamar, the son of Aaron, the priest; but to the 9 Kohathites he gave nothing, because

the care of the sacred objects devolved upon them, and they had to carry them on their shoulders.

- 10 The leaders also presented dedication gifts for the altar on the day that was anointed, making their offerings before  
11 the altar, whereupon the LORD said to Moses,

"They must present their offerings, one leader each day, for the dedication of the altar."

- 12 The one who presented his offering on the first day was Nahshon, the son of Amminadab, belonging to the tribe of  
13 Judah; his offering was one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as  
14 a cereal-offering; one gold cup of ten  
15 shekels, full of incense; one young bullock, one ram, and one yearling male  
16 lamb, as a burnt-offering; one male  
17 goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Nahshon, the son of Amminadab.

- 18 On the second day Nethanel, the son of Zuar, the leader of Issachar, made an  
19 offering, presenting as his offering one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour  
20 mixed with oil as a cereal-offering; one gold cup of ten shekels, full of incense;  
21 one young bullock, one ram, and one yearling male lamb, as a burnt-offering;  
22 one male goat as a sin-offering; and as a  
23 thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Nethanel, the son of Zuar.

- 24 On the third day came the leader of the Zebulunites, Eliab, the son of Helon, with his offering, one silver plate weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as  
26 a cereal-offering; one gold cup of ten  
27 shekels, full of incense; one young bullock, one ram, and one yearling male  
28 lamb, as a burnt-offering; one male goat  
29 as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs.

This was the offering of Eliab, the son of Helon.

On the fourth day came the leader of the Reubenites, Elizur, the son of Shedeur, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Elizur, the son of Shedeur.

On the fifth day came the leader of the Simeonites, Shelumiel, the son of Zurishaddai, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Shelumiel, the son of Zurishaddai.

On the sixth day came the leader of the Gadites, Eliasaph, the son of Deuel, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Eliasaph, the son of Deuel.

On the seventh day came the leader of the Ephraimites, Elishama, the son of Ammihud, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold cup of ten shekels, full of incense; one



young bullock, one ram, and one yearling  
 52 male lamb, as a burnt-offering; one male  
 53 goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Elishama, the son of Ammihud.

14 On the eighth day came the leader of the Manassites, Gamaliel, the son of  
 85 Pedahzur, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed  
 16 with oil as a cereal-offering; one gold  
 17 cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one  
 18 male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Gamaliel, the son of Pedahzur.

10 On the ninth day came the leader of the Benjaminites, Abidan, the son of  
 11 Gideon, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed  
 12 with oil as a cereal-offering; one gold  
 13 cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one  
 14 male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Abidan, the son of Gideon.

16 On the tenth day came the leader of the Danites, Ahiezer, the son of Ammishaddai, with his offering, one silver plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed  
 18 with oil as a cereal-offering; one gold  
 19 cup of ten shekels, full of incense; one young bullock, one ram, and one yearling male lamb, as a burnt-offering; one  
 20 male goat as a sin-offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Ahiezer, the son of Ammishaddai.

22 On the eleventh day came the leader of the Asherites, Pagiel, the son of  
 23 Ochran, with his offering, one silver

plate, weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold  
 74 cup of ten shekels, full of incense; one  
 75 young bullock, one ram, and one yearling male lamb, as a burnt-offering; one  
 76 male goat as a sin-offering; and as a  
 77 thanksgiving sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Pagiel, the son of Ochran.

On the twelfth day came the leader  
 78 of the Naphtalites, Ahira, the son of Enan, with his offering, one silver plate,  
 79 weighing one hundred and thirty shekels, one silver basin of seventy shekels, in terms of the sacred shekel, both of them full of fine flour mixed with oil as a cereal-offering; one gold cup of ten  
 80 shekels, full of incense; one young bullock, one ram, and one yearling male  
 81 lamb, as a burnt-offering; one male goat  
 82 as a sin-offering; and as a thanksgiving  
 83 sacrifice, two oxen, five rams, five he-goats, and five yearling male lambs. This was the offering of Ahira, the son of Enan.

This was the dedication-gift from the  
 84 leaders of Israel for the altar on the day that it was anointed, twelve silver plates, twelve silver basins, twelve gold cups, each silver plate weighing one  
 85 hundred and thirty shekels, and each basin seventy, the total amount of silver in the vessels being two thousand four hundred shekels, in terms of the sacred shekel; twelve gold cups, full of  
 86 incense, weighing ten shekels per cup, in terms of the sacred shekel, the total amount of gold in the cups being one hundred and twenty shekels; all the  
 87 animals for burnt-offerings, twelve bullocks, twelve rams, and twelve yearling male lambs, with their cereal-offerings; twelve male goats as sin-offerings; all  
 88 the animals for thanksgiving sacrifices, twenty-four bullocks, sixty rams, sixty he-goats, and sixty yearling male lambs. This was the dedication-gift for the altar after it was anointed.

When Moses went into the tent of  
 89 meeting to converse with him, he heard the voice speaking to him from above the propitiatory that was on the ark of the decrees, from between the two cherubim; and he spoke to him.

## VARIOUS INSTRUCTIONS,

8:1—10:10

- 8 The LORD said to Moses,  
 2 "Speak to Aaron, and say to him,  
 'When you put up the lamps, the seven  
 lamps are to shed light on the space in  
 front of the lampstand.'"
- 3 Aaron did so; he put up the lamps of  
 the lampstand so as to shed light on the  
 space in front of it, as the LORD had  
 4 commanded Moses. And this was the  
 material of the lampstand, gold beaten  
 work, being beaten work in both its  
 base and its calyxes; Moses had made  
 the lampstand in strict accord with the  
 pattern that the LORD had shown him.
- 5 The LORD said to Moses,  
 6 "Separate the Levites from the Is-  
 7 raelites, and cleanse them; and this is  
 what you are to do to them in cleansing  
 them: the water for use in case of sin  
 is to be sprinkled on them; they are to  
 use a razor all over their bodies, and  
 wash their clothes, and cleanse them-  
 8 selves; they must then take a young  
 bullock, with its cereal-offering consist-  
 ing of fine flour mixed with oil, while  
 you take another young bullock as a  
 9 sin-offering; you must present the Le-  
 vites before the tent of meeting; as-  
 sembling the whole Israelite communi-  
 10 ty, you must present the Levites be-  
 fore the LORD; the Israelites shall lay  
 11 their hands on the Levites, and Aaron  
 shall present the Levites before the  
 LORD as a wave-offering from the Is-  
 raelites, that they may be qualified to  
 12 perform the service of the LORD; the  
 Levites shall lay their hands on the  
 heads of the bullocks; then sacrifice the  
 one as a sin-offering, and the other as a  
 burnt-offering, to the LORD, to make  
 13 atonement for the Levites. You must  
 then have the Levites stand before  
 Aaron and his sons, who shall present  
 them as a wave-offering to the LORD.
- 14 Thus shall you separate the Levites  
 from the rest of the Israelites that the  
 15 Levites may become mine. Thereafter  
 the Levites may enter upon their duties  
 in the tent of meeting, when you have  
 cleansed them, and presented them as a  
 16 wave-offering; for they have been as-  
 signed to me from the rest of the Israel-  
 ites as servants; I have taken them for  
 myself instead of all who first open the  
 womb, the first-born of all of the Is-  
 17 raelites; for all the first-born among the

Israelites belong to me, both man and  
 beast; it was on the day that I slew all  
 the first-born in the land of Egypt that  
 I consecrated them to myself; so I have  
 18 taken the Levites instead of all the first-  
 born among the Israelites, assigning the  
 19 Levites from among the Israelites as  
 servants to Aaron and his sons to per-  
 form the service for the Israelites in the  
 tent of meeting and to make atonement  
 for the Israelites, so that there may be  
 no plague among the Israelites when  
 the Israelites approach the sanctuary."

Thus did Moses and Aaron and the  
 20 whole Israelite community to the Le-  
 vites; the Israelites did to the Levites  
 just as the LORD had given Moses com-  
 mand concerning them. The Levites  
 21 purified themselves, and washed their  
 clothes; then Aaron presented them as a  
 wave-offering before the LORD, and  
 Aaron also made atonement for them to  
 cleanse them, after which the Levites  
 22 entered upon the performance of their  
 duties in the tent of meeting as assist-  
 ants to Aaron and his sons; they did to  
 the Levites just as the LORD had given  
 Moses command concerning them.

The LORD said to Moses, 23

"This is the law which pertains to  
 24 the Levites: from twenty-five years  
 old and upward he shall enter upon the  
 service connected with the care of the  
 tent of meeting, but after fifty years of  
 25 age he must retire from active service,  
 and not work any more; he may help his  
 26 fellows in the tent of meeting in the per-  
 formance of their duties, but he must do  
 no menial work. This is what you are  
 to do with Levites in the matter of their  
 duties."

At the first new moon of the second  
 year after the exodus from the land of  
 Egypt the LORD said to Moses in the  
 desert of Sinai,

"The Israelites must observe the  
 27 passover at its proper time; you must  
 28 observe it at its proper time, on the  
 fourteenth day of this month, at twi-  
 light, observing it in conformity with  
 all the statutes and ordinances for it."

So Moses told the Israelites to ob-  
 29 serve the passover; and they accord-  
 30 ingly observed the passover on the four-  
 teenth day of the first month, at twi-  
 light, in the desert of Sinai; the Israel-  
 ites did just as the LORD had com-  
 manded Moses.

There were some, however, who were

unclean through contact with a corpse, and so could not observe the passover on that day. So these men presented themselves to Moses and Aaron that day, and said to him,

"We are unclean through contact with a corpse, why should we be prevented from presenting the offering of the LORD at its proper time along with the other Israelites?"

Moses said to them,

"Wait until I hear what command the LORD has to give concerning you."

So the LORD said to Moses,

"Say to the Israelites, 'If anyone of you or your descendants is unclean through contact with a dead body, or is absent on a journey, he may still offer the passover-sacrifice to the LORD. Such persons are to offer it on the fourteenth day of the second month, at twilight; they must eat it with unleavened cakes and bitter herbs,

without leaving any of it over until morning, nor breaking a bone in it, offering it in strict accord with the statute for the passover. Any man, however, who is clean and is not on a journey, and yet fails to offer the passover-sacrifice, that person must be cut off from his people, because he did not present the offering to the LORD at its proper time; that person must answer for his sin.

"If a proselyte is residing with you, and would observe the passover to the LORD, he must follow the statute for the passover and its ordinance; you must have the same statute for the proselyte as for the native born of the land."

On the day that the dwelling was erected the cloud covered the dwelling, that is, the tent of meeting, while at evening it had the form of fire over the dwelling until morning. It was always so; the cloud used to cover it by day, but in the form of fire by night. Whenever the cloud was lifted from the tent, after that the Israelites would set out, and at the place where it stopped, there the Israelites would camp; it was at the bidding of the LORD that the Israelites set out, and it was at the bidding of the LORD that they camped, remaining in camp all the time that the cloud stayed over the dwelling. Even when the cloud stayed over the dwelling for many days, the Israelites would keep the instructions

of the LORD, and not set out. Sometimes the cloud would remain a few days over the dwelling. It was at the bidding of the LORD that they camped, and it was at the bidding of the LORD that they set out. Sometimes the cloud would remain from evening until morning, and then the cloud would be lifted in the morning, and they would set out; or it would remain during the daytime, and then at night the cloud would be lifted, and they would set out; or it would remain two days, or a whole month. As long as the cloud stayed over the dwelling, the Israelites would remain in camp, and not set out; but when it was lifted, they would set out. It was at the bidding of the LORD that they camped, and it was at the bidding of the LORD that they set out; they kept the instructions of the LORD in accordance with the LORD'S command through Moses.

The LORD said to Moses,

"Make two silver trumpets, making them of beaten work. You are to use them to summon the community and to start the camps on the march. When both are blown, the whole community shall gather to you at the doorway of the tent of meeting; but if only one is blown, the chieftains, the heads of the clans of Israel, shall gather to you. When you blow an alarm, those encamped on the east side shall set out; when you blow a second alarm, those encamped on the south side shall set out; an alarm is to be blown for them to set out. When convoking the assembly, however, you are to blow without sounding an alarm. The sons of Aaron, the priests, shall blow the trumpets, and your use of them shall be a perpetual statute for you throughout your generations. When you engage in war in your own land against an adversary that is oppressing you, you must sound an alarm with the trumpets, so that you may be remembered before the LORD your God, and be saved from your enemies. Also on your days of celebration, on your fixed festivals, and on the first day of the month you must blow the trumpets over your burnt-offerings and thanksgiving sacrifices; they will serve as a reminder for you before your God, since I, the LORD, am your God."

THE JOURNEY FROM SINAI  
TO PARAN, 10:11—12:16

11 On the twentieth day of the second month of the second year the cloud was lifted from the dwelling of the decrees; 12 so the Israelites set out from the desert of Sinai in successive stages, until the 13 cloud stopped at the desert of Paran. It was the first time that they ever set out at the bidding of the LORD through 14 Moses. The standard of the camp of the Judeans, arranged by companies, was the first to set out, with Nahshon, the son of Amminadab, in charge of 15 their host, while Nethanel, the son of Zuar, was in charge of the host of the 16 tribe of Issacharites, and Eliab, the son of Helon, was in charge of the host of 17 the tribe of Zebulunites. Whenever the dwelling was taken down, the Gershonites and Merarites, who carried the 18 dwelling, would set out; and then the standard of the camp of Reuben, arranged by companies, would set out, with Elizur, the son of Shedeur, in 19 charge of his host, while Shelumiel, the son of Zurishaddai, was in charge of the 20 host of the tribe of Simeonites, and Eliasaph, the son of Deuel, was in charge of the host of the tribe of Gad- 21 ites. Then the Kohathites, who carried the sacred objects, would set out, and the dwelling would be erected in antici- 22 pation of their arrival. Then the standard of the camp of the Ephraimites, arranged by companies, would set out, with Elishama, the son of Ammihud, in 23 charge of their host, while Gamaliel, the son of Pedahzur, was in charge of the 24 host of the tribe of Manassites, and Abidan, the son of Gideoni, was in charge of the host of the tribe of Ben- 25 jaminites. Then the standard of the camp of the Danites, arranged by companies, would set out as the rearguard for all the other camps, with Ahiezer, the son of Ammishaddai, in charge of 26 their host, while Pagiél, the son of Oehran, was in charge of the host of the 27 tribe of Asherites, and Ahira, the son of Enan was in charge of the host of the 28 tribe of Naphtalites. This was the order of march for the Israelites when they set out, arranged by companies. 29 Moses said to Hobab, the son of Reuel, the Midianite, the father-in-law of Moses,

"We are setting out for the region of

which the LORD said, 'I will give it to you'; come along with us, and we will do well by you; for the LORD has promised Israel prosperity."

But he said to him,

"I will not go; since I must go to my own land and kindred."

"Please do not leave us," he said. 31 "Inasmuch as you know the camping-places for us in the desert, you will serve as eyes for us. And then, if you go with 12 us, when that prosperity comes which the LORD will bring to us, we will do well by you."

Leaving the mountain of the LORD, 33 they journeyed for three days, while the ark of the covenant of the LORD journeyed in front of them for the three days, to look for a resting-place for them, and the cloud of the LORD was 34 over them by day, whenever they set out from the camp.

Whenever the ark would start, Moses 35 would say,

"Arise, O LORD, that thy foes may be scattered,

That those who hate thee may flee before thee."

And whenever it would halt, he would say,

"Halt, O LORD, and bless the clans of Israel."

Now the people were complaining of 1: misfortune in the hearing of the LORD; and when the LORD heard it, his anger blazed, so that the fire of the LORD burned among them, and consumed some of the best parts of the camp. Then the people cried to Moses; so 2 Moses prayed to the LORD, and the fire abated. Hence the name of that 3: place came to be called Taberah [burning], because the fire of the LORD had burned among them.

Now the rabble among them had a 4: craving for flesh, and the Israelites also wept, and said,

"O that we had flesh to eat! We remember the fish that we used to eat for nothing in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; but now we are hungry, and there 6: is not a thing, except that we have the manna to look at."

Now the manna was like coriander 7: seed, and its color was like that of resinous gum. The people used to go about 11 and gather it, then grind it between millstones or pound it in a mortar, boil

it in a pot, and make cakes of it; its taste was like that of a cake baked with oil. Whenever the dew fell on the camp at night, the manna used to fall with it.

10 Moses heard the people weeping, family by family, each at the doorway of his tent; the anger of the LORD blazed exceedingly, and Moses was displeased.

11 "Why hast thou been so hard on thy servant?" said Moses to the LORD. "Why have I not found favor with thee, that thou shouldst put the burden of all this people on me? Was it I who conceived all this people? Or was it I who gave them birth, that thou shouldst say to me, 'Carry them in your bosom, as a nurse would carry a sucking child, to the land which thou didst promise on oath to their fathers?' Where can I get flesh to give to all this people? For they weep on my shoulder, saying, 'Give us flesh to eat.' I am not able to carry all this people by myself, because they are too heavy for me. If this is the way thou art going to deal with me, pray kill me at once, if I find any favor with thee, and let me see no more of my trouble."

116 The LORD said to Moses, "Gather to me seventy of the elders of Israel, whom you know to be elders and officers of the people; and bring them to the tent of meeting that they may take their stand there with you. I will come down and speak with you there, and I will withdraw some of the spirit that is upon you and put it upon them, that they may share the burden of the people with you, and you not hear it by yourself. Say to the people, 'Sanctify yourselves in readiness for tomorrow, that you may eat flesh; for you have wept in the hearing of the LORD, saying, "O that we had flesh to eat! For we were prosperous in Egypt.'" So the LORD will give you flesh to eat; you shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but a whole month, until it comes out of your very nostrils and becomes loathsome to you—because you have spurned the LORD who is in your midst, and have wept before him, saying, "Why did we ever leave Egypt?"'"

21 But Moses said, "The people, among whom I am, are six hundred thousand men on foot, and yet thou sayest, 'I will give them flesh

to eat for a whole month.' Can enough 22 flocks and herds be slaughtered for them to be sufficient for them? Or if all the fish of the sea are caught for them, will it be sufficient for them?"

The LORD said to Moses, 23 "Is the LORD's power so limited? You shall see now whether my word will come true for you or not."

So Moses went out and told the people the words of the LORD. He gathered seventy elders of the people, and had them stand around the tent. Then the LORD came down in the cloud and spoke to him; he withdrew some of the spirit that was upon him and put it upon the seventy elders, and as soon as the spirit came upon them, they prophesied—but never again. Now two men had been left in the camp, the name of the one being Eldad, and the name of the other Medad. The spirit rested upon them too (they were among those recorded, but had not gone out to the tent), and they prophesied in the camp. Whereupon a youth ran and told Moses.

"Eldad and Medad," he said, "are prophesying in the camp."

So Joshua, the son of Nun, the attendant of Moses from his youth up, spoke up and said,

"My lord Moses, put a stop to them!"

But Moses said to him, 29 "Are you jealous on my account? O that all the LORD's people were prophets, that the LORD might put his spirit upon them!"

Then Moses withdrew to the camp, along with the elders of Israel.

There went forth a wind from the LORD, and bringing quails across from the sea, it dropped them near the camp, about a day's journey on each side all around the camp, and about two cubits thick upon the surface of the ground. All that day and night, and all the next day, the people spent in gathering the quails, the one who got the least gathering ten homers; then they spread them out all around the camp. While the meat was still between their teeth, before it was exhausted, the anger of the LORD blazed against the people, and the LORD smote them with a very great plague. Hence the name of that place came to be called Kibroth-hattaavah [the graves of craving], because it was

- there that they buried the people who had the craving.
- 35 From Kibroth-hattaavah the people set out for Hazeroth, and stayed at Hazeroth.
- 12 Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.
- 2 "Is it only through Moses alone that the LORD has spoken?" they said. "Has he not spoken through us as well?" And the LORD heard it.
- 3 Now the man Moses was very modest, more so than all men upon the face of the earth.
- 4 Suddenly the LORD said to Moses, Aaron, and Miriam,  
"Come out, you three, to the tent of meeting."
- 5 So the three of them went out, and the LORD came down in a column of cloud, and stood at the doorway of the tent.  
"Aaron and Miriam!" he called.
- 6 Whereupon both of them went forward, and then he said,  
"Hear my words!  
If either of you were a prophet of the LORD,  
In visions would I make myself known to him,  
In dreams would I speak through him.
- 7 Not so with my servant Moses;  
With all my house he has been entrusted;
- 8 Mouth to mouth do I speak with him,  
Plainly, and not in riddles,  
And the very form of the LORD does he behold.  
Why then were you not afraid  
To speak against my servant Moses?"
- 9 So the anger of the LORD blazed against them; and when he departed, and the cloud withdrew from the tent, there was Miriam leprous, as white as snow! When Aaron turned to look at Miriam, there she was leprous!
- 11 "O my lord!" Aaron said to Moses, "do not punish us for the folly that we have done and the sin that we have committed. Do not let her become like one dead, who when coming forth from his mother's womb has half his flesh consumed."
- 13 So Moses cried to the LORD,  
"Pray, O God, heal her!"
- 14 But the LORD said to Moses,  
"If her father had but spit in her

face, would she not hide in shame for seven days? Let her be shut up for seven days outside the camp, and after that she may be taken back."

So Miriam was shut up for seven days outside the camp, and the people did not start again until Miriam was taken back. After that, however, the 16 people set out from Hazeroth, and camped in the desert of Paran.

### THE STORY OF THE SPIES,

13:1—14:45

Then the LORD said to Moses, 13  
"Send men to spy out the land of 2  
Canaan, which I am going to give the  
Israelites; you must send a man from  
each of their ancestral tribes, everyone  
a chieftain among them."

So Moses despatched them from the 3  
desert of Paran in accordance with the  
command of the LORD, all of them be-  
ing head men of the Israelites. The fol- 4  
lowing were their names: from the tribe  
of Reuben, Shammua, the son of Zac- 5  
cur; from the tribe of Simeon, Shaphat,  
the son of Hori; from the tribe of Judah, 6  
Caleb, the son of Jephunneh; from the  
tribe of Issachar, Igal, the son of Jo- 7  
seph; from the tribe of Ephraim, Ho- 8  
shea, the son of Nun; from the tribe of 9  
Benjamin, Palti, the son of Raphu;  
from the tribe of Zebulun, Gaddiel, the 10  
son of Sodi; from the tribe of Joseph 11  
(that is, from the tribe of Manasseh),  
Gaddi, the son of Susi; from the tribe of 12  
Dan, Ammiel, the son of Gemalli; from 13  
the tribe of Asher, Sethur, the son of  
Michael; from the tribe of Naphtali, 14  
Nahbi, the son of Vophsi; from the tribe 15  
of Gad, Geuel, the son of Machi. These 16  
were the names of the men whom Moses  
sent to spy out the land, but Moses  
called Hoshea, the son of Nun, Joshua.  
When Moses sent them to spy out the 17  
land of Canaan, he said to them,

"Go up now into the Negeb; go up  
into the highlands, and see what the 18  
land is like, and whether the people  
who are living in it are strong or weak,  
whether they are few or many; and 19  
what the land is like in which they are  
living, whether it is good or bad; and  
what the cities are like in which they  
are living, whether it is in camps or in  
strongholds; and what the land is like, 20  
whether it is rich or poor, whether

there is wood in it or not. Do your best to get some of the fruit of the land." (Now the season was that of the first ripe grapes.)

1 So they went up, and spied out the land from the desert of Zin as far as Rehob, toward the approach to Hamath. They went up into the Negeb, and reached Hebron, where Ahiman, Sheshai, and Talmai, the sons of Anak, lived. (Now Hebron was built seven years before Zoan in Egypt.) Reaching the valley of Eshcol, they cut a branch from there with a single cluster of grapes, and it took two of them to carry it on a stretcher, along with some pomegranates and some figs. That place came to be called the valley of Eshcol [cluster] because of the cluster which the Israelites cut from there.

5 At the end of forty days they came back from spying out the land. They left and came to Moses and Aaron and the whole Israelite community in the desert of Paran, at Kadesh; they brought back a report to them and the whole community, and showed them the fruit of the land.

7 "We reached the land to which you sent us," they told him, "and it surely does flow with milk and honey, and here is its fruit. The people, however, who live in the land are strong, and the cities are fortified and very large; and besides, we saw the Anakim [giants] there. Amalek is living in the land of the Negeb, and the Hittites, Jebusites, and Amorites are living in the highlands, while the Canaanites are living along the sea and the banks of the Jordan."

10 Caleb, however, broke through the people to Moses, and said,

"We ought to go up and seize it; for we are quite able to do so."

11 But the men who went up with him said,

"We are not able to go up against the people; for they are too strong for us."

12 So they gave the Israelites a bad report of the land that they had spied out; saying,

"The land through which we passed in spying it out is a land that destroys its inhabitants, and all the people that we saw in it are men of great stature.

13 We saw the Nephilim [titans] there (the Anakim belong to the Nephilim); to ourselves we looked like grasshoppers,

and we must have looked the same to them."

Then the whole community lifted up 14 their voices and cried; the people wept that night; the Israelites all grumbled 2 against Moses and Aaron.

"Would that we had died in the land of Egypt!" the whole community said to them. "Or would that we had died in this desert! Why is the LORD bringing us into this land, only to fall by the sword? Our wives and little ones will become a prey. Would it not be better for us to return to Egypt?" "Let us take our own course and return to Egypt," they said to one another.

Then Moses and Aaron fell on their 5 faces before the whole assembly of the Israelite community, while Joshua, the son of Nun, and Caleb, the son of Jephunneh, who belonged to those who had spied out the land, tore their clothes, and said to the whole Israelite 7 community,

"The land through which we passed in spying it out is a very, very fine land. If the LORD is pleased with us, he will 8 bring us into this land, and give it to us—a land which flows with milk and honey. Only do not rebel against the 9 LORD; and do not be afraid of the people of the land; for they will simply be food for us; their protection has left them, while the LORD is with us; do not be afraid of them."

But the whole community had deter- 10 mined to stone them, when the glory of the LORD appeared to all the Israelites at the tent of meeting.

"How long are this people going to despise me?" the LORD said to Moses. "How long is it that they are not going to trust me, in spite of all the signs that I performed in their midst? I will smite 12 them with pestilence, and disinherit them, and I will make you into a nation greater and stronger than they."

But Moses said to the LORD, 13

"When the Egyptians hear of it (for thou didst bring this people out of their midst by thy might), they will say— 14 when all the inhabitants of this land have heard that thou, LORD, art in the midst of this people, thou, LORD, being one who is seen eye to eye, while thy cloud stands over them, and thou thyself goest before them in a column of cloud by day and a column of fire by night—indeed, if thou slayest this peo- 15

ple to a man, the nations who have  
 16 heard about thee will say, 'It was be-  
 cause the LORD could not bring this  
 people into the land which he prom-  
 17 ised on oath to them that he slaugh-  
 tered them in the desert.' But now,  
 pray let the forbearance of the Lord be  
 as great as thou didst declare in saying,  
 18 'The LORD is slow to anger, abounding  
 in kindness, forgiving iniquity and  
 transgression, without leaving it com-  
 pletely unpunished, however, but  
 avenging the iniquity of fathers upon  
 their children down to the third or even  
 19 the fourth generation.' Pray pardon the  
 sin of this people in accordance with  
 thine abundant kindness, even as thou  
 hast forgiven this people from Egypt  
 until now."

20 So the LORD said,  
 "I will pardon them in accordance  
 21 with your request; but as surely as I  
 live and the whole earth is full of the  
 22 glory of the LORD, none of the men who  
 have seen my glory and my signs which  
 I performed in Egypt and the desert,  
 and yet have put me to the test for ten  
 times now, and have not heeded my in-  
 23 junctions, shall see the land which I  
 promised on oath to their fathers, and  
 none of those who despised me shall see  
 24 it. But my servant Caleb, because he  
 is of a different spirit, and has corro-  
 borated me, I will bring into the land  
 which he entered, and he shall pass it  
 on as a heritage to his descendants.  
 25 Since, however, the Amalekites and  
 Canaanites are living in the valleys,  
 turn tomorrow, and set out for the des-  
 ert in the direction of the Red Sea."

26 The LORD said to Moses and Aaron,  
 27 "How long is this wicked community  
 going to keep up their grumbling  
 against me? I have heard the grum-  
 bling of the Israelites which they have  
 28 been muttering against me. Say to  
 them, 'As I live'—it is the oracle of the  
 LORD—"I will do to you just as I have  
 29 heard you say: your corpses shall fall  
 in this desert, and none of you that were  
 numbered, none of you that were count-  
 ed from twenty years old and upward,  
 30 who have grumbled against me, shall  
 enter the land in which I swore by up-  
 lifted hand to settle you, except Caleb,  
 the son of Jephunneh, and Joshua, the  
 31 son of Nun. Your little ones, however,

who you said would become a prey, I  
 will bring in, and they shall come to  
 know the land that you have despised.  
 But as for yourselves, your corpses  
 shall fall in this desert, while your chil-  
 dren shall be shepherds for forty years  
 in the desert, and shall suffer for your  
 wantonness, until the last of your  
 corpses lies in the desert. According to  
 the number of the days that you took to  
 spy out the land, forty days, one year  
 for each day shall you suffer for your  
 iniquities, that is, forty years, and you  
 shall experience opposition from me. I,  
 the LORD, declare that this is what I  
 will do to all this wicked community  
 that are gathered against me: in this  
 desert they shall die to the last man."

So the men whom Moses had sent to  
 spy out the land, and who on their re-  
 turn made the whole community grum-  
 ble against him by giving out a bad re-  
 port concerning the land, the men who  
 gave out a bad report of the land died  
 by a plague at the hands of the LORD;  
 but Joshua, the son of Nun, and Caleb,  
 the son of Jephunneh, remained alive  
 out of those men who went to spy out  
 the land.

When Moses told these things to all  
 the Israelites, the people mourned  
 greatly. Next morning they rose early,  
 and proceeded up to the mountain  
 headlands, saying,

"Here we are, ready to go up to the  
 place of which the LORD spoke; for we  
 have indeed sinned."

But Moses said,

"Why is it that you go on violating  
 the injunctions of the LORD, when that  
 cannot succeed? Do not go up, lest you  
 be struck down in front of your ene-  
 mies; for the LORD will not be in the  
 midst of you. For the Amalekites and  
 33 Canaanites will face you there, and you  
 will fall by the sword, inasmuch as you  
 have turned from following the LORD,  
 so that the LORD will not be with you."

But they presumptuously went up to  
 the mountain headlands, although  
 neither the ark of the covenant of the  
 LORD nor Moses left the camp. Then  
 35 the Amalekites and Canaanites who  
 were living in those highlands came  
 down and attacked them, and harried  
 them all the way to Hormah.



MISCELLANEOUS LAWS AND  
NARRATIVES, 15:1—19:22

The LORD said to Moses,

“Speak to the Israelites, and say to them, ‘When you come into your homeland which I am giving you, and would make an offering to the LORD, a burnt-offering, or a sacrifice as a special votive offering or as a voluntary offering, or an offering at your stated festivals, to make a soothing odor to the LORD with an ox or a sheep, the person making the offering must present as a cereal-offering to the LORD a tenth of an ephah of fine flour mixed with a fourth of a hin of oil, and as wine for the libation, you must supply a fourth of a hin with the burnt-offering or sacrifice for each lamb. Or in the case of a ram, you must supply as a cereal-offering two tenths of an ephah of fine flour mixed with a third of a hin of oil, and as wine for the libation you must present a third of a hin as a soothing odor to the LORD. When you provide a bullock as a burnt-offering, or as a sacrifice as a special votive offering, or as a thank-offering to the LORD, there must be presented as a cereal-offering with the bullock three tenths of an ephah of fine flour mixed with half a hin of oil, and as wine for the libation you must present half a hin as a sacrifice, a soothing odor to the LORD. This is what is to be done in the case of each bullock or ram or lamb or kid; according to the number that you provide, this is what you are to do in the case of each, whatever their number. Every native born is to do these things in this way, in presenting a sacrifice as a soothing odor to the LORD; and if there is a proselyte who resides with you, or one living permanently in your midst, and he wishes to make a sacrifice as a soothing odor to the LORD, he must do just as you do. As for the community, there shall be the one statute for you and the proselyte, a perpetual statute throughout your generations; the proselyte and you shall be alike before the LORD; there shall be one law and one ordinance for you and the proselyte residing with you.’”

The LORD said to Moses,

“Speak to the Israelites, and say to them, ‘When you come into the land to which I am bringing you, then, when

you eat of the food of the land, you must set aside a portion for the LORD; in the case of the first batch of baking you must set aside a cake as a contribution, setting it aside as a contribution from the threshing-floor; out of your first batch of baking you must give a portion to the LORD throughout your generations.

“If you should make a mistake and not carry out all these commands that the LORD has communicated to Moses, all that the LORD commanded you through Moses, from the day that the LORD first gave you a command, down through your various generations, then, if it was done inadvertently, through lack of knowledge on the part of the community, the whole community must offer one bullock as a burnt-offering, as a soothing odor to the LORD, along with the cereal-offering and libation as prescribed for it, and one he-goat as a sin-offering. Then the priest shall make atonement for the whole Israelite community, and they shall be forgiven; for it was a mistake, and they have brought their offering as a sacrifice to the LORD, and their sin-offering into the presence of the LORD for their mistake. So the whole Israelite community shall be forgiven, including the proselyte who resides among them; for in the case of a mistake he is included in the sum total of the people.

“If an individual sins inadvertently, he must offer a yearling she-goat as a sin-offering, and the priest shall make atonement before the LORD for the person that made a mistake, in sinning inadvertently, making atonement for him that he may be forgiven. In the case of either the native born among the Israelites or the proselyte who resides among them, you must have the one law for him who does anything inadvertently. But the person who sins willfully, whether he belongs to the native born or the proselyte, is reviling the LORD, so that person must be cut off from his people. Because it is the word of the LORD that he has despised, and his command that he has broken, that person must be completely cut off, his iniquity being on his own head.’”

When the Israelites were in the desert, they found a man gathering wood on the sabbath day. Those who found him gathering wood brought him to

34 Moses and Aaron and the whole community, and they put him in custody, because it had not been clearly explained what should be done to him.

35 Then the LORD said to Moses, "The man must be put to death by having the whole community stone him outside the camp."

36 So the whole community took him outside the camp, and stoned him to death, as the LORD had commanded Moses.

37 The LORD said to Moses,

38 "Speak to the Israelites and tell them that throughout their generations they must make tassels for themselves on the corners of their garments, fastening the tassel to each corner with a violet string. They shall serve you as tassels to look at and by which to be reminded to carry out all the commands of the LORD and not to follow your own desires and fancies, which you

39 used to follow so wantonly, in order that you may remember to carry out all my commands, and be consecrated to

40 your God, since I, the LORD, am your God, who brought you out of the land of Egypt to become your God, I, the LORD, your God."

16 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, along with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, the son of Reuben, became arrogant and took their stand before Moses, along with two hundred and fifty of the Israelites, leaders of the community, picked men of the assembly, men of note. They gathered in a body against Moses and Aaron, and said to them,

"Enough of you; for all the community are holy, every one of them, since the LORD is in their midst; why then do you exalt yourselves above the LORD'S assembly?"

4 When Moses heard this, he fell on his face; then he said to Korah and all his company,

"In the morning the LORD will show who belongs to him and who is holy, that he may have him come near him; and whomsoever he chooses he will have come near him. Do this: take fire-pans (that is, Korah and all his company), and putting fire in them, place incense upon them in the presence of the LORD tomorrow; and then the man whom the LORD chooses shall

be the holy one. Enough of you, you Levites!"

"Listen, you Levites," said Moses to Korah, "is it too little for you that the God of Israel has singled you out from the community of Israel to have you come near him to look after the LORD'S dwelling, and to stand before the community to serve them, and that he has had you come near him, and all your fellow-Levites with you, that you should seek the priesthood as well? It is accordingly against the LORD that you and all your company are gathered; for what is there about Aaron that you should grumble against him?"

Moses sent for Dathan and Abiram, the sons of Eliab, but they said,

"We will not go up. Is it such a trifle that you have brought us up from a land flowing with milk and honey to kill us in the desert, that you should also play the prince over us? Moreover, you have not brought us into a land flowing with milk and honey, nor given us a heritage of fields and vineyards. Are you trying to blind the eyes of these men? We will not go up."

Then Moses became very angry, and said to the LORD,

"Pay no attention to an offering from them. Not a single ass have I taken from them, nor done any harm to any of them."

Moses said to Korah,

"Tomorrow you and all your company are to appear before the LORD—you, and they, and Aaron; each of you take his fire-pan, and putting incense on it, each of you is to bring his fire-pan before the LORD, that is, two hundred and fifty fire-pans; you also, and Aaron, each with his fire-pan."

So each of them took his fire-pan, and putting fire on them, they placed incense on them, and then took their stand at the doorway of the tent of meeting, along with Moses and Aaron. Korah had gathered the whole community against them at the doorway of the tent of meeting, whereupon the glory of the LORD appeared to the whole community. Then the LORD said to Moses and Aaron,

"Separate yourselves from this community that I may consume them instantly."

But they fell on their faces, and said, "O God, the God of the spirits of all

mankind, when only one man sins, shouldst thou become angry with the whole community?"

So the LORD said to Moses,

"Say to the community, 'Withdraw from the neighborhood of the dwelling where Korah, Dathan, and Abiram are.'"

Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. Then he said to the community,

"Move away from the tents of these wicked men, and do not touch anything at all that belongs to them, lest you be swept away with all their sins."

So they withdrew from the neighborhood of the dwelling where Korah, Dathan, and Abiram were.

As Dathan and Abiram came out and stood at the doorways of their tents, with their wives and sons and little ones, Moses said,

"Hereby shall you know that the LORD has sent me to do all these deeds, and that it has not been of my own choice: if these men die as all men die, and suffer the fate of all men, it is not the LORD who has sent me; but if the LORD does something new, and the ground opens its mouth, and swallows them up, with all that belongs to them, and they descend into Sheol alive, then you shall know that these men have despised the LORD."

And then, just as he finished saying these words, the ground under them split open; the earth opened its mouth and swallowed them up, with all their households, and all the men who belonged to Korah and all their goods. So they and all that belonged to them descended into Sheol alive; and the earth closed over them, and they perished from the community. Then all the Israelites that were in their neighborhood fled at their cries; "Lest," said they, "the earth swallow us up."

Fire having come forth from the LORD, it consumed the two hundred and fifty men offering the incense.

Then the LORD said to Moses,

"Tell Eleazar, the son of Aaron, the priest, to pick up the fire-pans out of the conflagration, and then you must scatter the fire far and wide; for these sinners have made the fire-pans taboo at the cost of their lives. So they must be made into beaten plates as a cover-

ing for the altar, that they may become a sign to the Israelites; for they were presented before the LORD, and so have become taboo."

So Eleazar, the priest, took the bronze fire-pans which those who had been burned had presented, and they were beaten out as a covering for the altar, a reminder to the Israelites, so that no layman, who was not one of the descendants of Aaron, might draw near to burn incense before the LORD, lest he fare like Korah and his company—just as the LORD had directed him through Moses.

But next day the whole Israelite community grumbled against Moses and Aaron, saying,

"It is you who have slain the LORD'S people."

But when the community gathered against Moses and Aaron, they turned toward the tent of meeting, and there was the cloud covering it and the glory of the LORD visible! Then Moses and Aaron came to the front of the tent of meeting, whereupon the LORD said to Moses,

"Withdraw from this community, that I may instantly consume them."

But they fell on their faces, and Moses said to Aaron,

"Take your fire-pan, put fire from the altar on it, place incense on it, and then carry it quickly to the community, and make atonement for them; for wrath has gone forth from the LORD; the plague has begun."

So Aaron took it, as Moses had said, and ran into the midst of the community, but the plague had already begun among the people; he put on the incense, and making atonement for the people, he stood between the living and the dead, so that the plague was checked. But those who died from the plague amounted to fourteen thousand seven hundred, in addition to those who died in the affair of Korah. Then Aaron returned to Moses at the doorway of the tent of meeting, now that the plague had been checked.

The LORD said to Moses,

"Speak to the Israelites, and take from them one staff for each clan, in all twelve staffs from the leaders of their clans, writing the name of each upon his staff, and Aaron's name upon the staff of Levi (for there is to be a special

4 staff for the head of their clan); you must then deposit them in the tent of meeting in front of the decrees, where I am accustomed to meet you; and then the staff of the man whom I choose shall sprout. Thus will I rid myself of the grumbling of the Israelites, which they have been muttering against you."

5 So Moses spoke to the Israelites, and they gave him one staff for every one of the leaders of their clans, twelve staffs in all, with Aaron's staff among theirs.

7 Then Moses deposited the staffs before the LORD in the tent of the decrees; and next day, when Moses entered the tent of the decrees, he found that the staff of Aaron, representing the clan of Levi, had sprouted, it had put forth sprouts, it had produced blossoms and sprouts, it had produced blossoms and sprouts ripe almonds. Moses then brought out all the staffs from the presence of the LORD to all the Israelites, and having inspected them, each of them took his staff.

10 Then the LORD said to Moses, "Put Aaron's staff back in front of the decrees, to be kept as a sign for the rebels; and you must rid me of their grumbling, that they die not."

11 Moses did so; he did just as the LORD commanded him.

12 The Israelites said to Moses, "We perish! We are lost, we are all lost! If everyone who dares to approach the dwelling of the LORD is to die, shall we ever cease dying?"

18 So the LORD said to Aaron, "You and your sons, along with your clan, shall answer for any guilt in connection with the sanctuary, and you and your sons with you shall answer for any guilt in connection with your priesthood. Have your fellows too, the tribe of Levi, your ancestral tribe, present themselves with you, that they may be associated with you, and minister to you, while you and your sons with you are in front of the tent of the decrees; they shall attend to you and all the tent; only they must not come near the sacred vessels or the altar, that neither they nor you die. They shall be associated with you, and take charge of the tent of meeting in all the work connected with the tent, since no layman may come near you. You are to take charge of the sanctuary and the altar, that wrath may never again fall on the Israelites. For my part, see, I have se-

lected your fellow-Levites from the Israelites as a gift for you, made over to the LORD to look after the tent of meeting, while you and your sons with you must reserve your priestly functions for everything connected with the altar and inside the veil, and look after them. It is a lucrative office that I am making your priesthood, while any layman who draws near shall be put to death."

Then the LORD said to Aaron,

"For my part, see, I give you the office connected with the contributions to me; in the case of all the sacred gifts of the Israelites, I give them to you as your share, and to your sons as your perpetual due. The following is to go to you from the most sacred offerings, from the sacrifices: in the case of every offering of theirs, that is, every cereal offering of theirs, in the case of every sin-offering of theirs, and every guilt-offering of theirs with which they make restitution to me, it shall be most sacred to you and your sons; as a most sacred thing shall you eat it, that is, every male eating it, since it is sacred to you. This also shall be yours, the contributions from their gift in the case of every wave-offering of the Israelites; I give it to you, and to your sons and daughters with you, as your perpetual due, to be eaten by everyone in your family who is clean. All the best of the oil, all the best of the wine and grain. The first-fruits which they give to the LORD, I give to you. The first-ripe fruits of all that is in their land which they bring to the LORD shall be yours, to be eaten by everyone in your family who is clean. Every devoted thing in Israel is to go to you. Everything that first opens the womb, in the case of every creature that they offer to the LORD, whether man or beast, shall be yours; only you must be sure to have the first-born of man redeemed, and the first-born of unclean animals you must have redeemed. The redemption-price of the former (you must have them redeemed at a month old) shall be fixed by you at five shekels of silver in terms of the sacred shekel, which is twenty gerahs. The firstling of a cow, however, or the firstling of a sheep, or that of a goat, you must not have redeemed, since they are sacred; you must dash their blood upon the altar, and burn their fat in sacrifice as a soothing odor to the

LORD; but their flesh shall be yours, becoming yours like the waved breast and the right thigh. All the contributions from the sacred gifts which the Israelites contribute to the LORD, I give to you, and to your sons and daughters with you, as your perpetual due, to be an inviolable covenant forever before the LORD for you and your family with you."

The LORD said to Aaron,

"You are to have no heritage in their land, nor own any property among them; I am to be your property and heritage among the Israelites. To the Levites, however, I give all the dues in Israel as their heritage, in return for the service that they perform in connection with the tent of meeting. The Israelites must never again come near the tent of meeting, to answer for their sin by death, but the Levites alone shall look after the tent of meeting, while the rest shall answer for their iniquity. It is to be a perpetual statute throughout your generations that they are to have no heritage among the Israelites; for the dues which the Israelites contribute to the LORD I give to the Levites as a heritage; that is why I have told them that they are not to have any heritage among the Israelites."

The LORD said to Moses,

"You must speak to the Levites, and say to them, 'When you take from the Israelites the dues that I have given you from them as your heritage, you must set apart some of it as a contribution to the LORD, a due from the dues. The contribution made to you is to be credited to you like the grain from the threshing-floor, or the produce of the winepress; in the same way you, too, must set apart some of all the dues that you receive from the Israelites as a contribution to the LORD, and give the LORD's contribution from it to Aaron, the priest. From all the gifts made to you, from the best of them, you must set apart the LORD's full contribution, the most sacred of them.' Also say to them, 'When you have contributed the best of them, the rest is to be credited to the Levites as in the case of the produce of the threshing-floor and that of the winepress; you may eat it anywhere, you and your households; for it is your reward in return for your services at the tent of meeting. You will

not have to answer for any sin through it when you set apart the best of it; but you must not profane the sacred gifts of the Israelites, that you die not.'"

The LORD said to Moses and Aaron, 19

"This is the statute of the law which the LORD has commanded: 'Tell the Israelites to bring you a red cow, sound, in which there is no defect, and upon which a yoke has never come; you must then give it to Eleazar, the priest, to be taken outside the camp, and slain in his presence. Eleazar, the priest, shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. The cow is then to be burned in his sight; its hide, flesh, and blood, as well as its offal, are to be burned, and the priest is to take cedar wood, hyssop, and scarlet string, and throw them into the burning body of the cow. Then the priest is to wash his clothes, and bathe his body in water, after which he may re-enter the camp, but the priest shall remain unclean until evening. He who burns it must also wash his clothes in water, and bathe his body in water, and shall remain unclean until evening. A man that is clean shall gather up the ashes of the cow, and deposit them in a clean place outside the camp, to do duty for the Israelite community as water for impurity, to be used in the case of sin. He who gathers the ashes of the cow must wash his clothes, and shall remain unclean until evening. This is to be a perpetual statute for the Israelites and the proselytes who reside among them. Anyone who touches a dead body, that is, any human body, shall remain unclean for seven days; on the third day and the seventh day he must cleanse himself from sin with it, and so become clean; if he does not cleanse himself from sin on the third day and the seventh day, he will not become clean. Whoever touches a dead body, the corpse of a man who may have died, and does not cleanse himself from sin, since he has polluted the dwelling of the LORD, that person must be cut off from Israel; because the water used for impurity was not thrown over him, he remains unclean, his uncleanness being still with him.

"This is to be the law when a man dies in a tent: everyone entering the tent and everyone in the tent shall be

- 15 unclean for seven days; and every open vessel which has no cover tied down on it shall be unclean. Also, whoever in the open fields touches a person slain by the sword, or one who has died a natural death, or a human bone, or a grave, shall be unclean for seven days. Then some of the ashes prepared for use in case of sin are to be taken, and fresh water is to be added to them in a vessel; a man that is clean must then take hyssop, dip it into the water, and sprinkle it upon the tent, upon all the furniture, and upon the persons that were present, and him who touched the bone, or the person slain, or the person dead from natural causes, or the grave; the clean person must sprinkle it upon the unclean person on the third day and the seventh day, thus cleansing him from sin on the seventh day; he must then wash his clothes, and bathe himself in water, and at evening he shall be clean.
- 20 But the man who becomes unclean and does not cleanse himself from sin, that person shall be cut off from the community, because he has polluted the sanctuary of the LORD; since the water for use in case of impurity was not thrown over him, he remains unclean.
- 21 This shall be a perpetual statute for them. He who sprinkles the water for use in case of impurity must wash his clothes, while he who touches the water for use in case of impurity shall remain unclean until evening; whatever the unclean person touches shall become unclean, and the person who touches it shall remain unclean until evening."

### THE LATER YEARS OF THE DESERT JOURNEY,

20:1—27:23

- 20 In the first month the Israelites, the whole community of them, arrived at the desert of Zin, and the people established themselves at Kadesh. Miriam died there, and was buried there. Since there was no water for the community, they gathered in a body against Moses and Aaron; and the people found fault with Moses.
- "Would that we had perished when our fellows perished at the hands of the LORD!" they said. "Why have you brought the LORD's community into this desert, to die there, both we and our cattle? Why have you brought us

up out of Egypt, to bring us to this wretched place, since it is no place for grain, or figs, or vines, or pomegranates, nor is there any water to drink?"

Then Moses and Aaron came away from the presence of the assembly to the doorway of the tent of meeting, and fell on their faces, whereupon the glory of the LORD appeared to them, and the LORD said to Moses,

"Take the staff, and assemble the community, you and your brother Aaron; and then in their presence tell the rock to yield its waters; you shall produce water from the rock for them, and thus give the community and their cattle a drink."

So Moses took the staff from its place before the LORD, as he had commanded him. Then Moses and Aaron gathered the assembly in front of the rock, and he said to them,

"Listen, you rebels; is it from this rock that we have to produce water for you?"

And raising his hand, Moses struck the rock with his staff twice, whereupon water in abundance gushed out, and the community and their cattle drank.

But the LORD said to Moses and Aaron,

"Because you did not trust me by paying me due honor in the presence of the Israelites, that is why you shall not bring this community into the land which I have given them."

These are the waters of Meribah [finding fault], where the Israelites found fault with the LORD, but where he vindicated himself among them.

From Kadesh Moses sent messengers to the king of Edom:

"Thus says your brother Israel: 'You know all the hardships that have befallen us, how our fathers went down to Egypt, how we remained a long time in Egypt, how badly the Egyptians treated us and our fathers, and how, when we cried to the LORD, he heeded our cry, and sent an angel to bring us out of Egypt. So here we are at Kadesh, a city on the edge of your territory. Pray let us pass through your land; we will not pass through field or vineyard, nor drink the water of the wells; we will go only by the royal road, turning neither to the right nor to the left, until we cross your territory.'"

But Edom said to him,

"You must not pass through my territory, lest I come out with the sword against you."

"We will go up only by the road," the Israelites said to him; "and if we drink any of your water, we and our live stock, we will pay for it; let us just walk through, a matter of no consequence."

But he said,

"You shall not pass through."

So Edom came out against them with a large army and a strong force. Thus Edom refused to grant Israel passage through his territory; so Israel turned aside from him.

The Israelites then set out from Kadesh, the whole community of them, and came to Mount Hor. At Mount Hor, near the frontier of the land of Edom, the LORD said to Moses and Aaron,

"Aaron is to be gathered to his fathers; for he is not to enter the land which I have given the Israelites, because you rebelled against my instructions in connection with the waters of Meribah. Take Aaron and his son Eleazar, and bring them up Mount Hor; then strip Aaron of his robes, and put them on his son Eleazar, whereupon Aaron shall be gathered in death there."

Moses did as the LORD commanded; they ascended Mount Hor in view of the whole community, and when Moses had stripped Aaron of his robes, and put them on his son Eleazar, Aaron died there on the top of the mountain. Then Moses and Eleazar descended the mountain, and when the whole community saw that Aaron was dead, the whole house of Israel wept for Aaron thirty days.

When the Canaanite king of Arad, who lived in the Negeb, heard that Israel was coming toward Atharim, he fought against Israel, and took some of them captive. Then Israel made a vow to the LORD, and said,

"If thou wilt but deliver this people into my power, I will annihilate their cities."

The LORD acceded to Israel's request, and delivered up the Canaanites; so they annihilated them and their cities. Hence the name of the place came to be called Hormah [annihilation].

From Mount Hor they set out in the direction of the Red Sea to make a circuit of the land of Edom, and the people grew impatient over the journey; so the people reproached God and Moses, "Why have you brought us up out of Egypt to die in the desert? For there is neither food nor water, and we loathe this wretched food."

Then the LORD sent stinging serpents among the people, and they bit the people, so that many of Israel died. So the people came to Moses, and said,

"We have sinned, in that we have reproached the LORD and you; pray to the LORD that he remove the serpents from us."

So Moses prayed for the people, whereupon the LORD said to Moses,

"Make a serpent, and mount it on a pole, and then everyone that is bitten shall live if he looks at it."

So Moses made a bronze serpent, and mounted it on a pole; accordingly, if a serpent bit anyone, he looked at the bronze serpent, and lived.

The Israelites set out, and then 10 camped at Oboth. Setting out from 11 Oboth, they camped at Ije-abarim, in the desert opposite Moab, to the east. Setting out from there, they camped in 12 the valley of Zered. Setting out from 13 there, they camped on the other side of the Arnon, which is in the desert extending from the frontier of the Amorites; for the Arnon constitutes the frontier of Moab between Moab and the Amorites. That is why it is said in 14 the Book of the Wars of the LORD,

" . . . Waheb in Suphah, and the Arnon valleys; the slope of the valleys, 15 which extends to the site of Ar, and leans toward the frontier of Moab . . . "

From there they proceeded to Beer 16 [well], which is the well where the LORD said to Moses, "Collect the people that I may give them water." It 17 was then that Israel sang this song:

"Spring up, O well! Sing to it;

The well which the princes dug, 18  
Which the nobles of the people sunk,  
With the scepter, with their staffs."

From the desert they proceeded to 19 Mattanah, from Mattanah to Nahaliel, from Nahaliel to Bamoth, and from 20 Bamoth to the valley which is in the country of Moab, at the headland of Pishgah, which overlooks Jeshimon.

- 21 Then Israel sent messengers to Sihon, king of the Amorites, saying,
- 22 "Let us pass through your land; we will not turn off into field or vineyard; we will not drink the water from the wells; we will go only by the royal road, until we pass through your territory."
- 23 But Sihon would not let Israel pass through his territory; Sihon collected all his forces, and sallied forth against Israel in the desert. Arriving at Jahaz,
- 24 he fought against Israel, but Israel put him to the sword, and seized his land from the Arnon as far as the Jabbok, that is, as far as the Ammonites; for Jazer was the frontier of the Ammonites.
- 25 Israel captured all the cities here, and Israel settled in all the cities of the Amorites, in Heshbon and all its dependencies. For Heshbon was the capital of Sihon, king of the Amorites, who had fought against the former king of Moab and had wrested from him all his land as far as the Arnon. That is how the bards came to say,
- "Come to Heshbon! Let it be built!  
Let the capital of Sihon be established!  
For fire issued from Heshbon,  
Flame from Sihon's city;  
It consumed Ar of Moab,  
It extended up to the heights of the Arnon.
- 29 Woe to you, O Moab!  
You are undone, O people of Chemosh!  
He has made his sons fugitives,  
And his daughters captives,  
To an Amorite king, Sihon;
- 30 So their children perished from Heshbon as far as Dibon,  
And their wives as far as Nophah,  
which is near Medeba."
- 31 So Israel settled in the land of the
- 32 Amorites. After Moses had sent the men to spy out Jazer, they captured its dependencies, and evicted the Amorites that were there. Then they moved on, and proceeded up the road to Bashan, whereupon Og, king of Bashan, together with all his people, sallied forth for battle against them at Edrei,
- 34 but the LORD said to Moses,
- "Do not be afraid of him; for I am delivering him, all his people, and his land into your power, so that you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon."
- 35 So they harried him and his sons and all his people until not a survivor was

left to him, and took possession of his land. The Israelites then moved on, and camped in the steppes of Moab on the other side of the Jordan at Jericho.

Now Balak, the son of Zippor, saw all that Israel did to the Amorites, so that Moab stood in great fear of the people, because they were so many; Moab stood in dread of the Israelites.

"Now this horde will lick up all the pasture around us, as an ox licks up the grass of a field," said Moab to the elders of Midian.

Balak, the son of Zippor, was king of Moab at that time; so he sent messengers to Balaam, the son of Beor, at Pethor, which is near the Euphrates, to the land of the Ammonites, to summon him, saying,

"Here is a people come out of Egypt! They cover the whole face of the earth, and are settled opposite me. Now then, come and curse this people for me; for they are too strong for me; perhaps I may be able to defeat them and drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed."

So the elders of Moab and of Midian departed, they themselves being skilled in enchantment, and coming to Balaam, they gave Balak's message to him.

"Stay here tonight," he said to them, "and I will bring you back such word as the LORD delivers to me."

So the chieftains of Moab stayed with Balaam. Then God came to Balaam, and said,

"What business have these men with you?"

Balaam said to God,

"Balak, the son of Zippor, king of Moab, has sent word to me, 'Here is the people that came out of Egypt covering the face of the earth! Come now, and curse them for me; perhaps I may be able to fight against them and drive them out.'"

God said to Balaam,

"You must not go with them; you must not curse the people; for they are to be blessed."

So, when Balaam rose next morning, he said to Balak's chieftains,

"Go home to your own land; for the LORD has refused to let me go with you."

So the chieftains of Moab started off, and coming to Balak, said,



"Balaam refused to leave with us."

Then Balak again sent chieftains, more in number and more distinguished than the others, and coming to Balaam, they said to him,

"Thus says Balak, the son of Zippor: 'Pray let nothing hinder you from coming to me; for I will reward you handsomely, and do for you whatever you indicate to me; pray come then and curse this people for me.'"

But Balaam in reply said to Balak's ministers,

"Though Balak were to give me his house full of silver and gold, I could not violate the instructions of the LORD my God to do anything, either small or great. But do you also remain here tonight, and I will ascertain what else the LORD may have to say to me."

Then God came to Balaam in the night, and said to him,

"If it is to summon you that the men have come, be off and go with them; but it is only the message that I give you that you are to give."

So, when Balaam rose next morning, he saddled his ass, and went off with the chieftains of Moab.

The anger of God blazed at his going, and the angel of the LORD stationed himself on the road to obstruct him, as he rode on his ass, accompanied by his two slaves. When the ass saw the angel of the LORD standing on the road with his drawn sword in his hand, the ass turned out of the road, and went into the fields; but Balaam struck the ass to turn her back into the road. Then the angel of the LORD took his stand on a lane between vineyards, with a wall on either side; and when the ass saw the angel of the LORD, she pressed herself against the wall, and crushed Balaam's foot against the wall, so that he struck her again. Then the angel of the LORD passed on further, and took his stand in a narrow place where there was no room to turn either to the right or to the left; and when the ass saw the angel of the LORD, she lay down under Balaam, so that Balaam's anger blazed, and he struck the ass with his staff. Then the LORD opened the mouth of the ass, and she said to Balaam,

"What have I done to you that you should have struck me these three times?"

"Because you have made a toy of

me," said Balaam to the ass. "Would that there had been a sword in my hand, for then I would have killed you."

The ass said to Balaam,

"Am I not your own ass, upon which you have ridden all your life long until this day? Have I ever been accustomed to deal thus with you?"

"No," he said.

Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing on the road, with his drawn sword in his hand, whereupon he bowed his head, and fell on his face.

"Why have you struck your ass these three times?" the angel of the LORD said to him. "See, it was I who came forth to obstruct you; for your errand is displeasing to me. The ass saw me, and swerved from me these three times; unless she had swerved from me, I would surely have slain you just now, but would have spared her."

"I have sinned," said Balaam to the angel of the LORD; "for I did not know that it was you who stationed yourself on the road against me. Now then, if it is displeasing to you, I will go back."

But the angel of the LORD said to Balaam,

"Go with the men; but it is only the message that I give you that you are to give."

So Balaam went along with Balak's chieftains.

When Balak heard that Balaam was coming, he went out to meet him at Ir-Moab, which is on the Arnon frontier, at the end of the frontier.

"Did I not send urgently for you?" Balak said to Balaam. "Why did you not come to me? Am I really unable to honor you?"

Whereupon Balaam said to Balak,

"See, I have come to you! Have I now any power of myself to say anything at all to you? It is only the message that God puts in my mouth that I can speak."

Then Balaam went along with Balak, and when they came to Kirjath-huzoth, Balak sacrificed oxen and sheep, and sent some to Balaam and the chieftains who were with him.

Next morning Balak took Balaam and brought him up to Bamoth-baal, from which he could see the nearest of the people.

Then Balaam said to Balak,

- "Build seven altars for me here, and offer seven bullocks and seven rams for me here."
- 2 Balak did as Balaam had indicated, and offered a bullock and a ram on each altar. Then Balaam said to Balak, "Stay beside your burnt-offering, while I go aside; perhaps the LORD will come to meet me; whatever message he reveals to me I will tell you."
- 4 So he went off by himself. Then God came to meet Balaam, whereupon he said to him, "I have arranged the seven altars, and offered a bullock and a ram on each altar."
- 5 Then the LORD put a message in Balaam's mouth. "Return to Balak," he said, "and thus shall you speak."
- 6 So he returned to him, and found him standing beside his burnt-offering, together with all the chieftains of Moab. Then he gave utterance to his oracle, saying, "From Aram has Balak brought me, The king of Moab, from the mountains of the east: 'Come, curse Jacob for me, Come, execrate Israel.'"
- 8 How can I curse one whom God has not cursed? How can I execrate one whom the LORD has not execrated?
- 9 For from the top of the rocks I see them, From the hills I behold them— Lo, a people living by themselves, Not accounting themselves as one of the nations.
- 10 Who can count Jacob's masses, Or number Israel's myriads? Let me die the death of the righteous, Let my end be like theirs!"
- 11 "How have you treated me?" Balak said to Balaam. "It was to curse my enemies that I took you, and here you have actually blessed them."
- 12 "Is it not what the LORD puts in my mouth that I must be careful to speak?" he answered.
- 13 Then Balak said to him, "Pray come with me to another place, from which you may see them, although it will be only the nearest of them that you shall see, and not all of them; curse them for me from there."
- 14 So he took him to the field of Zophim, to the top of Pisgah, where he built

seven altars and offered up a bullock and a ram on each altar.

"Stay here beside your burnt-offering," he said to Balak, "while I go to meet him yonder."

Then the LORD came to meet Balaam, and putting a message in his mouth, said,

"Return to Balak, and thus shall you speak."

So he came back to him, and found him standing beside his burnt-offering, together with the chieftains of Moab.

"What has the LORD said?" Balak said to him.

Whereupon he gave utterance to his oracle, saying,

"Come, Balak, and hear;

Give ear unto me, son of Zippor!

God is not a man that he should break his word,

Nor a human being that he should change his mind.

When he has said something, will he not do it?

When he has asserted something, will he not make it good?

See, it is a blessing that I have received;

He has given a blessing, so I cannot change it.

No misfortune is to be observed in Jacob,

No trouble is to be seen in Israel;

The LORD their God is with them,

The King is pleased with them.

God who brought them out of Egypt: Is like the horns of a wild-ox for them:

For there can be no enchantment against Jacob,

And no divination against Israel,

Since the times are declared to Jacob,

And what God shall do, to Israel.

Here is a people that rises like an old lion,

That rears itself like a lion;

It never lies down until it devours prey,

And drinks slain creatures' blood."

"Then," said Balak to Balaam, "neither curse nor bless them at all!"

But Balaam in reply said to Balak,

"Did I not say to you, 'Whatsoever the LORD declares, that I must do?'"

Then Balaam said to Balaam,

"Come, let me take you to another place; perhaps God will see fit to have you curse them for me from there."

So Balak took Balaam to the top of Peor, which overlooks Jeshimon.

"Build seven altars for me here," said Balaam to Balak, "and offer seven bullocks and seven rams for me here."

Balak did as Balaam said; he offered up a bullock and a ram on each altar. When Balaam saw that the LORD saw fit to bless Israel, he did not go in search of oracles as usual, but directed his gaze toward the desert. Raising his eyes, Balaam saw Israel grouped into their several tribes, whereupon the spirit of God came upon him, and he gave utterance to his oracle, saying,

"The oracle of Balaam, the son of Beor,  
The oracle of the man who had evil designs,

The oracle of him who hears the words of God,

Who has a vision of the Almighty,  
Prostrate, but with eyes open:

How fine your tents are, O Jacob,  
Your dwellings, O Israel!

Like far-stretching valleys,  
Like gardens beside a river,  
Like aloes planted by the LORD,  
Like cedars beside a stream.

Water shall flow from their buckets,  
And their seed shall have abundant water;

Their king shall be taller than Agag,  
And their kingdom shall be exalted.

God who brought them out of Egypt  
Is like the horns of a wild-ox for them.  
They shall devour nations that are  
their adversaries,

And break their bones in pieces,  
And shatter their loins;

They crouch, they lurk like a lion,  
Like an old lion; who dare disturb  
them?

Blessed are they who bless you,  
And cursed are they who curse you."

Then Balak's anger blazed against Balaam, and he struck his fists together.

"It was to curse my enemies that I summoned you," said Balak to Balaam; "and here you have actually blessed them these three times. So then, hurry back to your home! I intended to honor you greatly, but, as it is, the LORD has held you back from honor."

But Balaam said to Balak,

"Was it not indeed to the messengers whom you sent to me that I said, 'If Balak were to give me his house full of

silver and gold, I could not violate the instructions of the LORD to do either good or bad of my own accord'? It is only what the LORD tells me that I can say. Now then, I leave at once for my own people; come, let me advise you what this people will do to your people in days to come."

Whereupon he gave utterance to his 15 oracle, saying,

"The oracle of Balaam, the son of Beor,  
The oracle of the man who had evil designs,

The oracle of him who hears the 16 words of God,

And is acquainted with the knowledge of the Most High,

Who has a vision of the Almighty,  
Prostrate, but with eyes open:

I see them, but not as they are now, 17  
I behold them, but not as they are at present;

A star has come forth from Jacob,  
A comet has risen from Israel,  
And has shattered the temples of  
Moab,

And the skulls of all the sons of Seth;  
Edom has become a possession, 18  
Seir has become a possession;  
Israel has performed valiantly,  
Jacob has conquered his enemies, 19  
And has exterminated any survivors  
from Ar."

Then he looked at Amalek, and gave 20 utterance to his oracle, saying,

"The first of the nations was Amalek,  
But in the end he shall perish forever."

Then he looked at the Kenites, and 21 gave utterance to his oracle, saying,  
"Though your dwelling place is enduring,

And your nest set on a rock,  
Nevertheless it shall be annihilated, 22  
O Kain;

How long will Ashur make captives of  
you?"

Then he gave utterance to his oracle, 23 saying,

"Alas, who can live longer than God has  
appointed him?

Ships shall come from the coast of 24  
Kittim,

They shall harass Ashur, they shall  
harass Eber,  
So that he in turn shall perish for-  
ever."

Then Balaam rose, and departing, 25 returned home; while Balak also went his way.

- 25 When Israel settled down at Shittim, the people began to have illicit relations with the women of Moab, who invited the people to the sacrifices to their gods, so that the people ate them, and paid homage to their gods. Israel paired themselves off in honor of the Baal of Peor, so that the anger of the LORD blazed against Israel.
- 26 "Take all the ringleaders of the people," said the LORD to Moses, "and execute them for the LORD in broad daylight, so that the fierce anger of the LORD may be averted from Israel."
- 27 So Moses said to the tribes of Israel, "Slay each of you those of your members who paired themselves off in honor of the Baal of Peor."
- 28 Now one of the Israelites came and introduced a Midianite woman into his family in plain sight of Moses and the whole assembly of the Israelites, while they were weeping at the doorway of the tent of meeting. When Phinehas, the son of Eleazar, the son of Aaron, the priest, saw it, he withdrew from the assembly, and taking a spear in his hand, followed the Israelite into the room, and stabbed both of them, the Israelite and the woman in her abdomen. Thus the plague was stopped in its attack on the Israelites, but those who died from the plague amounted to twenty-four thousand.
- 29 Then the LORD said to Moses, "Phinehas, the son of Eleazar, the son of Aaron, the priest, has averted my wrath from the Israelites by showing the same jealousy among them as I would, and so I did not put an end to the Israelites in my jealousy. Announce therefore, 'I hereby give him my pledge of friendship, which shall serve him and his descendants after him as the pledge of a perpetual priesthood, because he was jealous for his God, and made atonement for the Israelites.'"
- 30 Now the name of the slain Israelite, who was killed with the Midianite woman, was Zimri, the son of Salu, the leader of a Simeonite clan, while the name of the Midianite woman who was killed was Cozbi, the daughter of Zur, who was the head of a clan division in Midian.
- 31 The LORD said to Moses, "Open hostilities with the Midianites, and attack them; for they have been showing hostility toward you by their

tricks which they have played against you in the affair of Peor and that of their country-woman Cozbi, the daughter of a Midianite chieftain, who was killed on the day of the plague, in the affair of Peor."

After the plague the LORD said to Moses and Eleazar, the son of Aaron, the priest,

"Take a census of the whole Israelite community from twenty years old and upward, clan by clan, all who can go out to war in Israel."

So Moses and Eleazar, the priest, had them pass in review on the steppes of Moab, beside the Jordan at Jericho, those from twenty years old and upward, as the LORD had commanded Moses—that is, the Israelites who came out of the land of Egypt: Reuben, Israel's first-born, and the descendants of Reuben, Hanoch, of the Hanochite family, the Palluite family of Pallu, the Hezronite family of Hezron, and the Carmite family of Carmi. These constituted the families of the Reubenites, whose numbers amounted to forty-three thousand seven hundred and thirty.

The son of Pallu, Eliab, and the sons of Eliab, Nemuel, Dathan, and Abiram, the latter being the Dathan and Abiram, the select men of the community, who took their stand with Korah's company against Moses and Aaron when they ranged themselves against the LORD, and whom the earth, opening its mouth, swallowed up, along with Korah, when his company died, when the fire consumed two hundred and fifty men, so that they became a warning. (The sons of Korah, however, did not die.)

The descendants of Simeon, arranged by families: the Nemuelite family of Nemuel, the Jaminite family of Jamin, the Jachinite family of Jachin, the Zerahite family of Zerah, and the Shaulite family of Shaul. These constituted the families of the Simeonites, twenty-two thousand two hundred.

The descendants of Gad, arranged by families: the Zephonite family of Zephon, the Haggite family of Haggi, the Shunite family of Shuni, the Ozniter family of Ozni, the Erite family of Eri, the Arodite family of Arod, and the Arelite family of Areli. These constituted the families of the descendants

of Gad that were numbered, forty thousand and five hundred.

The sons of Judah, Er and Onan, but Er and Onan died in the land of Canaan, so the descendants of Judah as arranged by families were the Shelahite family of Shelah, the Perezite family of Perez, and the Zerahite family of Zerah, while the descendants of Perez were the Hezronite family of Hezron and the Hamulite family of Hamul. These constituted the families of Judah that were numbered, seventy-six thousand five hundred.

The descendants of Issachar, arranged by families: the Tolaithe family of Tola, the Puvite family of Puvah, the Jashubite family of Jashub, and the himronite family of Shimron. These constituted the families of Issachar that were numbered, sixty-four thousand and three hundred.

The descendants of Zebulun, arranged by families: the Seredite family of Sered, the Elonite family of Elon, and the Jahleelite family of Jahleel. These constituted the families of the Zebulunites that were numbered, sixty thousand five hundred.

The descendants of Joseph, arranged by families: Manasseh and Ephraim; the descendants of Manasseh: the Mahirite family of Machir and the Gileadite family of Gilead, Machir having also been the father of Gilead. The following are the descendants of Gilead: the Jezerite family of Jezer, the Helekite family of Helek, the Asrielite family of Asriel, the Shechemite family of Shechem, the Shemidaite family of Shemida, and the Hephherite family of Hephher. Zelophehad, the son of Hephher, had no sons, but only daughters, the names of the daughters of Zelophehad being Mahlah, Noah, Hoglah, Miliah, and Tirzah. These constituted the families of Manasseh, whose numbers amounted to fifty-two thousand seven hundred.

The following are the descendants of Ephraim, arranged by families: the Shuthelahite family of Shuthelah, the Becherite family of Becher, and the Tahanite family of Tahan, while the following are the descendants of Shuthelah: the Eranite family of Eran. These constituted the families of the descendants of Ephraim that were numbered, thirty-two thousand five hundred.

These constituted the descendants of Joseph as arranged by families.

The descendants of Benjamin, arranged by families: the Belaite family of Bela, the Ashbelite family of Ashbel, the Ahiramite family of Ahiram, the Shuphamite family of Shupham, and the Huphamite family of Hupham, while the descendants of Bela were Ard and Naaman, the Ardite family and the Naamite family of Naaman. These constituted the descendants of Benjamin as arranged by families, whose numbers amounted to forty-five thousand six hundred.

The following are the descendants of Dan, arranged by families: the Shuhamite family of Shuham. This constituted the families of Dan as arranged by families. The total of the Shuhamite families that were numbered was sixty-four thousand four hundred.

The descendants of Asher, arranged by families: the Imnite family of Imnah, the Ishvite family of Ishvi, and the Beriite family of Beriah, while the descendants of Beriah along the Heberite family of Heber and the Malchielite family of Malchiel, and the name of Asher's daughter was Serah. These constituted the families of the descendants of Asher that were numbered, fifty-three thousand four hundred.

The descendants of Naphtali, arranged by families: the Jahzeelite family of Jahzeel, the Gunitite family of Guni, the Jezerite family of Jezer, and the Shillemite family of Shillem. These constituted the families of Naphtali as arranged by families, whose numbers amounted to forty-five thousand four hundred.

These constituted the Israelites that were numbered, six hundred and one thousand seven hundred and thirty.

Then the LORD said to Moses, "Among these the land is to be apportioned as a heritage, according to their respective numbers; for the large group you must make the heritage large, and for the small group you must make the heritage small, to each being given a heritage proportionate to its numbers. However, the land is to be divided by lot; they are to receive their heritage according to the numbers in their respective ancestral tribes; as determined by lot their heritage is to be

divided proportionately between the larger groups and the smaller groups."

- 57 The following are the Levites that were numbered, arranged by families: the Gershonite family of Gershon, the Kohathite family of Kohath, and the
- 58 Merarite family of Merari. The following are the families of Levi: the Libnite family, the Hebronite family, the Mahlite family, the Mushite family, and the Korahite family. Kohath was
- 59 the father of Amram, while the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; she bore Aaron and Moses to Amram, as well as their sister Miriam.
- 60 To Aaron were born Nadab, Abihu,
- 61 Eleazar, and Ithamar, but Nadab and Abihu died when they offered improper
- 62 fire before the LORD. Those of them that were numbered amounted to twenty-three thousand, all the males from a month old and upward; for they were not numbered among the other Israelites, because no heritage was given them among the Israelites.
- 63 These constituted those that were numbered by Moses and Eleazar, the priest, who numbered the Israelites on the steppes of Moab, beside the Jordan
- 64 at Jericho, and among these there was no one belonging to those who had been numbered by Moses and Aaron, the priest, who numbered the Israelites in
- 65 the desert of Sinai; for the LORD had said of them that they would be sure to die in the desert, and so not one of them was left except Caleb, the son of Jephunneh, and Joshua, the son of Nun.
- 27 Then came forward the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, members of the families of Manasseh, the son of Joseph; the following were the names of his daughters: 2 and Tirzah. They took their stand before Moses, and Eleazar, the priest, and before the chieftains and the whole assembly, at the doorway of the tent of meeting, saying,
- 3 "Our father died in the desert, though he did not participate with those who gathered against the LORD in Korah's company, but he died simply for his own sin, leaving no sons.
- 4 Why should our father's name be lost to his family, just because he had no

son? Give us property along with our father's kinsmen."

So Moses laid their case before the LORD, and the LORD said to Moses, "The daughters of Zelophehad are right in their statements; you must certainly give them the possession of a heritage along with their father's kinsmen, transferring their father's heritage to them. Further, you must say to the Israelites, 'If a man dies, leaving no son, you must transfer his heritage to his daughter. If he has no daughter, you must give his heritage to his brothers. If he has no brothers, you must give his heritage to his father's brothers. If his father has no brothers, you must give his heritage to the nearest relative in his family, and he shall take it over.' This is to be a fixed ordinance for the Israelites, as the LORD has commanded Moses."

Then the LORD said to Moses, "Ascend this mountain of the Abarim, and view the land which I am giving the Israelites. When you have viewed it, you, too, shall be gathered to your fathers, as your brother Aaron was, since you rebelled against my instructions when the community rebelled in the desert of Zin, in the matter of paying me due honor in their presence at the waters" (these being the waters of Meribath-Kadesh in the desert of Zin).

Then Moses said to the LORD, "Let the LORD, the God of the spirits of all mankind, appoint someone over the community, who shall come and go before them, and lead them out and bring them in, so that the LORD'S community may not be like sheep without a shepherd."

So the LORD said to Moses, "Take Joshua, the son of Nun, a man of capacity, and lay your hand upon him; have him stand before Eleazar, the priest, and the whole community, and commission him in their sight. Invest him with some of your own majesty, that the whole Israelite community may heed him. He is to take his stand before Eleazar, the priest, who shall make inquiry before the LORD for him by decision of the Urim, and at whose bidding both he and all the Israelites with him, the whole community, are to come and go."

Moses did as the LORD commanded!

him; he took Joshua and had him stand before Eleazar, the priest, and the whole community; he laid his hands upon him, and commissioned him, as the LORD had indicated through Moses.

### VARIOUS REGULATIONS,

28:1—36:13

1 The LORD said to Moses,

“Command the Israelites, and say to them, ‘The offering of food made to me as a sacrifice, a soothing odor to me, you must be careful to offer to me at the proper time for it.’ You must also say to them, ‘This is the sacrifice that you are to offer to the LORD: two perfect yearling male lambs as a regular burnt-offering each day, offering the one lamb in the morning, and the other lamb at twilight, together with a tenth of an ephah of fine flour mixed with a fourth of a hin of oil from crushed olives, as a cereal-offering—a regular burnt-offering, such as was instituted at Mount Sinai, as a soothing odor, a sacrifice to the LORD. Its libation is to be a fourth of a hin for the one lamb, a libation of liquor to the LORD, to be poured out in the sanctuary; the other lamb you must offer at twilight as a sacrifice, a soothing odor to the LORD, offering it with the same cereal-offering and libation as in the morning.

“‘On the sabbath day, two perfect yearling male lambs and two-tenths of an ephah of fine flour mixed with oil as a cereal-offering, along with its libation, as the sabbath burnt-offering each sabbath, in addition to the regular burnt-offering and its libation.

“‘On your new moons you must offer as a burnt-offering to the LORD two young bullocks, one ram, and seven perfect yearling male lambs, along with three tenths of an ephah of fine flour mixed with oil as a cereal-offering for each bullock, and two tenths of an ephah of fine flour mixed with oil as a cereal-offering for the one ram, and a tenth of an ephah of fine flour mixed with oil as a cereal-offering for each lamb—a burnt-offering, a soothing odor, a sacrifice to the LORD. Their libations are to be half a hin of wine per bullock, a third of a hin for the ram, and a fourth of a hin per lamb. This is to be the burnt-offer-

ing of the new moon, each new moon throughout the new moons of the year. Moreover, one he-goat is to be offered 15 as a sin-offering to the LORD, in addition to the regular burnt-offering and its libation.

“‘On the fourteenth day of the first 16 month is the passover to the LORD, and on the fifteenth day of this month 17 there is to be a feast. For seven days unleavened cakes are to be eaten. On 18 the first day there is to be a religious assembly; you must do no hard work at all, but offer as a sacrifice, a burnt- 19 offering to the LORD, two young bullocks, one ram, and seven yearling male lambs, having them perfect; and for 20 their cereal-offerings you must offer fine flour mixed with oil, three tenths of an ephah per bullock and two tenths for the ram, offering a tenth for each of 21 the seven lambs, together with one he-goat as a sin-offering, to make atone- 22 ment for you. You are to offer these in 23 addition to the morning burnt-offering which is the regular burnt-offering. Offerings like these you must make 24 daily, for the seven days, as food, as a sacrifice, a soothing odor to the LORD, to be made in addition to the regular burnt-offering and its libation; and on 25 the seventh day you must hold a religious assembly, doing no hard work at all.

“‘On the day of first-fruits, when 26 you offer a cereal-offering of new grain to the LORD in your festival of weeks, you must hold a religious assembly; you must do no hard work at all, but offer 27 as a burnt-offering, as a soothing odor to the LORD, two young bullocks, one ram, and seven yearling male lambs, together with their cereal-offering, fine 28 flour mixed with oil, three tenths of an ephah per bullock, two tenths for the 29 one ram, and a tenth for each of the seven lambs, as well as one he-goat to 30 make atonement for you. In addition 31 to the regular burnt-offering and its cereal-offering you are to offer these and their libations, having them perfect.

“‘On the first day of the seventh 29 month you must hold a religious assembly, doing no hard work at all, but observing it as a day of festivity; you 2 must offer as a burnt-offering, a soothing odor to the LORD, one young bullock, one ram, and seven perfect year-

- 3 ling male lambs, together with their cereal-offering, fine flour mixed with oil, three tenths of an ephah per bullock, two tenths for the ram, and a 5 tenth for each of the seven lambs, as well as one he-goat as a sin-offering to 6 make atonement for you—in addition to the burnt-offering of the new moon with its cereal-offering, and the regular burnt-offering with its cereal-offering, and the libations as prescribed for them, as a soothing odor, a sacrifice to the LORD.
- 7 “On the tenth day of this same seventh month, you must hold a religious assembly, and mortify yourselves; you 8 must do no work at all, but offer as a burnt-offering to the LORD, a soothing odor, one young bullock, one ram, and seven yearling male lambs, having 9 them perfect, together with their cereal-offering, fine flour mixed with oil, three-tenths of an ephah per bullock, 10 two tenths for the one ram, and a 11 tenth for each of the seven lambs, as well as one he-goat as a sin-offering, in addition to the atonement sin-offering and the regular burnt-offering and its cereal-offering, along with their libations.
- 12 “On the fifteenth day of the seventh month you must hold a religious assembly, doing no hard work at all, but holding a feast for the LORD for 13 seven days; you must offer as a burnt-offering, a sacrifice, a soothing odor to the LORD, thirteen young bullocks, two rams, and fourteen yearling male 14 lambs that are perfect, together with their cereal-offering, fine flour mixed with oil, three tenths of an ephah for each of the thirteen bullocks, two 15 tenths for each of the two rams, and a 16 tenth for each of the fourteen lambs, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.
- 17 “On the second day, twelve young bullocks, two rams, and fourteen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in proportion to their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering and its cereal-offering, along with their libations.
- 20 “On the third day, eleven bullocks, two rams, and fourteen perfect yearling

male lambs, together with the cereal-offering and libations for the bullocks, rams, and lambs, in proportion to their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering with its cereal-offering and libation.

“On the fourth day, ten bullocks, two rams, and fourteen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in proportion to their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

“On the fifth day, nine bullocks, two rams, and fourteen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in proportion to their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

“On the sixth day, eight bullocks, two rams, and fourteen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in accordance with their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

“On the seventh day, seven bullocks, two rams, and fourteen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in accordance with their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

“On the eighth day you must hold a sacred assembly; you must do no hard work at all, but offer as a burnt-offering, a sacrifice, a soothing odor to the LORD, one bullock, one ram, and seven perfect yearling male lambs, together with the cereal-offerings and libations for the bullock, ram, and lambs, in accordance with their numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering with its cereal-offering and libation.

“These you must offer to the LORD at your fixed festivals, in addition to your votive offerings and voluntary



offerings, as your burnt-offerings, cereal-offerings, libations, and thank-offerings.”

So Moses instructed the Israelites just as the LORD commanded Moses.

Then Moses said to the heads of the Israelite tribes,

“This is the command that the LORD has given: ‘When a man makes a vow to the LORD or on oath binds himself with a pledge, he must not break his word; he must do just as he declared. Also, when a woman makes a vow to the LORD, or binds herself with a pledge, while she is still in her youth in her father’s house, if her father should hear of her vow and her pledge with which she bound herself, and her father gives her his tacit approval, all her vows shall stand, and every pledge with which she bound herself shall stand. But if her father does raise objections with her, when he hears of it, none of her vows or her pledges with which she bound herself shall stand, and the LORD will absolve her, because her father raised objections with her. If she should ever marry while bound by her vows or some rash utterance with which she bound herself, and her husband should hear of it, but gives her his tacit approval when he does hear of it, her vows shall stand, and her pledges with which she bound herself shall stand. But if her husband raises objections with her when he hears of it, he shall nullify the vow by which she is bound and the rash utterance with which she bound herself, and the LORD will absolve her. In the case of the vow of a widow, however, or a divorced woman, everything with which he has bound herself shall be binding on her. If a woman has made a vow or bound herself with a pledge by an oath while in the house of her husband, and her husband should hear of it, but gives her his tacit approval, by not raising objections with her, all her vows shall stand, and every pledge with which she bound herself shall stand. But if her husband should make them null and void when he hears of them, nothing to which she gave utterance by way of a vow or pledge shall stand; since her husband nullified them, the LORD will absolve her. Any vow and any oath as a pledge to self-mortification, her husband can validate or nullify. But if her

husband from day to day does give her his tacit approval, he shall validate all her vows or pledges by which she is bound; he has validated them, because he gave her his tacit approval when he heard of them. But if he should attempt to nullify them after he has heard of them, he shall answer for her iniquity himself.’”

These were the statutes with which the LORD charged Moses, in a situation involving a man and his wife, and a father and his daughter while she is still in her youth in her father’s house.

Then the LORD said to Moses, “Avenge the Israelites on the Midianites, after which you shall be gathered to your fathers.”

So Moses commanded the people, “Choose the best of your number as an army to serve against Midian, to execute the LORD’s vengeance on Midian, selecting for the army a thousand from each of all the tribes of Israel.”

So a thousand per tribe were furnished from the clans of Israel, twelve thousand picked troops. Then Moses sent them to the war, a thousand from each tribe, together with Phinehas, the son of Eleazar, as priest for the army, with the sacred objects and the alarm trumpets in his hand. They made war on Midian, as the LORD had commanded Moses, and slew every male; they slew the kings of Midian with the rest of them that were slain, namely, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian; and they also slew Balaam, the son of Beor, with the sword. The Israelites took the women and children of Midian captive, while all their cattle, and flocks, and goods they took as booty, and burned up all the cities where they lived and all their encampments. Then they took all the spoil and all the booty of man and beast, and brought the captives, booty, and spoil to Moses and Eleazar, the priest, and the Israelite community at the camp in the steppes of Moab beside the Jordan at Jericho.

When Moses with Eleazar, the priest, and all the leaders of the community went outside the camp to meet them, Moses became angry with the officers of the army, the captains of divisions of a thousand and those of a hundred, who had come from service in the war.

“And so you have let all the women 15

16 live?" Moses said to them. "Why, it was these who led the Israelites through the counsel of Balaam to forsake the LORD in the affair of Peor, so that the plague appeared among the LORD'S community. Now then, slay every male among the little ones, and slay every woman who has had intercourse with a man by lying with a male; but all the girls who have not had intercourse with a man by lying with a male, keep alive for yourselves. Now as for yourselves, remain outside the camp for seven days; all of you who have slain anyone and all of you who have touched a slain person, purify yourselves on the third day and the seventh, you and your captives. Also, every garment, every article made of skin, everything made of goat's hair, and every wooden article, you must purify."

21 Eleazar, the priest, said to the warriors who engaged in the battle,

"This is the statute of the law which the LORD has commanded Moses: 'However, the gold, silver, bronze, iron, tin, and lead—everything that can stand fire, you must put through fire, that it may become clean, being purified, however, by the water used for impurity; whatever cannot stand fire you must pass through the water. You must wash your clothes on the seventh day, and so become clean, after which you may re-enter the camp.'"

25 Then the LORD said to Moses,

26 "Take a count of the booty that was captured, both of man and beast, you, Eleazar, the priest, and the heads of families in the community, and then divide the booty in two between the warriors who went out to the battle and all the rest of the community, levying a tax for the LORD on the warriors who went out to the battle, one in five hundred, of the men, the cattle, the asses, and the flocks, taking it from their half, and giving it to Eleazar, the priest, as a contribution to the LORD. From the Israelites' half you must take one drawn from every fifty, of the men, the cattle, the asses, and the flocks, of all the live stock, and give them to the Levites who have charge of the dwelling of the LORD."

31 Moses and Eleazar, the priest, did as the LORD commanded Moses. Now the plunder, what was left of the booty that the warriors took, consisted of six

hundred and seventy-five thousand sheep, seventy-two thousand oxen, sixty-one thousand asses, and a total of thirty-two thousand girls, who had never had intercourse with a man by lying with a male. The half which constituted the share of those who went out to the battle amounted to three hundred and thirty-seven thousand five hundred sheep, the LORD'S tax from the sheep being six hundred and seventy-five, thirty-six thousand oxen, from which the LORD'S tax was seventy-two, thirty thousand five hundred asses, from which the LORD'S tax was sixty-one, and sixteen thousand persons, from whom the LORD'S tax was thirty-two persons. Moses gave the tax to Eleazar, the priest, as a contribution to the LORD, as the LORD had commanded Moses. From the Israelites' half which Moses divided from that of the warriors (now the community's half was three hundred and thirty-seven thousand five hundred sheep, thirty-six thousand oxen, thirty thousand five hundred asses, and sixteen thousand persons), from the Israelites' half Moses took one drawn out of every fifty, both of man and beast, and gave them to the Levites who had charge of the LORD'S dwelling, as the LORD had commanded Moses.

Then the officers who were attached to the divisions of a thousand in the army, the captains of divisions of a thousand and those of a hundred, came up to Moses, and said to Moses,

"Your servants have taken a census of the warriors who have been in our charge, and not one of us is missing. So we have brought as an offering to the LORD what each had acquired, articles of gold, armlets, bracelets, signet-rings, earrings, and necklaces, to make atonement for ourselves before the LORD."

So Moses and Eleazar, the priest, took the gold from them, all serviceable articles, and the total amount of the gold in the contribution which they made to the LORD from the captains of divisions of a thousand and those of a hundred was sixteen thousand seven hundred and fifty shekels. (The warriors, too, had taken booty, each keeping it for himself.) When Moses and Eleazar, the priest, took the gold from the captains of divisions of a thousand and those of a hundred, they brought

it to the tent of meeting as a memorial for the Israelites before the LORD.

Now the Reubenites and Gadites had much live stock, a very great amount. So, when they saw that the land of Jazer and the land of Gilead was a district suitable for live stock, the Gadites and Reubenites came and said to Moses, and Eleazar, the priest, and the leaders of the community,

"Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, the land which the LORD laid out before the community of Israel, is a land suitable for live stock, and your servants have live stock." "If we have found favor with you," they said, "let this land be given to your servants as heir property. Do not take us across the Jordan."

But Moses said to the Gadites and Reubenites,

"Ought your fellow-tribesmen to engage in war while you remain here? Why should you discourage the Israelites from crossing to the land which the LORD has given them? That is what your fathers did when I sent them from Kadesh-barnea to view the land. When they went up to the valley of Eshcol and saw the land, they discouraged the Israelites from entering the land which the LORD had given them, so that the LORD'S anger blazed that day, and he swore, saying, 'None of the men who came up from Egypt, from twenty years old and upward, shall ever see the land which I promised on oath to Abraham, Isaac, and Jacob, because they have not corroborated me, with the exception of Caleb, the son of Jephunneh, the Kenizzite, and Joshua, the son of Nun, because they have corroborated the LORD.' So the LORD'S anger blazed against Israel, and he made them wander up and down the desert for forty years, until all the generation that had done evil in the sight of the LORD had perished. And here you have risen in your father's place, a brood of sinners, to augment still more the fierce anger of the LORD against Israel! If you turn from following him, he will again abandon them in the desert, and you will bring harm to this whole people."

Then they came up to him, and said,

"We will but build folds here for our live stock and cities for our dependents, while we ourselves will form the picked

troops to go as special troops ahead of the Israelites until we have brought them to their home, and our dependents shall live in the fortified cities because of the inhabitants of the land. We will not return to our own houses until the Israelites have each come into possession of his heritage; for we will not seek any heritage with them across and beyond the Jordan, because our heritage has fallen to us on the other side of the Jordan, to the east."

So Moses said to them,

"If you will do this, if you will form the picked troops to go before the LORD into battle, and all you picked troops cross the Jordan in sight of the LORD until he drives his enemies out of his way, and the land is subdued before the LORD, after that you may return, quit of all obligation to the LORD and Israel, and this land shall be yours to hold before the LORD. But if you will not do so, then you will have sinned against the LORD, and be assured that your sin will find you out. Build cities for your dependents and folds for your sheep, and do what you have promised."

The Gadites and Reubenites said to Moses,

"Your servants shall do as my lord commands. Our little ones, wives, flocks, and all our cattle shall remain there in the cities of Gilead; but your servants, all picked troops, shall cross over to battle in sight of the LORD, as my lord indicates."

So Moses gave instructions concerning them to Eleazar, the priest, to Joshua, the son of Nun, and to the heads of families in the Israelite tribes.

"If the Gadites and Reubenites, all picked troops," Moses said to them, "cross the Jordan with you for battle in sight of the LORD, and the land is subdued before you, then you must give them the land of Gilead as their property; but if they do not cross over with you, they shall receive property with you in the land of Canaan."

Whereupon the Gadites and Reubenites responded,

"We will do just what the LORD has told your servants. We will cross over as picked troops in sight of the LORD to the land of Canaan, but the property constituting our heritage shall fall to us on the other side of the Jordan."

33 So Moses gave them, the Gadites, Reubenites, and half-tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land with its cities in the various districts, the cities throughout the land.

34 The Gadites built Dibon, Ataroth, 35 Aroer, Atroth-shophan, Jazer, Jogbehah, Beth-nimrah, and Beth-haran, as fortified cities, as well as sheepfolds.

37 The Reubenites built Heshbon, Eleah, Kirjathaim, Nebo, Baal-meon 38 leh, Kirjathaim, Nebo, Baal-meon (names to be changed), and Sibmah, and renamed the cities that they rebuilt.

39 The descendants of Machir, the son of Manasseh, went to Gilead, and capturing it, evicted the Amorites who 40 were in it. So Moses gave Gilead to Machir, the son of Manasseh, and he 41 settled in it. Then Jair, the son of Manasseh, went and captured their villages, calling them Havvoth-jair [the 42 villages of Jair], while Nobah went and captured Kenath and its dependencies, calling it Nobah after his own name.

33 The following are the stages by which the Israelites came from Egypt in companies, under the direction of Moses 2 and Aaron. Moses wrote down the starting-places as commanded by the LORD for them on their several stages, and the following are the stages as arranged by their starting-places. In the 3 first month, on the fifteenth day of the first month, they set out from Rameses; on the day after the passover the Israelites went triumphantly out in sight 4 of all the Egyptians, while the Egyptians were burying all their first-born whom the LORD had struck down among them. The LORD had also executed judgment upon their gods. The Israelites set out from Rameses, and 6 camped at Succoth. Setting out from Succoth, they camped at Etham, which 7 is on the edge of the desert. Setting out from Etham, they turned back to Pi-hahiroth, which is east of Baal-zephon, 8 and camped to the east of Migdol. Setting out from Pi-hahiroth, they passed through the sea into the desert, and marching for three days in the desert 9 of Etham, they camped at Marah. Setting out from Marah, they came to Elim, where there were twelve springs of water and seventy palm trees, so 10 they camped there. Setting out from

Elim, they camped beside the Red Sea. Setting out from the Red Sea, they camped in the desert of Sin. Setting out from the desert of Sin, they camped at Dophkah. Setting out from Dophkah, they camped at Alush. Setting out from Alush, they camped at Rephidim, where there was no water for the people to drink. Setting out from Rephidim, they camped in the desert of Sinai. Setting out from the desert of Sinai, they camped at Kibroth-hattaavah. Setting out from Kibroth-hattaavah, they camped at Hazeroth. Setting out from Hazeroth, they camped at Rithmah. Setting out from Rithmah, they camped at Rimmon-perez. Setting out from Rimmon-perez, they camped at Libnah. Setting out from Libnah, they camped at Rissah. Setting out from Rissah, they camped at Kehelah. Setting out from Kehelah, they camped at Mount Shepher. Setting out from Mount Shepher, they camped at Haradah. Setting out from Haradah, they camped at Makheloth. Setting out from Makheloth, they camped at Tahath. Setting out from Tahath, they camped at Terah. Setting out from Terah, they camped at Mithkah. Setting out from Mithkah, they camped at Hashmonah. Setting out from Hashmonah, they camped at Moseroth. Setting out from Moseroth, they camped at Bene-jaakan. Setting out from Bene-jaakan, they camped at Hor-haggidgad. Setting out from Hor-haggidgad, they camped at Jotbah. Setting out from Jotbah, they camped at Abronah. Setting out from Abronah, they camped at Ezion-geber. Setting out from Ezion-geber, they camped in the desert of Zin, that is, at Kadesh. Setting out from Kadesh, they camped at Mount Hor, on the edge of the land of Edom. (By command of the LORD, Aaron, the priest, ascended Mount Hor. and died there, in the fortieth year after the Israelites had come out of the land of Egypt, on the first day of the fifth month, Aaron being one hundred and twenty-three years old when he died on Mount Hor. The Canaanite king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the Israelites.) Setting out from Mount Hor, they camped at Zalmonah. Setting out from Zalmonah, they camped

at Punon. Setting out from Punon, they camped at Oboth. Setting out from Oboth, they camped at Ijeabaram, on the frontier of Moab. Setting out from Ijim, they camped at Dibon-gad. Setting out from Dibon-gad, they camped at Almon-diblathaim. Setting out from Almon-diblathaim, they camped at the Abarim mountains, east of Nebo.

Setting out from the Abarim mountains, they camped on the steppes of Moab beside the Jordan at Jericho; their camp lay along the Jordan, from Beth-jeshimoth as far as Abel-shittim, on the steppes of Moab.

On the steppes of Moab beside the Jordan at Jericho the LORD said to Moses,

"Speak to the Israelites, and say to them, 'When you cross the Jordan into the land of Canaan, you must drive all the inhabitants of the land out of your way, destroy all their figured stones, destroy all their molten images, and demolish all their high places. When you have conquered the land, you are to settle in it; for it is to you that I have given the land, to take possession of it. You are to apportion the land as a heritage among yourselves by lot, clan by clan, making the heritage large for the large group, and making the heritage small for the small group; to whomsoever the lot gives it, his shall it be; you are to make the apportionments among you by ancestral tribes. But if you do not drive the inhabitants of the land out of your way, those of them whom you allow to remain shall become bricks in your eyes and thorns in your sides, and they will harass you in the land in which you live, and so I will treat you as I intended to treat them.'"

The LORD said to Moses,

"Command the Israelites, and say to them, 'When you enter the land of Canaan (this is the land that is to fall to you as a heritage, the land of Canaan throughout its extent), your southern boundary shall run from the desert of Zin along the side of Edom; your southern frontier shall run from the lower end of the Salt Sea eastward; your frontier shall then turn south of the slope of Akkrabbim, pass along to Zin, and end south of Kadesh-barnea; it shall proceed to Hazar-addar, and continue to Azmon; at Azmon the frontier shall

turn to the River of Egypt, and end at the Sea. As a western frontier you shall have the Great Sea with its coastland; this shall be your western frontier. The following shall be your northern frontier: from the Great Sea you shall draw your line to Mount Hor; from Mount Hor you shall draw your line to the approach to Hamath, and the frontier shall end at Zedad; the frontier shall then proceed to Ziphron, and end at Hazar-enan. This shall be your northern frontier. For the eastern frontier you shall draw your line from Hazar-enan to Shepham; from Shepham the frontier shall run down to Riblah, east of Ain; the frontier shall then go down and strike the spur at the sea of Chinnereth to the east; the frontier shall run down to the Jordan, and end at the Salt Sea. This is the land that you are to have, as bounded by its various frontiers.'"

So Moses instructed the Israelites as follows:

"This is the land which you are to apportion among yourselves by lot, which the LORD has commanded to be given to the nine and a half tribes; for the Reubenite tribe, family by family, the Gadite tribe, family by family, and the half-tribe of Manasseh have received their heritages; the two and a half tribes have received their heritages on the other side of the Jordan at Jericho to the east, toward the dawn."

Then the LORD said to Moses,

"The following are the names of the men who are to apportion the land for you: Eleazar, the priest, and Joshua, the son of Nun. You must also take one chieftain from each tribe to apportion the land, and the following are the names of the men: from the tribe of Judah, Caleb, the son of Jephunneh; from the Simeonite tribe, Shemuel, the son of Ammihud; from the tribe of Benjamin, Elidad, the son of Chislon; from the Danite tribe, a chieftain, Bukki, the son of Jogli; from the Josephites: from the Manassite tribe, a chieftain, Haniel, the son of Ephod, and from the Ephraimite tribe, a chieftain, Kemuel, the son of Shiphtan; from the Zebulunite tribe, a chieftain, Elizaphan, the son of Parnach; from the Issacharite tribe, a chieftain, Paltiel, the son of Azzan; from the Asherite tribe, a chieftain, Ahihud, the son of Shelomi; and from

the Naphtalite tribe, a chieftain, Pedahel, the son of Ammihud."

29 These were those whom the LORD commanded to apportion the heritages to the Israelites in the land of Canaan.

35 On the steppes of Moab beside the Jordan at Jericho the LORD said to Moses,

2 "Command the Israelites that they give the Levites cities to live in out of the heritages that they hold; you must also give the Levites the pasture-lands adjacent to the cities. The cities shall serve them to live in, while the pasture-lands shall serve their cattle and live stock, all their animals. The pasture-lands of the cities that you give the Levites are to extend for a radius of one thousand cubits outside the wall of the city; you must make the measurements of the east side outside the city two thousand cubits, those of the south side two thousand cubits, those of the west side two thousand cubits, and those of the north side two thousand cubits, with the city lying in the center. This shall be the pasture-lands of their cities.

6 The cities that you give the Levites shall be the six cities of refuge to which you must let the homicide flee, and in addition to them you must designate 7 forty-two other cities. The total number of cities that you give the Levites is to be forty-eight, together with their 8 pasture-lands. In the case of the cities that you give them from the holdings of the Israelites, you shall take many from the large group, and few from the small group; each in proportion to the heritage that it receives shall give of its cities to the Levites."

9 The LORD said to Moses,

10 "Speak to the Israelites, and say to them, 'When you cross the Jordan into 11 the land of Canaan, you must select suitable cities to serve as cities of refuge for you, that the homicide who kills anyone inadvertently may flee there.

12 The cities shall serve you as places of refuge from the avenger, that the homicide may not die until he has taken his stand before the community for trial.

13 As for the cities that you are to designate, you must have six cities of refuge, 14 designating three cities on the other side of the Jordan and three cities in the land of Canaan, to be cities of refuge.

15 These six cities shall serve the Israelites, as well as the resident aliens and

the serfs among them, as places of refuge, so that anyone who kills another inadvertently may flee there. But if he struck him with an iron tool, so that he died, he is a murderer; the murderer must be put to death. If he struck him with a stone in the hand, from which death may result, so that he died, he is a murderer; the murderer must be put to death. Or, if he struck him with a wooden object in the hand, from which death may result, so that he died, he is a murderer; the murderer must be put to death. The avenger of blood shall himself put the murderer to death, putting him to death when he encounters him. Also, if he gave him a push through hatred, or threw something at him intentionally, so that he died, or in enmity struck him with his hand, so that he died, the one who struck the blow must be put to death, since he is a murderer; the avenger of blood shall put the murderer to death when he encounters him. But if he pushed him inadvertently and not out of enmity, or threw anything at all at him unintentionally, or without seeing him let a stone of any kind fall on him from which death might result, so that he died, when he was not his enemy, nor sought his harm, then the community must decide between the one who struck the blow and the avenger of blood in accordance with these regulations; the community shall release the homicide from the power of the avenger of blood, and the community shall return him to the city of refuge to which he fled, to live there until the death of the high priest who was anointed with the sacred oil. But if the homicide ever goes outside the bounds of the city of refuge to which he fled, and the avenger of blood finds him outside the bounds of his city of refuge, the avenger of blood may slay the homicide without incurring any guilt, because he must remain in his city of refuge until the death of the high priest; but after the death of the high priest the homicide may return to his own land. These, then, are to serve as a fixed ordinance for you throughout your generations in all your places of abode.

"In every case of murder the murderer is to be put to death only on the evidence of witnesses, the evidence of one witness being insufficient to condemn

anyone to death. You must not accept a ransom for the life of a murderer who is guilty of death, but he must be put to death. You must not accept a ransom in place of having the person flee to his city of refuge, that he may live in the land again before the death of the high priest. Thus you will not pollute the land in which you are living; for it is blood that pollutes a land, and no atonement can be made for the blood that has been shed in a land, except by the blood of him who shed it. So you must not defile the land in which you are living, in the midst of which I dwell; for I, the LORD, am dwelling in the midst of the Israelites.' "

Then the heads of families in the clan constituting the descendants of Gilead, the son of Machir, the son of Manasseh, part of the Josephite clan, came up and addressed Moses and the chieftains, the heads of families among the Israelites.

"The LORD," they said, "commanded my lord to give the land to the Israelites as a heritage by lot, and my lord was commanded by the LORD to give the heritage of our kinsman Zelophehad to his daughters. Now if they are married into one of the other Israelite tribes, their heritage will be lost to our ancestral heritage, and will be added to the heritage of the tribe which they join, and thus be lost to our allotted heritage; when the Israelites hold the jubilee, their heritage will be added to

the heritage of the tribe which they join, and thus their heritage will be lost to the heritage of our ancestral tribe."

So Moses at the bidding of the LORD gave this command:

"The Josephite tribe speaks the truth. This is the command that the LORD has given concerning the daughters of Zelophehad: 'Let them be married to whom they like; only it must be into a family of their own ancestral tribe that they are married, so that no heritage of the Israelites may pass from one tribe to another; for the Israelites must keep each the heritage of his ancestral tribe. Any girl belonging to the Israelite tribes who comes into possession of a heritage must be married to someone in a family belonging to her ancestral tribe, so that the Israelites may hold each his own ancestral heritage. No heritage may pass from one tribe to another; for the Israelite tribes must keep each its own heritage.' "

The daughters of Zelophehad did just as the LORD commanded Moses; Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their kinsmen's sons, being married into families of the descendants of Manasseh, the son of Joseph, so that their heritage remained in the tribe of their ancestral family.

These were the commands and ordinances which the LORD through Moses enjoined on the Israelites on the steppes of Moab beside the Jordan at Jericho.

## THE BOOK OF DEUTERONOMY

### THE FIRST DISCOURSE OF MOSES: HISTORICAL RET- ROSPECT, 1:1—4:43

1 **T**HE following are the events, concerning which Moses spoke to all Israel beyond the Jordan, in the wilderness, in the Arabah, opposite Suph, between Paran, and Tophel, Laban, Hazeroth and Dizahab, which occurred on the eleven days of the journey from Horeb to the highlands of Seir as far as Kadesh-barnea. It was in the fortieth year, on the first day of the eleventh month, that Moses spoke to the Israelites, just what the LORD commanded him to say to them, after he had defeated Sihon, king of the Amorites, who lived at Heshbon, and at Edrei Og, king of Bashan, who lived at Ashtaroth; beyond the Jordan, in the land of Moab, Moses undertook to expound this code, saying,

6 "The LORD our God said to us at Horeb, 'You have remained long enough at this mountain; move on, and set out on your journey to the highlands of the Amorites and all the surrounding regions in the Arabah, in the highlands and lowlands, in the steppes, and on the seashore, the land of the Canaanites; also to the Lebanon, as far as the Great River, the river Euphrates. See, I have put the land at your mercy; go in and occupy the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give to them and their descendants after them.'

9 "Then I said to you at that time, 'I am not able to bear the burden of you by myself. The LORD your God has so multiplied you that you are today like the stars of the heavens for number. (May the LORD, the God of your fathers, increase you a thousand-fold more than you are, and bless you, as he promised you!) How can I bear by myself the load and burden of you, and

13 your discontent? Choose capable, intelligent, and experienced men from

each of your tribes, and I will make them your chieftains.'

"Replying to me, you said, 'The action that you suggest taking is excellent.'

"So I took your capable and experienced men, and I set them as chieftains over you, as captains of divisions of a thousand, of a hundred, of fifty, and of ten, and as judges for your various tribes.

"Then I charged your judges at that time, saying, 'Hear the cases between your fellow-countrymen, and judge aright between a man and his fellow, or the resident alien in his employ. You must never show partiality in a case; you must hear high and low alike, standing in fear of no man; for the judgment is God's. Any case that is too hard for you, you must bring to me, and I will hear it.' I also enjoined on you at that time all the things that you were to do.

"Then we set out from Horeb, and traversed all that great and terrible desert, as you know, on the way to the highlands of the Amorites, as the LORD our God had commanded us. When we reached Kadesh-barnea, I said to you, 'You have reached the highlands of the Amorites, which the LORD our God is about to give us. See, the LORD your God has put the land at your mercy; go up and occupy it, as the LORD, the God of your fathers, told you; do not be afraid or dismayed.'

"Then you all came up to me, and said, 'Let us send men ahead of us to reconnoiter the land for us, and bring us back a report about the route that we should follow, and the cities that we shall reach.'

"The proposal was agreeable to me; so I chose twelve men from you, one from each tribe, and they set out on their journey up to the highlands. When they reached the valley of Eshcol, they spied it out, and taking some fruit of the land in their hands, they brought it down to us. Also they



brought us back a report, and said, 'The land is fine, which the LORD our God is about to give us.'

"However, you would not go up, but scorned the injunction of the LORD your God, and grumbled in your tents, and said, 'It is because the LORD hates us that he has brought us out of the land of Egypt, to deliver us into the power of the Amorites, that they may destroy us. Our fellow-countrymen have made us lose heart by saying, "Where we are going there is a people stronger and more numerous than we; there are cities large and fortified up to the sky; and besides we saw the Anakim [giants] there."'

"Then I said to you, 'Have no dread; do not be afraid of them. The LORD your God who is going ahead of you, will himself fight for you, just as you saw him do for you in Egypt, and in the desert, as you know, where the LORD your God carried you, as a man carries his son, all the way of your journey, until you reached this place.' But in this matter you would not trust the LORD your God, who had gone ahead of you on the road, to look for a place for you to pitch your tents; in fire by night, so that you might make out the road that you should follow, and in a cloud by day.

"When the LORD heard your protestations, he was angry, and swore, saying, 'Not one of these men shall ever see the fine land that I swore to give to your fathers, except Caleb, the son of Jephunneh; he shall see it, and to him will I give the land on which he has set foot, and to his children, because he corroborated the LORD.'

"With me, too, the LORD was angry on your account, saying, 'Neither shall you enter there. Joshua, the son of Nun, your attendant, shall enter there; encourage him; for he is to put Israel in possession of it. Also your babes who you said would become a prey, and your children who as yet do not know good from evil, they shall enter there; to them I will give it, and they shall occupy it. But do you turn back, and set out for the desert in the direction of the Red Sea.'

"In reply you said to me, 'We have sinned against the LORD; we will ourselves go up and fight, just as the LORD our God commanded us.'

"Then each of you buckled on his weapons of war, and made light of going up into the highlands. But the LORD said to me, 'Say to them, "You must not go up, nor fight, lest you be routed before your enemies; for I will not be with you."'

So I spoke to you, but you would not listen; you scorned the injunction of the LORD, and in your presumption you went up into the highlands. Then the Amorites, who lived in those highlands, came out against you, and chased you, as a swarm of bees would, and harried you all the way from Seir to Hormah. Then you came back, and wept before the LORD, but the LORD would not heed your cry, nor listen to you. So you remained at Kadesh the long time that you did.

"Then we turned back, and set out for the desert in the direction of the Red Sea, as the LORD had told me. For a long time we circled round the highlands of Seir. Then the LORD said to me, 'You have circled round these highlands long enough; turn northward. Instruct the people as follows: "You are about to cross the territory of your kinsfolk, the sons of Esau, who live in Seir. They will be afraid of you, but you must be very careful not to provoke them; for I am not going to give you so much as a foot of their land, because I have given Esau the possession of the highlands of Seir. You may purchase food from them to eat, and you may also buy water from them to drink; for the LORD your God has blessed you in all your undertakings; he has looked after you in your journey in this great desert; for forty years now the LORD your God has been with you; you have lacked nothing."'

"So we moved on, away from our kinsfolk, the sons of Esau, who live in Seir, away from the Arabah route, from Elath and Ezion-geber. We turned, and moved on toward the wilderness of Moab. Then the LORD said to me, 'Do not take a hostile attitude toward Moab, nor provoke them to battle; for I am not going to give you possession of any of their land, because I have given the sons of Lot possession of Ar. (The Emim used to live in it, a people as great, numerous, and tall as the Anakim; like the Anakim they also were known as Rephaim [titans], but the

12 Moabites call them Emim; and in Seir the Horites used to live, but the sons of Esau conquered them, and exterminated them from their way, and settled in their place, as Israel did with the land of their possession, which the LORD gave them.) Up then, and cross the brook Zered.'

14 "So we crossed the brook Zered. The time that we took to journey from Kadesh-barnea until we crossed the brook Zered was thirty-eight years; until all that generation, that is, the warriors, had perished from the camp, as the LORD had sworn to them; since the hand of the LORD had been against them, to exterminate them from the camp, until they came to an end.

16 "When all the warriors had finally perished from the people, the LORD said to me, 'Today you are going to cross Ar, the territory of Moab. When you approach the frontier of the Ammonites, do not take a hostile attitude toward them, nor provoke them; for I am not going to give you possession of any of the land of the Ammonites, because I gave the sons of Lot possession of it. (It also was known as a land of Rephaim, since Rephaim used to live in it; but the Ammonites call them

20 Zamzummim, a people as great, numerous, and tall as the Anakim. The LORD exterminated them from their way, so that they conquered them, and settled in their place, as he did for the sons of Esau, who live in Seir, when he exterminated the Horites from their way, so that they conquered them, and settled

23 in their place, as to this day. Likewise the Avvim, who lived in villages as far as Gaza, the Cretans, who came from Crete, exterminated, and settled in their place.) Up, move on, and cross the river Arnon. Here I am delivering Sihon, king of Heshbon, the Amorite, and his land into your power. Begin the conquest, and provoke him to battle.

25 This very day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens, who, when they hear news of you, will tremble and quail before you.'

26 "So I sent messengers from the desert of Kedemoth to Sihon, king of Heshbon, with a peaceful message, as follows: 'Let me pass through your land; I will go only by the road, turning neither to the right nor to the left. You

shall sell me food to eat, and sell me water to drink; let me walk through, as the sons of Esau, who live in Seir, did for me, and the Moabites, who live in Ar; until I cross the Jordan into the land which the LORD our God is going to give us.'

"But Sihon, king of Heshbon, would not let us pass through his land; for the LORD your God made him stubborn and defiant, that he might deliver him into your power, as is the case today.

"Then the LORD said to me, 'See, I have begun by putting Sihon and his land at your mercy; begin the conquest by occupying his land.'

"When Sihon came out to engage us in battle at Jahaz, with all his people, the LORD our God put him at our mercy, so that we defeated him and his sons and all his people. At that time we captured all his cities, and in every city we massacred its men, women, and children, sparing none; only we took the cattle as our booty, along with the spoil of the cities that we had captured. From Aroer which is on the edge of the Arnon valley, and the city that is in the valley, as far as Gilead, there was no city that was too strong for us; the LORD our God put all at our mercy; only you did not go near the land of the Ammonites, all the land along the river Jabbok and the cities of the highlands, just as the LORD our God had commanded us.

"When we moved on, and proceeded up the road to Bashan, Og, king of Bashan, together with all his people, came out to engage us in battle at Edrei, but the LORD said to me, 'Do not be afraid of him; for I am delivering him and all his people and his land into your power, so that you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.'

"So the LORD our God delivered Og also, king of Bashan, and all his people into our power, and we harried him until not a survivor was left to him. At that time we captured all his cities (there was not a city of them that we did not take), the sixty cities in all the region of Argob, the kingdom of Og in Bashan (all of these being cities fortified with high walls, gates, and bars), besides very many unwalled towns. We annihilated them, as we did in the case of Sihon, king of Heshbon, in every

city massacring its men, women, and children; but all the cattle and the spoil of the cities we took as our booty.

"Thus we conquered at that time from the two Amorite kings beyond the Jordan the land from the river Arnon as far as Mount Hermon (the Sidonians call Hermon Sirion, while the Amorites call it Senir), all the cities of the tableland, the whole of Gilead, and the whole of Bashan as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. (For Og, king of Bashan, was the last survivor of the remnant of the Rephaim; his sarcophagus was an iron sarcophagus; is it not still at the Ammonite city of Rabbah? It was nine cubits long, and four cubits broad, according to the ordinary cubit.) So we occupied this land at that time.

"The territory beginning at Aroer, which is on the edge of the Arnon valley, and half of the highlands of Gilead, with its cities, I gave to the Reubenites and Gadites; while the rest of Gilead and the whole of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, namely, the whole region of Argob. (That Bashan is all called a land of Rephaim. It was Jair, a Manassite, who captured the whole region of Argob, as far as the frontier of the Geshurites and the Maacathites, and called it, namely, Bashan, after his own name, Havvoth-jair, as it is to this day.) To Machir, then, I gave Gilead, and to the Reubenites and Gadites I gave the territory from Gilead as far as the river Arnon, the stream itself and its banks, and as far as the Jabbok river, the frontier of the Ammonites; along with the Arabah and the Jordan with its banks, from Chinnereth as far as the Sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah eastward.

"At that time I charged you, saying, 'Since the LORD your God has given you this land to occupy, all of you who are stout-hearted shall cross over as picked troops ahead of your fellow-Israelites; but your wives, your little ones, and your cattle (I know that you have many cattle) shall remain in the cities which I have given you, until the LORD provides your kinsmen with a home, as he has you, and they also occupy the land which the LORD your God is giving them beyond the Jordan.

Then each of you may return to his own property, which I have given you.'

"I charged Joshua also at that time, 21 saying, 'You have seen with your own eyes all that the LORD your God has done to these two kings; so shall the LORD do to all the kingdoms into which you are about to cross. Do not be 22 afraid of them; for it is the LORD your God who fights for you.'

"I also entreated the LORD at that 23 time, saying, 'O Lord GOD, thou hast 24 only begun to show thy servant thy greatness and thy mighty power; for what god is there in the heavens or on the earth who can do such deeds and mighty acts as thine? Pray let me 25 go over, and see the fine land which is beyond the Jordan, those magnificent highlands, and the Lebanon.'

"But the LORD was angry with me 26 on your account, and would not listen to me. The LORD said to me, 'Enough, say not another word to me about this matter. Climb to the top of Pisgah, and 27 look out, west, north, south, and east; look well; for you shall not cross this Jordan. But commission Joshua, en- 28 courage and strengthen him; for he shall lead this people across, and he shall put them in possession of the land on which you look.'

"So we remained in the valley opposite Beth-peor.

"And now, O Israel, heed the statutes 4 and ordinances which I am teaching you to observe, that you may live, and go in and occupy the land which the LORD, the God of your fathers, is giving you. You must not add anything to 2 the charge that I am enjoining on you, nor take anything from it, that you may keep the commands of the LORD your God which I am giving you. You 3 saw with your own eyes what the LORD did in the matter of the Baal of Peor; for everyone that followed the Baal of Peor, the LORD your God destroyed from your midst; whereas you who held 4 fast to the LORD your God are all alive today. Here I am teaching you, as the 5 LORD my God commanded me, to observe statutes and ordinances in the land which you are invading for conquest. Be careful, then, that you ob- 6 serve them; for that will demonstrate your wisdom and intelligence to the nations, who, when they hear of all these statutes, will say, 'This great nation is

indeed a wise and intelligent people!'  
 7 For what great nation is there that has a god so near it as is the LORD our God  
 8 whenever we call on him? And what great nation is there that has statutes and ordinances so just as all this code that I am putting before you today?  
 9 Only take care, and watch yourselves well that you do not forget the things that you saw with your own eyes, and that they do not slip from your mind as long as you live; but that you impart them to your children and your  
 10 children's children—the day that you stood before the LORD your God at Horeb, when the LORD said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to stand in awe of me all the days of their life on the earth, and so instruct  
 11 their children.' You came near, and stood at the foot of the mountain, while the mountain flamed with fire up to the very heart of the heavens, shrouded in darkness, cloud, and gloom.  
 12 The LORD spoke to you out of the fire, when you heard the sound of words, but saw no form, there being only a voice.  
 13 He made his covenant known to you, which he commanded you to observe, namely, the decalogue, and he wrote  
 14 it on two stone tablets. As for myself, the LORD commanded me at that time to teach you to observe statutes and ordinances in the land into which you  
 15 are crossing for conquest. So watch yourselves well (since you saw no form at all when the LORD spoke to you at  
 16 Horeb out of the fire), that you do not act perniciously by carving an image for yourselves in the shape of any statue,  
 17 like male or female, like any animal that is on the earth, or any bird that flies in  
 18 the air, or any reptile on the ground, or any fish that is in the waters under  
 19 the earth; beware, when you look up into the heavens and see all the host of the heavens, the sun, moon, and stars, that you do not let yourselves be allured into paying homage to them, and serving them, which things the LORD  
 20 your God has allotted to all the peoples everywhere under the heavens; whereas the LORD took you and brought you out of the iron furnace, out of Egypt, to become a people of his very own, as is  
 21 the case today. Although the LORD was angry with me on your account, and swore that I was not to cross the

Jordan, nor enter the fine land which the LORD your God is giving you as a heritage, but that I was to die in this land instead of crossing the Jordan, yet you are going to go over and occupy that fine land. Take care that you do not forget the covenant of the LORD your God which he made with you and carve an image for yourselves in the shape of anything about which the LORD your God gave you instructions; for the LORD your God is a consuming fire, a jealous God.

"When you have children and grand-children, and grow old in the land, if you act perniciously by carving an image in the shape of anything at all, and do what is evil in the sight of the LORD your God, thus provoking him to jealousy, I call heaven and earth to witness against you today, that you shall soon perish completely from the land which you are about to cross the Jordan to occupy. You shall not live long upon it, but shall be completely wiped out. The LORD shall scatter you among the peoples, and you shall be left a paltry few among the nations where the LORD drives you. There you will have to serve man-made gods of wood and stone, that neither see, nor hear, nor eat, nor smell. Nevertheless you shall seek the LORD your God there, and you shall find him, if you search for him with all your mind and heart. When you are in distress, and all these things happen to you, in the end you shall come back to the LORD your God, and heed his injunctions; for the LORD your God is a merciful God; he will not fail you, nor destroy you, nor forget the covenant which he swore to your fathers. For inquire now of the early times which preceded you, since the day that God created man on the earth, and from one end of the heavens to the other, if anything as great as this has ever happened, or if anything like this has ever been heard of: did any people ever hear the voice of a god speaking out of fire, as you have, and still live? Or has any god ventured to go and take a nation for himself out of another nation by tests, signs, and portents, by war, by a strong hand and an outstretched arm, and by great terrors, just as you saw the LORD your God do for you in Egypt? You have learned to know that the LORD is God, there being no other

but he. Out of the heavens he let you hear his voice, to discipline you, and on earth he let you see his mighty fire, when you heard his words out of the fire. Because he loved your fathers, and chose their descendants after them, and in his own person brought you out of Egypt by his great power, by driving out of your way nations greater and stronger than you, that he might bring you into a position to give you their land for a heritage, as it is today; therefore be assured this day, and keep in mind that the LORD is God in the heavens above and on the earth below, there being no other. You must keep his statutes and commands, which I am giving you today, that you may prosper, and your children after you, and that you may live long upon the land which the LORD your God is giving you for life."

Then Moses proceeded to set apart three cities beyond the Jordan to the east, that a homicide who had killed his fellow unintentionally, without having any standing feud with him, might flee there, and by fleeing to one of the following cities might save his life: Bezer in the wilderness on the table-land, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

#### THE SECOND DISCOURSE OF MOSES: THE CODE OF LAWS, 4:44—26:19

This is the code which Moses put before the Israelites; these are the decrees, statutes, and ordinances which Moses communicated to the Israelites when they had come out of Egypt, beyond the Jordan, in the valley opposite Beth-peor, in the land of Sihon, king of the Amorites, who lived at Heshbon, whom Moses and the Israelites defeated when they came out of Egypt, occupying his land and also the land of Og, king of Bashan, the two Amorite kings who lived beyond the Jordan to the east, from Aroer, which is on the edge of the Arnon valley, as far as Mount Sion (that is, Hermon), along with all the Arabah beyond the Jordan to the east as far as the Sea of the Arabah, at the foot of the slopes of Pisgah.

Moses summoned all Israel, and said to them,

"Hear, O Israel, the statutes and ordinances which I am delivering in your hearing today, and you must learn them and be careful to observe them. The LORD our God made a covenant with us at Horeb; it was not with our forefathers that the LORD made this covenant, but with ourselves, with those of us who are all here alive today. The LORD talked with you face to face out of the fire at the mountain, myself standing between the LORD and you at the time, to communicate to you the words of the LORD; for you stood in fear of the fire, and did not ascend the mountain. He said,

"Since I, the LORD, am your God, who brought you out of the land of Egypt, out of a state of slavery, you must have no other gods beside me.

"You must not carve an image for yourself in the shape of anything that is in the heavens above, or that is on the earth below, or that is in the waters under the earth; you must not pay homage to them, nor serve them; for I, the LORD your God, am a jealous God, punishing children for the sins of their fathers, to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commands.

"You must not invoke the name of the LORD your God to evil intent; for the LORD will not hold him guiltless who invokes his name to evil intent.

"Be careful to keep the sabbath day holy, as the LORD your God commanded you. Six days you are to labor and do all your work, but on the seventh day, a sabbath to the LORD your God, you must not do any work at all, neither you, nor your son, nor your daughter, nor your male or female slave, nor your ox, nor your ass, nor any of your cattle, nor the alien in your employ residing in your community, that your male and female slaves may rest as well as you. You must remember that you were once a slave yourself in the land of Egypt, and that the LORD your God brought you out from there by a strong hand and an outstretched arm; that is why the LORD your God has commanded you to observe the sabbath day.

"Honor your father and mother, as the LORD your God has commanded

you, that you may live long and prosper in the land that the LORD your God is giving you.

- 17 "You must not commit murder.  
 18 "You must not commit adultery.  
 19 "You must not steal.  
 20 "You must not bring a false charge against your fellow.  
 21 "You must not lust after your neighbor's wife, nor covet your neighbor's home, his fields, his male or female slave, his ox, his ass, or anything at all that is your neighbor's."  
 22 "These words, and nothing more, the LORD spoke to all your assemblage at the mountain with a loud voice out of the midst of the fire, cloud, and gloom; and he wrote them on two stone tablets, which he gave to me. When you heard the voice out of the darkness, the mountain being aflame with fire, you came up to me, that is, all the heads of your tribes and your elders, and said, 'Seeing that the LORD our God has let us see his glory and his greatness, and that it is his voice which we have heard out of the fire, we know now that God can speak with man, and he still live. Why then should we die? For this great fire is going to consume us! If we continue to hear the voice of the LORD our God any longer, we shall die! For what mortal at all is there that has ever heard the voice of the living God speak out of fire, as we have, and has still lived? Do you go near, and hear all that the LORD our God has to say, and then tell us whatever the LORD our God tells you; when we hear it, we will observe it.'  
 28 "When the LORD heard your protestations when you spoke to me, the LORD said to me, 'I have heard the protestations which this people have made to you. They have spoken well. O that their present attitude might lead them always to stand in awe of me and keep all my commands, that it might go well with them and with their children for all time! Go and say to them, "Go home to your tents"; but do you stand here beside me, that I may tell you the whole charge, the statutes and ordinances, that you are to teach them to observe in the land which I am about to give them to occupy.'  
 32 "Be careful, then, to do as the LORD your God has commanded you, swerving neither to the right nor to the left.

You must walk in all the way that the LORD your God has appointed you, that you may live, and prosper, and live long in the land that you are to occupy.

"Now this is the charge, the statutes and ordinances, which the LORD your God commanded that you be taught to observe in the land into which you are crossing for conquest, a land flowing with milk and honey, that you, with your son and your grandson, may stand in awe of the LORD your God all your life by observing all his statutes and commands which I am giving you, and that you may live long. Therefore heed them, O Israel, and be careful to observe them, that you may prosper, and multiply greatly, as the LORD, the God of your fathers, promised you.

"Listen, O Israel; the LORD is our God, the LORD alone; so you must love the LORD your God with all your mind and all your heart and all your strength. These instructions that I am giving you today are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up; you must bind them on your hand as a sign, and they must be worn on your forehead as a mark; you must inscribe them on the doorposts of your house and on your gates.

"When the LORD your God brings you into the land which he promised on oath to your fathers, Abraham, Isaac, and Jacob, to give you great and splendid cities which you did not build, houses full of all kinds of goods which you did not fill them, cisterns already hewn out, which you did not hew out, and vineyards and olive groves which you did not plant, but from which you may eat your fill, then take care not to forget the LORD who brought you out of the land of Egypt, out of a state of slavery. You must stand in awe of the LORD your God; him you must serve; and by his name you must swear. You must not run after alien gods, any of the gods of the nations that surround you, lest the anger of the LORD your God blaze against you, and he wipe you off the face of the earth; for the LORD your God in your midst is a jealous God.

"You must not put the LORD your

God to the test, as you did at Massah. You must be sure to keep the commands of the LORD your God, as well as his decrees and statutes which he commanded you. You must do what is right and good in the sight of the LORD, that you may prosper, and go in and occupy the fine land concerning which the LORD swore to your fathers that he would drive all your enemies out of your way, as the LORD promised.

"When your son asks you in time to come, 'What is the significance of the decrees, statutes, and ordinances which the LORD our God has commanded you?' you must say to your son, 'When we were Pharaoh's slaves in Egypt, the LORD brought us out of Egypt by a strong hand. The LORD displayed before our eyes great and ominous signs and portents against Egypt, against Pharaoh and all his court, but he brought us out from there that he might bring us into a position to give us the land which he promised on oath to our fathers. So the LORD commanded us to observe all these statutes, by standing in awe of the LORD our God for our good always, that he might keep us alive, as at this day. Hence it will stand to our credit with the LORD our God to be careful to observe all this charge, as he commanded us.'

"When the LORD your God brings you into the land which you are invading for conquest, and clears out of your way great nations like the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivvites, and Jebusites, seven nations greater and stronger than yourselves; when the LORD your God puts them at your mercy, and you defeat them, you must be sure to exterminate them, without making a covenant with them, or giving them any quarter; you must not intermarry with them, neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods, and then the anger of the LORD would blaze against you, and he would quickly destroy you. But this is how you are to treat them: you must tear down their altars, smash their sacred pillars, cut down their sacred poles, and burn up their carved images. For you are a people consecrated to the

LORD your God, the LORD your God having chosen you out of all the peoples that are on the face of the earth to be a people of his very own. It was not because you were the greatest of all peoples that the LORD set his heart on you and chose you (for you were the smallest of all peoples), but it was because the LORD loved you, and would keep the oath that he swore to your fathers, that the LORD brought you out by a strong hand, and rescued you from a state of slavery, from the power of Pharaoh, king of Egypt. Be assured, then, that the LORD your God is God, a trustworthy God, who to a thousand generations keeps loving faith with those that love him and keep his commands, but one who immediately requites anyone who hates him, by destroying him, never delaying with anyone who hates him, but requiring him immediately. So be careful to observe the charge, the statutes and ordinances, that I am enjoining on you today.

"It will be because you heed these ordinances, and are careful to observe them, that the LORD your God will keep loving faith with you, as he swore to your fathers; he will love you, bless you, and multiply you; he will bless the offspring of your body and the produce of your soil, your grain and wine and oil, the issue of your cattle, and the progeny of your flock, in the land which he swore to your fathers to give you. Blessed shall you be above all peoples, not a male or female being barren among you or your cattle. The LORD will also free you from all sickness, and none of the malignant diseases of Egypt, with which you are acquainted, will he inflict on you; but he will inflict them on all who hate you. You must annihilate all the peoples whom the LORD your God is about to surrender to you, without giving them any quarter, so that you may not serve their gods; for that would be dangerous for you.

"Though you say to yourselves, 'These nations are greater than I; how can I conquer them?' you must not be afraid of them, remembering rather what the LORD your God did to Pharaoh and all Egypt: the great tests which you saw with your own eyes, the signs and portents, the strong hand and outstretched arm, by means of which

the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you stand in fear.

- 20 In fact, the LORD your God will send leprosy among them, until any that are left or hidden perish from your way.
- 21 You must not stand in terror of them; for the LORD your God is in your
- 22 midst, a great and awful God. The LORD your God, however, will only clear these nations out of your way little by little, in that you are not to be allowed to put an end to them all at once, lest the wild beasts grow too numerous for you. But the LORD your God will put them at your mercy, and will throw them into great confusion,
- 24 until they are destroyed. He will deliver their kings into your power, so that you shall obliterate their very name from under the heavens, not one being able to hold his own against you,
- 25 until you have destroyed them. The carved images of their gods you must burn up; you must not covet the silver or the gold on them, nor appropriate it for yourselves, lest you be ensnared by it; for it is abominable to the LORD
- 26 your God, and you must not bring anything abominable into your house, and so become a doomed thing like it; you must rather loathe it and abhor it; for it is a doomed thing.
- 8 "All the charge that I am enjoining on you today, you must be careful to observe, that you may live and multiply, and go in and occupy the land which the LORD promised on oath to
- 2 your fathers. You must remember all the experiences through which the LORD your God has led you for the past forty years in the desert, that he might bring afflictions on you to test you, to find out whether it was your intention to keep his commands or not.
- 3 So he brought afflictions on you, and let you hunger, and then fed you with manna, with which you were not acquainted, nor were your fathers, that he might make you understand that it is not on bread alone that man lives, but it is on everything produced by command of the LORD that man lives.
- 4 Your clothing did not become too worn for you to wear, nor did your feet swell
- 5 during the past forty years. Be assured, then, in your mind that the LORD your God has been disciplining you as a man
- 6 disciplines his son. You must keep the

commands of the LORD your God by walking in his ways and by standing in awe of him; for the LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper. When you have eaten your fill, you must thank the LORD your God for the fine land that he has given you. Take care not to forget the LORD your God by not keeping his commands, ordinances, and statutes, which I am commanding you today; and when you have eaten your fill, and have built fine houses to live in, and your herds and flocks multiply, and your silver and gold increase, and all that you have increases, not to become haughty, and forget the LORD your God who brought you out of the land of Egypt, out of a state of slavery, who led you through the great and terrible desert with its venomous serpents and scorpions and thirsty waterless ground, who brought water for you out of the flinty rock, who fed you in the desert with manna, with which your fathers were not acquainted, that he might bring afflictions on you and test you, in order to make you prosper in the end; and then say to yourselves, 'My own power and the strength of my own hand have gained this wealth for me.' You must remember that it is the LORD your God who has been giving you power to gain wealth, that he might carry out his covenant which he swore to your fathers, as is the case today.

"If you ever forget the LORD your God, and run after alien gods, and serve them and pay homage to them, I warn you today that you shall most certainly perish. Like the nations that the LORD is to wipe out of your way, so shall you perish, since you would not listen to the injunctions of the LORD your God.

"Listen, O Israel; today you are about to cross the Jordan, to undertake the conquest of nations greater and stronger than yourselves, cities great and fortified up to the heavens, a people great and tall, the Anakim people,



whom you yourselves know, and of whom you have heard it said, 'Who can hold his own against the Anakim?' Be assured, then, today that the LORD your God will be the one to go over ahead of you as a consuming fire; it is he who will destroy them and subdue them before you, so that you shall conquer them and kill them off easily, as the LORD promised you. After the LORD your God has driven them out of your way, never say to yourselves, 'It is because of my goodness that the LORD brought me into possession of this land'; whereas it is because of the wickedness of these nations that the LORD is about to drive them out of your way. It is not because of your goodness or integrity of mind that you are coming into possession of their land, but it is because of the wickedness of these nations that the LORD your God is about to drive them out of your way, and in order to carry out the oath that the LORD swore to your fathers, Abraham, Isaac, and Jacob. Be assured, then, that it is not because of your goodness that the LORD your God is giving you this fine land to occupy; for you are a stiff-necked people.

"Remember, never forget, how you provoked the LORD your God to anger in the desert; from the time that you left the land of Egypt until you reached this place you have been in a state of contention with the LORD. Even at Horeb you provoked the LORD to anger; indeed the LORD was angry enough with you to destroy you. When I climbed the mountain to receive the stone tablets, the tablets of the covenant which the LORD had made with you, I remained on the mountain forty days and nights, without eating food or drinking water. Then the LORD gave me the two stone tablets, inscribed by the finger of God, and on them a copy of all the words that the LORD had spoken to you at the mountain out of the fire on the day of the assemblage. At the end of forty days and nights, the LORD gave me the two stone tablets, the tablets of the covenant, and the LORD said to me, 'Rise, hurry down from here; for your people whom you brought out of Egypt have acted perniciously, in that they have been quick to swerve from the path that I appoint-

ed them, by making themselves a molten image.'

"The LORD said to me further, 'I see that this people is indeed a stiff-necked people. Let me alone, that I may destroy them, and blot out their very name from under the heavens, and make you into a nation stronger and greater than they.'

"So I turned and descended from the mountain, the mountain flaming with fire, and the two tablets of the covenant in my two hands. I found that you had indeed sinned against the LORD your God by making yourselves a molten bull, having quickly swerved from the path that the LORD had appointed you. So I seized the two tablets, and flung them from my hands, and broke them before your eyes. Then I prostrated myself before the LORD, as I did before, for forty days and nights, without eating food or drinking water, because of all the sin that you had committed, in doing what was evil in the sight of the LORD, thus provoking him to jealousy. For I stood in dread of the anger and wrath which the LORD had against you to your destruction. But the LORD listened to me on that occasion also. With Aaron, too, the LORD was angry enough to destroy him, but I prayed for Aaron also at that time. Then, taking the wicked thing that you had made, the bull, I burned it up, and crushed it, grinding it thoroughly until it was as fine as dust, and then I threw the dust of it into the stream that flowed down from the mountain. (At Taberah also, at Massah, and at Kibroth-hattaavah you continued to provoke the LORD to anger; and when the LORD sent you away from Kadesh-barnea, saying, 'Go up and occupy the land that I am giving you,' you scorned the command of the LORD your God; you would not trust him, nor heed his instructions. You have been in a state of contention with the LORD ever since I knew you.) So I lay prostrate before the LORD for the forty days and nights that I did, because the LORD had threatened to destroy you, and I prayed to the LORD, saying, 'O Lord GOD, do not destroy thy people, thy very own, whom thou hast rescued by thy might, whom thou hast brought out of Egypt by a strong hand. Remember thy servants, Abraham, Isaac, and Ja-

cob; pay no attention to the obstinacy of this people, nor their wickedness, nor their sin, lest the land out of which thou hast brought us say, "Because the LORD could not bring them into the land that he promised them, and because he hated them, he has brought them out to slay them in the desert!"

29 And yet they are thy people, thy very own, whom thou hast brought out by thy great power and outstretched arm.'

10 "At that time the LORD said to me, 'Cut two tablets of stone like the former ones, and ascend the mountain to me; also make an ark of wood; that I may write on the tablets the words that were on the former tablets which you broke; and then you are to put them in the ark.'

3 "So I made an ark of acacia wood, cut two tablets of stone like the former ones, and ascended the mountain, with the two tablets in my hand. When the LORD had reproduced the former inscription on the tablets, the decalogue which he spoke to you at the mountain out of the fire on the day of the assemblage, the LORD gave them to me.

5 Then I turned, and descending from the mountain, I put the tablets in the ark that I had made, as the LORD had commanded me, and there they are."

6 (The Israelites set out from Beeroth-bene-jaakan for Moserah, where Aaron died, and was buried, Eleazar, his son, succeeding him in the priesthood. From there they set out for Gudgod, and from Gudgod for Jotbah, a land with streams of water.)

8 "At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to be in attendance on the LORD as his ministers, and to pronounce blessings in his name, as they do to this day. That is why Levi has had no property or heritage with his fellows, the LORD being his heritage, as the LORD your God promised him.

10 "So I remained on the mountain as before, for forty days and nights, and the LORD listened to me on that occasion also, in that the LORD agreed not to destroy you. Then the LORD said to me, 'Proceed at once to set out at the head of the people, so that they may go in and occupy the land which I swore to their fathers to give them.'

12 "And now, O Israel, what does the

LORD your God require of you but to fear the LORD your God, walk in all his ways, love him, serve the LORD your God with all your mind and heart, by keeping the commands of the LORD and his statutes that I am commanding you today, for your good? Even though the heavens to the highest heavens belong to the LORD your God, and the earth with all that is in it, yet the LORD set his heart on your fathers to love them, and chose their descendants after them, even you, in preference to all peoples, as is the case today. Be circumcised in heart, then, and do not be stiff-necked any more; for the LORD your God is the God of gods, and the Lord of lords, the great, mighty, and awful God, who is never partial, and never takes a bribe, who secures justice for the orphan and the widow, and loves the resident alien in giving him food and clothing. So you should love the resident alien; for you were once resident aliens yourselves in the land of Egypt. You must stand in awe of the LORD your God; him you must serve; to him you must hold fast; and by his name you must swear. He is to be your praise, and he your God, who has performed with you these great and awful deeds that you have seen with your own eyes. Your fathers went down to Egypt, seventy in number; and now the LORD your God has made you like the stars of the heavens for multitude.

"So you must love the LORD your God, and always keep his charge, his statutes, ordinances, and commands. You must teach them to your children who have not known or experienced the discipline of the LORD your God, his greatness, his strong hand and outstretched arm, his signs, and his deeds that he did in Egypt to Pharaoh, king of Egypt, and to all his land; and what he did to the army of the Egyptians, to their horses and chariots, how he made the waters of the Red Sea engulf them as they pursued you, and how the LORD destroyed them, as it is to this day; and what he did to you in the desert until you reached this place; and what he did to Dathan and Abiram, the sons of Eliab, Reuben's son, how the earth opened its mouth, and in the midst of all Israel swallowed them up, with their households, their tents, and every living thing that was in their

7 train; for it is your eyes that saw all the great deeds which the LORD performed. Accordingly, you must keep all the charge which I am enjoining on you today, that you may be strong, and go in and occupy the land into which you are crossing for conquest, and that you may live long upon the land which the LORD swore to your fathers to give to them and their descendants, a land flowing with milk and honey. For the land which you are invading for conquest is not like the land of Egypt from which you came, where you used to sow your seed and water it by hand like a vegetable garden. On the contrary, the land into which you are crossing for conquest is a land of hills and valleys, watered by rain from the sky, a land for which the LORD your God cares, the eyes of the LORD your God being continually on it, from the beginning to the end of the year.

9 "If you will but heed the commands that I am giving you today, to love the LORD your God, and serve him with all your mind and heart, he will give you rain for your land in due season, the winter rain and the spring rain, so that you will gather in your grain and wine and oil, and he will produce grass in your fields for your cattle, and you will eat your fill.

6 "Take care lest you be deceived into turning aside to serve alien gods and to pay homage to them, and the anger of the LORD blaze against you, and he shut up the skies so that there be no rain, and the land yield no produce, and you quickly perish off the fine land that the LORD is about to give you.

8 Accordingly, you must keep these words of mine in mind and heart; you must bind them on your hand as a sign, and they must be worn on your forehead as a mark; you must teach them to your children, talking about them when you are sitting at home and when you go off on a journey, when you lie down and when you get up; you must inscribe them on the door-posts of your house and on your gates, so that your life and the life of your children may be long in the land which the LORD swore to your fathers to give them for as long as the sky remains over the earth.

2 "If you are but careful to observe all this charge that I am enjoining on you,

loving the LORD your God, walking in all his ways, and holding fast to him, the LORD shall drive all these nations out of your way, and you shall conquer nations greater and stronger than you. Every place on which the sole of your foot treads shall be yours; the region from the desert as far as Lebanon, from the River, the river Euphrates, as far as the Western Sea shall be your domain. No one shall hold his own against you, in that the LORD your God shall put the dread and fear of you on all the land on which you shall tread, as he promised you.

"See, I am putting before you today a blessing and a curse: a blessing, if you heed the commands of the LORD your God which I am giving you today; and a curse, if you do not heed the commands of the LORD your God, but swerve from the way that I am appointing you today, by running after alien gods of whom you have had no experience. When the LORD your God brings you into the land which you are invading for conquest, you are to place the blessing on Mount Gerizim and the curse on Mount Ebal. (Are they not beyond the Jordan, west of it, toward the sunset, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the terebinth of Moreh?) For you are about to cross the Jordan to enter into possession of the land which the LORD your God is giving you. When you have conquered it, and settled down in it, you must be careful to observe all the statutes and ordinances that I am putting before you today.

"The following are the statutes and ordinances which you must be careful to observe in the land which the LORD, the God of your fathers, shall give you to hold as long as you live on the earth.

"You must be sure to destroy all the sanctuaries where the nations whom you are to dispossess served their gods, on high mountains, on hills, and under every spreading tree; you must tear down their altars, smash their sacred pillars, burn up their sacred poles, and cut down the carved images of their gods, obliterating the very name of them from that sanctuary. You must not act like this toward the LORD your God, but to the sanctuary which the LORD your God chooses out of all your

tribes as the seat of his presence, to his habitation you must resort; there  
 6 you must go, and there bring your burnt-offerings, your sacrifices, your dues, your personal contributions, your votive offerings, your voluntary offerings, and the firstlings of your herd and  
 7 flock; and there you must eat before the LORD your God, and with your households rejoice over all your undertakings, in which the LORD your God has blessed you.

8 "You must not do just as we are doing here today, each whatever he  
 9 pleases; for you have not as yet reached the home and heritage which the LORD your God is about to give you.  
 10 But when you cross the Jordan, and settle down in the land which the LORD your God is giving you as a heritage, and when he gives you rest from all your enemies around you, so that you  
 11 live in security, then to the sanctuary that the LORD your God chooses as the abiding-place of his presence, there you must bring all that I am commanding you, your burnt-offerings, your sacrifices, your dues, your personal contributions, and all your choice votive offerings which you vow to  
 12 the LORD; and you are to rejoice before the LORD your God, you, your sons and daughters, your male and female slaves, and the Levite living in your community; for he has no property or heritage with you.

13 "Take care not to offer your burnt-offerings at any sanctuary that you see;  
 14 but at the sanctuary which the LORD your God chooses in one of your tribes, there you must sacrifice your burnt-offerings, and there do all that I am  
 15 commanding you. However, whenever you wish you may slaughter anything for food purposes in any of your communities to the extent of the blessing that the LORD your God accords you, the unclean along with the clean eating it, as though it were a gazelle or a deer;  
 16 only you must not partake of the blood; you must pour it out on the ground like water.

17 "You may not eat in your home town the dues of your grain or wine or oil, nor the firstlings of your herd or flock, nor any votive-offering that you vow, nor your voluntary offerings, nor  
 18 your personal contributions, but you must eat them before the LORD your

God at the sanctuary which the LORD your God chooses, you, your son, your daughter, your male and female slaves, and the Levite living in your community, rejoicing before the LORD your God over all your undertakings. Take  
 19 care not to neglect the Levite as long as you live in your land.

"When the LORD your God enlarges  
 20 your territory, as he has promised you, and you say, 'I would eat meat' (seeing that you have a longing to eat meat), you may do so whenever you wish. If  
 21 the sanctuary which the LORD your God chooses as the seat of his presence is far away from you, as I have instructed you, you may slaughter for food purposes in your own communities whenever you wish any of your herd or flock which the LORD has given you. You are to eat it just as you  
 22 would a gazelle or a deer, the unclean and the clean eating it together; only be  
 23 sure never to partake of the blood; for the blood is the life, and you must not eat the life along with the flesh; you  
 24 must not eat it; you must pour it out on the ground like water. You must not  
 25 eat it, that you may prosper, and your children after you; for then you will be doing what is right in the sight of the LORD. However, what consecrated gifts  
 26 you have and your votive offerings, you must take, and go to the sanctuary that the LORD chooses, and offer your  
 27 burnt-offerings, the flesh along with the blood, on the altar of the LORD your God; the blood of your sacrifices is to be poured out on the altar of the LORD your God, but the flesh you are to eat yourselves.

"Be careful to heed all these things  
 28 that I am commanding you, that it may go well with you, and with your children after you for all time; for then you will be doing what is good and right in the sight of the LORD your God.

"When the LORD your God exter-  
 29 mines from your way the nations to conquer whom you are going there, and you conquer them, and settle down in their land, take care not to be beguiled  
 30 into copying them, after they have been exterminated from your way; and not to resort to their gods, saying, 'How did these nations worship their gods?— that I in turn may do the same.'  
 31 That I must not act like this toward the LORD

your God; for every kind of practice that is abominable to the LORD, what he hates, they carried on for their gods; for even their sons and daughters they used to burn to their gods.

2 "Everything that I am commanding you, that you must be careful to observe, without adding anything to it, or taking anything from it.

13 "If a prophet or a dreamer of dreams appears among you, offering you a sign or portent, and the sign or portent comes true, in connection with which he said to you, 'Let us follow alien gods! (of whom you have had no experience), and let us serve them,' you must not heed the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out whether you really love the LORD your God with all your mind and heart. It is the LORD your God that you must follow; of him you must stand in awe; his commands you must keep; his injunctions you must heed; him you must serve; and to him you must hold fast. But that prophet or that dreamer of dreams must be put to death, because he spoke falsely against the LORD your God, who brought you out of the land of Egypt, and rescued you from a state of slavery, in order to allure you from the path in which the LORD your God commanded you to walk. Thus shall you eradicate the wicked person from your midst.

16 "If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as precious as your own life, entices you in secret, saying, 'Let us go and serve alien gods!' (of whom you have had no experience, nor have your fathers, namely, any of the gods of the peoples who surround you, either near you or far away from you, from one end of the earth to the other), you must not yield to him, nor heed him; you must not show him any mercy, nor spare him, nor shield him; but you must be sure to kill him; your own hand to be the first against him to put him to death, and then the hands of all the people. You must stone him to death, because he tried to allure you away from the LORD your God, who brought you out of the land of Egypt, out of a state of slavery; and when all Israel hears of it, they will be afraid, and nev-

er again do such a wicked thing as this in your midst.

"If you hear it said that in one of 12 your cities, which the LORD your God is giving you to live in, certain scoundrels from among you have gone out and enticed their fellow-citizens, saying, 'Let us go and serve alien gods!' (of whom you have had no experience), you must examine and investigate, and make a thorough inquiry; and if it proves true and is established that this abominable thing has been done in your midst, you must be sure to put the inhabitants of that city to the sword, exterminating it and all that is in it; and all its spoil you must gather into the middle of the open square, and then burn up the city with all its spoil as a holocaust to the LORD your God, to lie in ruins forever, never to be rebuilt. Nothing of the things doomed is to be appropriated by you, that the LORD may turn from his fierce anger, and show you mercy, and in his mercy multiply you, as he swore to your fathers; for then you will be heeding the injunction of the LORD your God by keeping all his commands which I am giving you today, by doing what is right in the sight of the LORD your God.

"As children of the LORD your God, 14 you must not cut yourselves nor shave your foreheads for the dead; for you are a people consecrated to the LORD your God, and out of all the peoples that are on the face of the earth the LORD has chosen you to be a people of his very own.

"You must not eat anything abominable. The following are animals that you may eat: the ox, the sheep, the goat, the deer, the gazelle, the roebuck, the wild-goat, the ibex, the antelope, and the mountain-sheep. Also, you may eat any animal with a cloven hoof, that has the hoof divided completely in two, and that chews the cud. However, of those that chew the cud or have the hoof completely cloven, you must not eat the following: the camel, the hare, and the rock-badger, because, though chewing the cud, they do not have the hoof cloven—they are unclean for you; also the pig, because, though having the hoof cloven, it does not chew the cud—it is unclean for you. Of their flesh you must not eat, and their carcasses you must not touch.

9 "Of all things that live in the water  
10 you may eat the following: whatever  
has fins and scales you may eat; but  
whatever has not fins and scales you  
must not eat; it is unclean for you.

11 "You may eat any clean bird; but the  
12 following are the ones of which you  
must not eat: the griffon, the vulture,  
13 the eagle, the buzzard, the kite in its  
14 several species, the raven in all its species,  
15 the ostrich, the night-hawk, the  
sea-mew, the hawk in its several species,  
16 the screech-owl, the eagle-owl, the  
17 horned owl, the jackdaw, the carrion-  
18 vulture, the cormorant, the stork, the  
heron in its several species, the bittern,  
19 and the bat. Also, all winged insects  
are unclean for you; they must not be  
20 eaten. Any winged thing that is clean  
you may eat.

21 "You must not eat anything that has  
died a natural death; for you are a people  
consecrated to the LORD your God;  
you may give it to any alien residing in  
your community to eat, or sell it to a  
foreigner.

"You must not boil a kid in its  
mother's milk.

22 "Every year you must be sure to  
take out the dues of all the produce of  
23 your seed, that has left the field, and  
before the LORD your God, at the  
sanctuary which he chooses as the  
abiding-place of his presence, you must  
eat the dues of your grain, wine, and oil,  
and the firstlings of your herd and  
flock, that you may learn to stand in  
24 awe of the LORD your God always. If  
the road is too long for you, so that you  
cannot transport it, because the sanctu-  
ary which the LORD your God  
chooses as the seat of his presence is too  
far away from you, then, when the  
25 LORD your God blesses you, you must  
give it in money, securing the money in  
your hand, and going to the sanctuary  
which the LORD your God chooses  
26 (you may spend the money for what-  
ever you wish, for oxen, sheep, wine, or  
liquor, or for anything that you have a  
craving for), and there you must feast  
in joy before the LORD your God, you  
and your household. Also, you must  
27 not neglect the Levite living in your  
community; for he has no property or  
heritage with you.

28 "Every third year you must take out  
all the dues of your produce for that  
year, and deposit it in your community,

so that the Levite (since he has no 29  
property or heritage with you), the  
resident alien, the orphan, and the  
widow, who are in your community,  
may come and eat their fill, in order  
that the LORD your God may bless you  
in every enterprise that you undertake.

"Every seventh year you must ob- 11  
serve a remission; and the operation of  
the remission is to be as follows: every  
creditor who has a claim against his  
fellow-countryman is to remit it; he is  
not to press it against his fellow-coun-  
tryman or kinsman; for a remission has  
been proclaimed by the LORD. Against  
an alien you may press it; but anything  
of yours that is in the possession of your  
kinsman you must remit. However, 14  
there shall be no poor among you; for  
the LORD will be sure to bless you in  
the land which the LORD your God is  
giving you as a heritage to occupy, if  
you but heed the injunctions of the  
LORD your God by being careful to ob-  
serve all this charge which I am enjoin-  
ing on you today. When the LORD 16  
your God blesses you, as he has prom-  
ised you, you shall have many nations  
obligated to you, but you shall never be  
obligated to them; you shall rule over  
many nations, but they shall never  
rule over you.

"If there is a needy person among 17  
you, any of your fellow-countrymen in  
any of your communities in the land  
which the LORD your God is giving  
you, you must not steel your heart, nor  
shut your hand against your needy  
countryman; but you must open wide  
your hand to him, and freely lend him  
sufficient for the needs that he has.  
Take care lest a base thought enter  
your head like this: 'The seventh year,  
the year of remission, is near!' and you  
behave meanly to your needy country-  
man by not giving him anything, and  
he cries to the LORD against you, and  
you incur guilt. You must give to him 19  
freely; and you are not to begrudge it  
when you give him something, because  
the LORD your God for this very thing  
will bless you in all your work and all  
your undertakings. For the poor will 11  
never cease to be in your land; that is  
why I am commanding you to open  
wide your hand to your poor and needy  
fellow-countryman in your land.

"If a countryman of yours, a Hebrew 12:  
man or woman, is sold to you, he is to

work six years for you, but in the seventh year you must set him free from your service. And when you set him free from your service, you must not send him away empty-handed; you must provision him liberally out of your flock, threshing-floor, and wine-press, supplying him as the LORD your God has blessed you. You must remember that you were once a slave yourself in the land of Egypt, and that the LORD your God rescued you; that is why I am giving you this command today. If, however, he says to you, 'I will not leave your service'—because he is fond of you and your household, and has fared well with you—then you must take an awl, and drive it through his ear into the door; he shall then be your slave permanently. You shall do the same with your female slave. You must not begrudge it when you set him free from your service; for he has worked six years for you at half the cost of a hired laborer. Then shall the LORD your God bless you in all that you undertake.

"You must consecrate to the LORD your God all the male firstlings of your herd and flock; you must do no work with a firstling ox, nor shear a firstling sheep. You must eat it each year with your household before the LORD your God at the sanctuary which the LORD chooses. If, however, it has any blemish, such as lameness, or blindness, or any bad blemish at all, you must not sacrifice it to the LORD your God. You must eat it in your own community, the unclean and the clean together, as though it were a gazelle or a deer; only you must not partake of the blood; you must pour it out on the ground like water.

"Observe the new moon of Abib by holding the passover for the LORD your God; for on the new moon of Abib the LORD your God brought you out of Egypt by night. You must sacrifice the passover-victim, a sheep or an ox, to the LORD your God at the sanctuary which the LORD chooses as the abiding-place of his presence. You must not eat leavened bread with it; for seven days you must eat unleavened cakes with it, the bread of distress (for in trepidation you left the land of Egypt) that you may remember the day that you left the land of Egypt all through your life.

For seven days no leaven must be seen in your possession anywhere in your territory, and none of the flesh which you sacrifice on the evening of the first day is to be left over until morning. You may not offer the passover-sacrifice in any of the communities which the LORD your God is giving you; but at the sanctuary which the LORD your God chooses as the abiding-place of his presence, there you must offer the passover-sacrifice in the evening at sunset, at the time that you left Egypt. You must cook and eat it at the sanctuary which the LORD your God chooses; and in the morning you are to return to your tents. For six days you are to eat unleavened cakes; and on the seventh day there is to be a sacred assembly for the LORD your God, when you must do no work.

"You must count seven weeks, beginning your count of the seven weeks from the time that the sickle is first put to the grain; and then you must hold the feast of weeks for the LORD your God, as a voluntary personal gift, giving as the LORD your God blesses you; and with your son, your daughter, your male and female slaves, the Levite living in your community, the resident alien, the orphan, and the widow, who are among you, you are to rejoice before the LORD your God at the sanctuary which the LORD your God chooses as the abiding-place of his presence. You must remember that you were once a slave yourself in Egypt; so you must be careful to observe these statutes.

"You must hold the feast of booths for seven days after the ingathering from your threshing-floor and wine-press, rejoicing at your feast, along with your son, your daughter, your male and female slaves, the Levite, the resident alien, the orphan, and the widow, who are in your community. For seven days you must hold a feast to the LORD your God at the sanctuary that the LORD chooses; for the LORD your God will bless you in all your produce and in all your undertakings, so that you can only be happy.

"Three times a year all your males must visit the LORD your God at the sanctuary which he chooses; at the feast of unleavened cakes, the feast of weeks, and the feast of booths. And

they must not visit the LORD empty-handed, but each with a personal gift befitting the blessing which the LORD your God has bestowed on you.

18 "In all the communities which the LORD your God is giving you, you are to appoint judges and officials for your various tribes, to judge the people aright. You must not pervert justice; you must not show partiality, nor take a bribe; for a bribe blinds the eyes of the learned, and subverts even a just case. 19 Justice, and justice only, you must strive for, in order that you may live, and take possession of the land which the LORD your God is giving you.

20 "You must plant no sacred pole, no wooden object whatsoever, beside the altar of the LORD your God that you make, nor set up a sacred pillar, which is hateful to the LORD your God.

21 "You must not sacrifice to the LORD your God an ox or sheep that has a blemish or any defect; for that would be abominable to the LORD your God.

2 "If there is found among you in any of your communities which the LORD your God is giving you, a man or a woman, who does what is evil in the sight of the LORD your God, by violating his covenant, and has gone and served alien gods, and paid homage to them, namely, the sun, or the moon, or the whole host of the heavens, which I 3 prohibited; if it is reported to you, and you hear of it, you must make a thorough investigation; and if it proves true and is established that such an abominable thing has been done in Israel, you must bring the man or woman who did this evil deed out to your gates, 4 and stone him to death. On the evidence of two or three witnesses shall the condemned person be put to death; he must not be put to death on the evidence of one witness; the hands of the witnesses to be the first against him to put him to death, and then the hands of all the people. Thus shall you eradicate the wicked person from your midst.

5 "If a case in law should arise in your local community for which you have no precedent, a case of bloodshed, or a law-suit, or an assault, doubtful cases, you must set out and go up to the sanctuary which the LORD your God chooses, and coming to the Levitical priests and the judge who is in office at that time, you must inquire of them,

and they will let you know the decision for the case. You must then comply with the terms of the decision which they render you from that sanctuary which the LORD chooses, and you must be careful to do just as they direct you, complying with the terms of the verdict which they give you and the judgment which they deliver to you, swerving neither to the right nor to the left from the decision which they render you. The man who acts presumptuously, in not heeding the priest standing in attendance there on the LORD your God or the judge, that man must be put to death. Thus shall you eradicate the wicked person from Israel; and when all the people hear of it, they will be afraid, and never act presumptuously again.

"When you reach the land that the LORD your God is giving you, and occupy it, and settle down in it, and then declare, 'I must place a king over me like all the nations surrounding me,' you must be sure to make him king over you whom the LORD your God chooses. You must make one of your own countrymen king over you; you may not put a foreigner over you, who is not a countryman of yours. However, he must not provide himself with many horses, nor have the people enter into relations with Egypt again, to provide himself with many horses, since the LORD means that you are never again to go back that way. Neither must he provide himself with many wives, so that his heart may not be estranged; nor must he provide himself with great quantities of silver and gold. As soon as he has taken his seat on his royal throne, he must write for himself in a book a copy of this code as approved by the Levitical priests; he must keep it with him, and peruse it all the days of his life, that he may learn to stand in awe of the LORD his God, by being careful to observe all the provisions of this code and these statutes, that he may not consider himself more exempt than his fellow-countrymen, and that he may not swerve from the charge to the right or to the left, in order that he with his descendants may continue long on the throne in Israel.

"The Levitical priests, that is, the whole tribe of Levi, shall have no property or heritage like the rest of Is-



rael; they shall live on the sacrifices made to the LORD and the dues made over to him. Levi shall have no heritage among his fellows, the LORD being his heritage, as he promised him. This shall be the priests' due from the people, from those sacrificing either an ox or a sheep: the shoulder, the two cheeks, and the stomach are to be given to the priest. Also, you must give him the first of your grain, wine, and oil, with the first of the fleece of your sheep. For the LORD your God has chosen him out of all your tribes, that he and his descendants for all time should be in attendance on the LORD your God to minister to him and pronounce blessings in his name.

"If a Levite leaves one of your local communities anywhere in Israel where he is a resident, he may come whenever he wishes to the sanctuary which the LORD chooses, and minister in the name of the LORD his God like all his fellow-Levites, who are in attendance there on the LORD, having an equal share with them in the living, besides his gratuities."

Concerning sorcery.—"When you enter the land which the LORD your God is giving you, you must not learn to imitate the abominable practices of these nations. There must not be found among you anyone who makes his son or his daughter pass through fire, a diviner, a soothsayer, an augur, a sorcerer, a charmer, a medium, a magician, or a necromancer. For anyone given to these practices is abominable to the LORD; indeed, it is because of these abominable practices that the LORD your God is driving them out of your way. You must be absolutely true to the LORD your God; for while these nations whom you are to conquer give heed to soothsayers and diviners, the LORD your God has not intended you to do so. Instead, the LORD your God will raise up a prophet for you from among yourselves, one of your fellow-countrymen like me (it is he that you must heed), just as you asked of the LORD your God at Horeb on the day of the assemblage, when you said, 'I must not hear the voice of the LORD my God any longer, nor see this great fire any more, that I die not.' The LORD said to me, 'They have spoken aright; from time to time I will raise up for them someone

like you from among their fellow-countrymen to be a prophet; I will put my oracles in his mouth, and he shall tell them everything that I command him. If there is anyone who will not heed the oracle that he delivers in my name, I will make him answer for it myself. But the prophet who presumes to deliver an oracle in my name which I did not command him to deliver, or who delivers oracles in the name of alien gods, that prophet must die.' And if you say to yourselves, 'How are we to recognize an oracle that the LORD has not given?'—if the oracle that the prophet delivers in the name of the LORD does not come to pass or come true, that is an oracle which the LORD did not give, the prophet having spoken it presumptuously; you are not to be afraid of him.

"When the LORD your God exterminates the nations whose land the LORD your God is giving you, and you conquer them, and settle down in their cities and houses, you must set apart three cities in the land which the LORD your God is giving you to occupy. You must so fix the distances that you divide the area of the land which the LORD your God is giving you for your own into three parts, in such a way that any homicide may flee there, so that the avenger of blood may not pursue the homicide in the heat of his anger, and overtake him, because the way is long, and take his life, when he did not deserve to die, since he had no standing feud with him. The procedure in the case of a homicide who flees there to save his life is to be as follows: anyone who kills another unintentionally, having no standing feud with him, like the case of someone who goes into the woods with another to cut wood, and when he lets drive with the ax to fell a tree, the head slips from the helve, and alights upon the other so that he dies, that person may flee to one of these cities, and save his life. That is why I am commanding you to set apart three cities. And if the LORD your God enlarges your territory, as he swore to your fathers, and gives you all the land which he promised your fathers to give you, provided that you were careful to observe all this charge which I am enjoining on you today, by loving the LORD your God, and by walking always in his ways, then you

- must add three more cities to these three, so that innocent blood may not be shed in the land which the LORD your God is giving you as a heritage, in which case you would incur guilt of blood. However, if someone has a feud with another, and lies in wait for him, attacking him and beating him to death, and then flees to one of these cities, the elders of his city must send and take him from there, and hand him over to the avenger of blood to be slain.
- 13 You must have no mercy on him, but purge the guilt of innocent blood from Israel, that you may prosper.
- 14 "On the property which you inherit in the land which the LORD your God is giving you to occupy, you must not move your neighbor's landmark, which the early inhabitants put in place.
- 15 "A single witness shall not convict a man in the case of any crime or offense of any kind whatsoever that he has committed; it is only on the evidence of two or three witnesses that a charge can be sustained.
- 16 "If a plaintiff with a grudge appears against a man to accuse him falsely, the two parties who have the dispute must appear before the LORD, that is, before the priests, and the judges that are in office at that time; the judges shall make a thorough investigation, and if it turns out that the plaintiff is false, having falsely accused his fellow, you must do to him as he meant to do to his fellow. Thus shall you eradicate the wicked person from your midst; and when those that are left hear of it, they will be afraid, and never again do such a wicked thing as this in your midst.
- 21 So you must show no mercy—life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
- 20 "When you go out to battle against your enemies, and see horses, and chariots, forces greater than your own, you must not be afraid of them; for the LORD your God who brought you up from the land of Egypt is on your side.
- 2 When you are on the eve of a battle, a priest must come up and speak to the people. He shall say to them, 'Listen, O Israel; today you are on the eve of a battle against your enemies; do not be faint-hearted, nor afraid, nor alarmed, nor stand in dread of them; for the LORD your God is going with you, to fight for you against your enemies and

give you the victory.' Then the officers shall say to the people, 'Whoever has built a new house, but has not dedicated it, may leave and return home, lest he die in the battle, and another dedicate it. Whoever has planted a vineyard, but has not had the use of it, may leave and return home, lest he die in the battle, and another get the use of it. Whoever has betrothed a wife, but has not married her, may leave and return home, lest he die in the battle and another marry her.' The officers shall say further to the people, 'Whoever is afraid and faint-hearted must leave and return home, so that his fellows may not become faint-hearted like him.' As soon as the officers have finished addressing the people, the army commanders shall place themselves at the head of the people.

"When you invest a city, you must offer it terms of peace. If it agrees to make peace with you, and surrenders to you, then all the people to be found in it shall become forced laborers for you, and serve you. But if it will not make peace with you, but wages war with you, you are to besiege it, and when the LORD your God delivers it up to you, you must put every male in it to the sword; but the women and children and live stock and everything that is in the city, that is, all its spoil, you may take as your booty, and yourselves use the spoil of your enemies which the LORD your God gives you. So shall you treat all the cities that are very far away from you, that do not belong to the cities of the nations here. However, in the cities of the peoples here, which the LORD your God is giving you as a heritage, you must not spare a living soul; but you must be sure to exterminate them, Hittites, Amorites, Canaanites, Perizzites, Hivvites, and Jebusites, as the LORD your God commanded you, so that they may not teach you to imitate all the abominable practices that they have carried on for their gods, and so sin against the LORD your God.

"When you have to besiege a city a long time in your war on it in order to capture it, you must not destroy its trees by taking an ax to them, because you can eat their fruit; you must not cut them down; for are trees in the field men to be besieged by you? It is only

trees which you know are not fruit trees that you may destroy and cut down for the construction of siege-works against the city that is waging war with you, until it is razed.

"If anyone is found slain in the land which the LORD your God is giving you to occupy, lying in the open, and it is not known who struck him, your elders and judges must go out and measure the distances to the cities that are in the neighborhood of the dead body, and the elders of the city that is nearest to the dead body must take a heifer that has never been worked, nor has pulled in a yoke; and the elders of that city must bring the heifer down to a valley with running water, which has never been ploughed or sown, and break the heifer's neck there in the valley. Then the priests, the sons of Levi, shall approach (for the LORD your God has chosen them to minister to him, and pronounce blessings in the name of the LORD, and so every case of dispute or assault is to be settled by them), and all the elders of that city, those living nearest the dead body, shall wash their hands over the heifer whose neck has been broken in the valley. Then they shall make affirmation as follows: 'Our hands did not shed this blood, nor did our eyes see it done; clear thy people Israel whom thou hast rescued, O LORD, and do not hold thy people Israel responsible for innocent blood.' Thus shall the guilt of blood be cleared from them. Because you do what the LORD regards as right, you shall purge the guilt of innocent blood from your midst.

"When you go out to battle against your enemies, and the LORD your God delivers them up to you, and you make them prisoners, if you see among the prisoners a beautiful woman upon whom you set your heart, you may take her for a wife. When you bring her into your home, she shall uncover her head, and pare her nails, and throw off her prisoner's garb. She shall remain in your house, and bewail her father and mother for a whole month. After that you may have intercourse with her. You shall be her husband, and she shall be your wife. If you lose interest in her, you must let her go absolutely free; you must not sell her, nor

mistreat her, because you have humiliated her.

"If a man has two wives, the one 15 loved and the other slighted, and both the loved and the slighted have borne him children, and the first-born son belongs to her that is slighted, when he 16 comes to will his property to his sons, he may not give the right of the first-born to the son of the loved one to the disadvantage of the son of the slighted wife, who is the first-born; but he must 17 give the right of the first-born to the first-born, the son of the slighted wife, by giving him two-thirds of all that he owns; for he was the first issue of his manly vigor, and the right of the first-born belongs to him.

"If a man has a stubborn and refrac- 18 tory son, who will not obey his father or mother, nor heed them, even when they chastise him, his father and moth- 19 er must take hold of him, and bring him before the elders of his city at the gateway of his home town, and say to 20 the elders of his city, 'This son of ours is a stubborn and refractory fellow who will not obey us, a ne'er-do-well, and a drunkard.' Then all his fellow-citizens 21 shall stone him to death. Thus shall you eradicate the wicked person from your midst, and when all Israel hears of it, they will be afraid.

"If anyone has committed a crime 22 punishable by death, and has been put to death, and you have impaled him on a stake, his corpse must not remain all 23 night on the stake; but you must be sure to bury him the same day; for an impaled man is a terrible disgrace, and you must not pollute the land which the LORD your God is giving you as a her- itage.

"You must not see your fellow- 22 countryman's ox or sheep go astray without showing concern for it; you must be sure to take it home to your fellow-countryman. If, however, your 2 fellow-countryman is not a tribesman of yours and you do not know him, you must take it home with you, and keep it until your fellow-countryman claims it; then you must give it back to him. You must do the same with his ass, 3 with his garment, and with anything lost by a fellow-countryman of yours, which he has lost and you have found; you are not to be without concern for it.

- 4 "You must not see your fellow-countryman's ass or ox foundered on the road without showing concern for it; you must be sure to help him to raise it up.
- 5 "A woman must never wear any article belonging to a man, nor must a man put on a woman's garment; for whosoever does such things is abominable to the LORD your God.
- 6 "If you should happen to come upon a bird's nest in any tree, or on the ground, with young ones or eggs, and the mother sitting on the young or the eggs, you must not take the mother with the young. You must rather let the mother go, and only take the young, that you may prosper, and live long.
- 8 "When you build a new house, you must make a parapet for your roof, that you may not bring the guilt of blood upon your house, in case anyone should fall from it.
- 9 "You must not sow your vineyard with two kinds of seed, lest the whole produce become taboo, the crop that you sowed as well as the harvest from your vineyard.
- 10 "You must not plough with an ox and an ass yoked together.
- 11 "You must not wear material blended of wool and linen.
- 12 "You must plait tassels on the four corners of the cloak with which you cover yourself.
- 13 "If a man marries a wife, and has intercourse with her, and then turns against her, and frames wanton charges against her, and slanders her by saying, 'I married this woman, but when I had intercourse with her, I did not find the evidence of virginity in her,' the girl's father and mother shall take the evidence of the girl's virginity and bring it to the elders of the city at the gate, and the girl's father shall say to the elders, 'I gave my daughter to this man in marriage, but he turned against her, and here he is framing wanton charges against her, saying, "I did not find the evidence of virginity in your daughter." Here is the evidence of my daughter's virginity!' Whereupon they shall spread out the cloth before the elders of the city. Then the elders of that city shall take the man and punish him, fining him one hundred shekels of silver, and giving it to the girl's father, because he

slandered a virgin of Israel. She shall be his wife as long as he lives, without his being able to divorce her. If, however, the charge proves true, that the evidence of virginity was not to be found in the girl, the girl shall be brought out to the door of her father's house, and the men of her city shall stone her to death, because she committed a shameful act in Israel by playing the harlot in her father's house. Thus shall you eradicate the wicked person from your midst.

"If a man is caught lying with a married woman, both of them shall die, the man who lay with the woman and the woman herself; thus shall you eradicate the wicked person from Israel.

"If there should be a girl who is a virgin betrothed to a husband, and a man chances upon her in the city and lies with her, you must take them both out to the gate of that city, and stone them to death; the girl, because she did not call for help although in the city, and the man, because he seduced another's wife. Thus shall you eradicate the wicked person from your midst. If, however, it is in the open country that the man chances upon the betrothed girl, and the man seizes her, and lies with her, then simply the man who lay with her shall die; you must do nothing to the girl, since no sin deserving of death attaches to the girl; for this case is like that of a man attacking his neighbor and murdering him; because it was in the open country that he chanced upon her; the betrothed girl may have called for help, but there was no one to save her.

"If a man chances upon a girl, a virgin who is not betrothed, and seizes her, and lies with her, and they are caught, the man who lay with her must pay the girl's father fifty shekels of silver, and she shall be his wife as long as he lives, without his being able to divorce her, because he violated her.

"A man must not marry his father's wife, nor have intercourse with her who belongs to his father.

"No one who has his testicles crushed or his penis cut off shall marry into the LORD'S community. No bastard shall marry into the LORD'S community; likewise, none of his descendants to the tenth generation shall marry into the LORD'S community. No Ammonite or

Moabite shall marry into the LORD'S community; likewise, none of their descendants to the tenth generation shall ever marry into the LORD'S community; because the one did not meet you with food and water on the road after you came out of Egypt, and the other hired Balaam, the son of Beor, from Bethor in Aram-naharaim against you, to curse you. (Nevertheless the LORD your God would not heed Balaam; but the LORD your God turned the curse into a blessing for you, because the LORD your God loved you.) Never in all your life are you to seek their welfare or prosperity.

"You must not abhor an Edomite, because he is your kinsman. You must not abhor an Egyptian, because you were once a resident alien in his land. Children born to them in the third generation may marry into the LORD'S community.

"When you go out against your enemies and are in camp, you must keep yourselves clear of everything offensive. If there happens to be any of you who is not clean because of an emission at night, he must go outside the camp; he must not come inside the camp; then at the approach of evening he must bathe himself in water, and at sundown he may come inside the camp. Also, you must have a latrine outside the camp, and you must go outside to it; you must have a stick along with your weapons, and when you relieve yourself outside, you must dig a hole with it, and then fill it up, and cover your excrement. Because the LORD your God moves within your camp to rescue you and to put your enemies at your mercy, your camp must be clean, so that he may not see anything indecent with you, and turn away from you.

"You must not turn a slave over to his master when he has escaped from his master to you; he shall live right in your midst with you, in any place that he chooses in one of your communities as being advantageous to him; you must not mistreat him.

"None of the Israelite women shall become a temple-prostitute, nor shall any of the Israelite men become a temple-prostitute. You must never bring the gains of a harlot or the earnings of a male prostitute as a votive offering to the temple of the LORD your God; for

both are abominable to the LORD your God.

"You must not exact interest on loans to a fellow-countryman of yours, interest in money, food, or anything else that might be exacted as interest. On loans to a foreigner you may exact interest, but on loans to a fellow-countryman you must not, that the LORD your God may bless you in all your undertakings in the land which you are invading for conquest.

"When you make a vow to the LORD your God, you must pay it without delay; for the LORD your God definitely requires it of you, and you would incur guilt. However, if you refrain from making a vow, you will incur no guilt. A spoken promise you must be careful to observe, in the way that you promised the LORD your God, seeing that it was a voluntary promise that you made.

"When you enter your neighbor's vineyard, you may eat your fill of the grapes, as much as you wish; but you must not put any in your bag.

"When you enter your neighbor's grain, you may pull off some heads with your hand; but you must not put a sickle to your neighbor's grain.

"When a man takes a wife and marries her, if it turns out that she does not please him, because he has found some indecency in her, and he writes her a bill of divorce, and putting it into her hand, dismisses her from his house, if, on leaving his house, she goes and marries another man, and then the latter husband turns against her, and writes her a bill of divorce, and putting it into her hand, dismisses her from his house, or if the latter husband who married her dies, her former husband who divorced her may not marry her again, after she has been defiled; for that is abominable to the LORD, and you must not bring guilt on the land which the LORD your God is giving you as a heritage.

"When a man is newly married, he is not to go out with the army, nor be counted with it for any duty; he is to be free at home for one year, to enjoy himself with his wife whom he has married.

"No one is to take a handmill or an upper millstone in pledge; for he would be taking a life in pledge.

- 7 "If a man is caught kidnapping any of his fellow-Israelites, to hurt him, or to sell him, that thief shall die. Thus shall you eradicate the wicked person from your midst.
- 8 "Take care in an attack of leprosy to be very careful to do just as the Levitical priests direct you, being careful to follow the instructions that I gave you. Remember what the LORD your God did for Miriam during the journey after you came out of Egypt.
- 10 "When you make your neighbor a loan of any sort, you must not go into his house to take his pledge; you must wait outside, and the man to whom you are making the loan shall bring the pledge outside to you. If he is a poor man, you must not sleep in the article that he has pledged; you must be sure to return it to him at sunset, that he may sleep in his cloak, and so be grateful to you. It will stand to your credit with the LORD your God.
- 14 "You must not defraud a hired laborer who is poor and needy, whether he is one of your fellow-countrymen, or one of the aliens residing in your land, in your community. You must pay him his wages by the day, before the sun sets (for he is poor, and is expecting it), so that he may not cry to the LORD against you, and you incur guilt.
- 16 "Fathers are not to be put to death with their children, nor are children to be put to death with their fathers. Everyone is to be put to death for his own sin.
- 17 "You must not pervert the justice due the resident alien, or the orphan, nor take a widow's garment in pledge.
- 18 You must remember that you were once a slave yourself in Egypt, and the LORD your God rescued you from there; that is why I am commanding you to do this.
- 19 "When you reap your harvest in your field, and forget a sheaf in the field, you must not go back to get it; it is to go to the resident alien, the orphan, and the widow, that the LORD your God may bless you in all your enterprises. When you beat your olive trees, you must not go over them a second time; that is to go to the resident alien, the orphan, and the widow. When you pick the grapes of your vineyard, you must not go over it a second time; that is to go to the resident alien, the orphan, and the wid-

ow. You must remember that you were 22 once a slave yourself in the land of Egypt; that is why I am commanding you to do this.

"If two men go to law with each 25 other, and come into court, and have the case decided for them, so that the innocent is acquitted and the guilty convicted, if the guilty man deserves a 2 flogging, the judge shall make him lie down, and have him flogged in his presence, with the number of lashes warranted by his crime. He may be given 3 forty lashes, but not more, lest in being given more than that number your fellow-countryman should be cut to ribbons before your eyes.

"You must not muzzle an ox when he 4 is treading out grain.

"If there are brothers living on a 5 joint estate, and one of them dies, leaving no son, the wife of the deceased must not be married to a stranger; her brother-in-law must go to her, and marry her, doing the duty of a brother-in-law to her; and the first son that she 6 bears shall succeed to the name of the deceased brother, so that his name may not be blotted out of Israel. But if the 7 man does not want to marry his sister-in-law, then his sister-in-law shall go to the elders at the city gate, and say, 'My brother-in-law refuses to carry on his brother's name in Israel; he will not do the duty of a brother-in-law to me'; whereupon the elders of his city shall 8 summon him, and speak to him, and if he maintains his position, and says, 'I do not want to marry her,' his sister-in-law shall go up to him in the presence of 9 the elders, and pull his sandal off his foot, and spit in his face, and solemnly declare, 'So shall it be done to the man who will not build up his brother's house'; and it shall be called in Israel, 10 'the house for which the sandal was pulled off.'

"If two men get into a fight with each 11 other, a man and his fellow-countryman, and the wife of one comes up to rescue her husband from his assailant, and puts out her hand, and seizes him by his private parts, you must cut off 12 her hand, without showing any mercy.

"You must not have weights of different sizes in your bag, a large one and a small one; you must not have different sized ephahs in your house, a large one and a small one; you must have a 15

full, just weight; you must have a full, just ephah, that you may live long in the land which the LORD your God is giving you; for everyone given to these practices, everyone given to dishonesty, is abominable to the LORD your God.

7 "Remember what Amalek did to you during the journey after you came out of Egypt, how with no fear of God he fell upon you on the way, when you were tired and faint, and cut off all the stragglers in your rear. Therefore, when the LORD your God gives you rest from all your enemies around you, in the land which the LORD your God is giving you as a heritage to occupy, you must blot out the very memory of Amalek from under the heavens, being sure not to forget.

1 "When you enter the land which the LORD your God is giving you as a heritage, and conquer it, and settle down in it, you must take some of all the first produce of the soil that you harvest from the land which the LORD your God is giving you, and putting it in a basket, you must go to the sanctuary which the LORD your God chooses as the abiding-place of his presence. You must go to the priest who is officiating at that time, and say to him, 'I give thanks today to the LORD my God that I have entered the land which the LORD swore to our fathers to give us.' Then the priest shall take the basket from your hand, and place it in front of the altar of the LORD your God; and you shall solemnly declare before the LORD your God, 'A nomad Aramean was my father; he went down to Egypt to reside there, with a small company, and there he became a nation, great, mighty, and numerous; the Egyptians treated us harshly, oppressed us, and imposed hard servitude upon us; but we cried to the LORD, the God of our fathers, and the LORD heard our cry, and seeing our affliction, our toil, and our oppression, the LORD brought us out of Egypt, with a strong hand and an outstretched arm, with great terrors, signs, and portents; and bringing us to this place, he gave us this land, a land flowing with milk and honey. And now see, I have brought the first of the produce of the soil, which thou, O LORD, hast given me!' You must then place it before the LORD your God, and do homage before the

LORD your God, and rejoice over all the good fortune which the LORD your God has accorded you and your household, along with the Levite and the alien residing in your midst.

"When you have finished taking out all the dues of your produce in the third year, the year for the taking out of dues, you must give them to the Levite, the resident alien, the orphan, and the widow, that they may eat their fill in your community; and then you must declare before the LORD your God, 'I have cleared the consecrated material from my house, and furthermore, I have given it to the Levite, the resident alien, the orphan, and the widow, just as thou didst command me, breaking none of thy commands nor forgetting them; I have not eaten any of it through want; I have not disposed of any of it improperly; I have not offered any of it to the dead; I have heeded the injunction of the LORD my God by doing just as thou didst command me. Look down from the heavens, thy sacred dwelling-place, and bless thy people Israel, and the soil which thou hast given us, as thou didst swear to our fathers—a land flowing with milk and honey.'

"This day the LORD your God is commanding you to observe these statutes and ordinances; you must be careful then to observe them with all your mind and heart. Concerning the LORD you have today avowed that he is your God, and that you would walk in his ways, and keep his statutes, commands, and ordinances, and heed his injunctions; and the LORD has today avowed concerning you that you are a people of his very own, as he promised you, and so you are to keep all his commands, and then he will place you high above all other nations whom he has made, in praise, renown, and honor, that you may be a people consecrated to the LORD your God, as he promised."

### CLOSING INJUNCTIONS OF

MOSES, 27:1—31:13

Moses and the elders of Israel commanded the people as follows:

"Keep in mind all the charge that I am enjoining on you today. On the very day that you cross the Jordan into the land which the LORD your God is

giving you, you must set up some large stones, and whitewashing them with lime, you must inscribe on them all the words of this code as soon as you have crossed, in order that you may enter the land which the LORD your God is giving you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you. As soon as you cross the Jordan, you must set up these stones, concerning which I am giving you instructions today, on Mount Gerizim, and whitewashing them with lime, you must inscribe all the words of his code on the stones very distinctly.

"You must build there an altar to the LORD your God, an altar of stones on which you must not use any iron tool; it is with undressed stones that you must build the altar of the LORD your God; you shall offer burnt-offerings to the LORD your God on it, and sacrifice thank-offerings, and feast there in joy before the LORD your God."

Then Moses and the Levitical priests said to all Israel,  
"Be silent and listen, O Israel; today you have become the people of the LORD your God; you must therefore heed the injunctions of the LORD your God, and observe his commands and statutes, which I am commanding you today."

Moses charged the people that same day as follows:

"When you cross the Jordan, the following shall face Mount Gerizim for the blessing of the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; and the following shall face those pronouncing the curse on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, Naphtali. Then the Levites with a loud voice shall solemnly declare to all the men of Israel:

"'Cursed be he who makes a carved or molten image, so abominable to the LORD, the handiwork of a craftsman, setting it up in secret!'  
"And all the people in response shall say,  
"'So be it.'

"'Cursed be he who dishonors his father or mother!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who moves his neighbor's landmark!'

"And all the people shall say,  
"'So be it.'

"'Cursed be he who misleads a blind man on the road!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who perverts the justice due the resident alien, the orphan, and the widow!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who lies with his father's wife; for he would have had intercourse with her who belongs to his father!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who lies with any animal!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who lies with his sister, whether she is his full sister or half-sister!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who lies with his mother-in-law!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who murders his neighbor secretly!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who accepts a bribe to permit the murder of an innocent person!'  
"And all the people shall say,  
"'So be it.'

"'Cursed be he who does not give effect to the provisions of this code by observing them!'  
"And all the people shall say,  
"'So be it.'

"If you will but heed the injunctions of the LORD your God by being careful to observe all his commands which I am giving you today, the LORD your God shall place you high above all the nations of the earth, and all the following blessings shall come upon you and overtake you; for you will be heeding the injunctions of the LORD your God.

"Blessed shall you be in the city,  
And blessed shall you be in the country;  
Blessed shall be the offspring of your body,



The produce of your soil, the offspring of your live stock,

The issue of your cattle, and the progeny of your flock;

5 Blessed shall be the contents of your basket and kneading-trough;

5 Blessed shall you be in your coming, And blessed shall you be in your going.

7 "The LORD shall cause your enemies who attack you to be routed before you; they may come out against you by a single road, but they shall fly before you by seven different roads. The LORD shall order blessings upon you in your barns, and in all your undertakings; and he shall bless you in the land which the LORD your God is giving you.

9 The LORD shall make you a people consecrated to himself, as he swore to you; for you will be keeping the commands of the LORD your God, and will be walking in his ways, so that all the peoples of the earth will see that you bear the name of the LORD, and will stand in fear of you. The LORD shall give you abounding prosperity in the offspring of your body, the progeny of your cattle, and the produce of your soil, in the land which the LORD swore to your fathers to give you. The LORD shall open for you his rich treasury in the heavens, to give rain to your land in due season and to bless all your labor, so that you shall have many nations under obligations to you, but you shall never be obligated to them. The LORD shall make you the head, not the tail, and you shall tend upward only, and not downward; for you will be heeding the commands of the LORD your God which I am giving you today, by being careful to observe them, swerving neither to the right nor to the left from any of the commands that I am giving you today, by running after alien gods to serve them.

"If, however, you will not heed the injunctions of the LORD your God by being careful to observe all his commands and statutes which I am commanding you today, then all the following curses shall come upon you and overtake you.

"Cursed shall you be in the city,

And cursed shall you be in the country; Cursed shall be the contents of your basket and kneading-trough;

11 Cursed shall be the offspring of your body, and the produce of your soil.

The issue of your cattle, and the progeny of your flock;

Cursed shall you be in your coming, 19 And cursed shall you be in your going.

"The LORD shall send curses on you, 20 trouble and distress in every enterprise of yours that you undertake, until you are destroyed, and perish quickly for your evil doing in forsaking me. The 21 LORD shall fasten plagues on you until he exterminates you from the land which you are invading for conquest; the LORD shall smite you with con- 22 sumption, fever, inflammation, and sunstroke, with drought, blasting, and mildew, which shall pursue you until you perish. For you the sky overhead 23 shall be bronze, and the earth underfoot shall be iron; the LORD shall turn 24 the rain of your land into powder and dust; it shall descend from the sky upon you until you are destroyed. The 25 LORD shall cause you to be routed before your enemies; you may go out against them by a single road, but you shall fly before them by seven different roads. You shall become a terrifying example to all the kingdoms of the earth. Your carcasses shall become food 26 for all the birds of the air and the beasts of the earth, with no one to scare them away. The LORD shall smite you with 27 Egyptian sores, with ulcers, scurvy, and itch, of which you cannot be cured. The LORD shall strike your minds with 28 madness, blindness, and dismay, so 29 that you shall go groping at noon as the blind grope in the dark, and shall not make a success of your life, but shall simply be wronged and robbed continually, with no one to rescue you. You 30 may betroth a wife, but another man shall ravish her; you may build a house, but you shall not live in it; you may plant a vineyard, but you shall not get the use of it; your ox may be slaugh- 31 tered under your inspection, but you shall not eat any of it; your ass shall be snatched from under your nose, and not be returned to you; your flock shall be given to your enemies, with no one to rescue it for you; your sons and daugh- 32 ters shall be handed over to an alien people, while your eyes gaze, ever straining after them, with nothing that you can do; the produce of your soil 33 and all the fruits of your labor shall a nation that is strange to you eat up, and you shall simply be wronged and

34 oppressed continually, until you are driven mad by the sight of what you  
 35 see. The LORD shall smite you on the knees and legs, from the sole of your foot to the crown of your head, with malignant sores, of which you cannot  
 36 be cured. The LORD shall dispatch you and the king that you place over you to a nation that you do not know, nor did your fathers, and there you shall serve  
 37 alien gods of wood and stone; you shall become a horror, a taunt, and a byword among all the peoples where the LORD  
 38 shall drive you. You may take out much seed to the field, but you shall harvest little; for the locust shall consume it. You may plant vineyards,  
 39 and work them, but you shall not drink wine, nor store it; for grubs shall  
 40 eat them up. You may have olive trees all through your country, but you shall not anoint yourselves with oil; for your  
 41 olives shall drop off. You may have sons and daughters born to you, but they shall not remain yours; for they  
 42 shall go into captivity. Locusts shall infest all your trees and the produce of  
 43 your soil. The alien who is residing in your midst shall rise higher and higher above you, while you shall sink lower  
 44 and lower; he shall lend to you, but you shall never lend to him; he shall be the head, and you the tail.

45 "All these curses shall come upon you, pursuing you and overtaking you until you are destroyed, because you would not heed the injunctions of the LORD your God, by keeping his commands and statutes which he commanded you. They shall be signs and portents against you and your descendants for all time.

47 "Because you would not serve the LORD your God in the joy and happiness of mind that came from the abundance of everything, you shall serve your enemies, whom the LORD sends against you, in hunger, thirst, nakedness, and want of everything; and he shall put an iron yoke on your neck,  
 49 until he has destroyed you. The LORD shall bring a nation against you from afar, from the ends of the earth, swooping down like a vulture, a nation whose  
 50 language you do not understand, a nation, stern of face, that shall have no regard for the old, nor mercy for the  
 51 young, and that shall eat up the offspring of your cattle and the produce of

your soil, until you are destroyed, leaving you neither grain, nor wine, nor oil, nor the issue of your cattle, nor the progeny of your flock, until they exterminate you. They shall besiege you 52 in all your towns until your high, fortified walls on which you relied are razed all through your land; they shall besiege you in all your towns all through the land which the LORD your God has given you, so that you shall have to 53 eat your own offspring, the flesh of the sons and daughters whom the LORD your God has given you in the stress of the siege with which your enemies shall press you. The man that is most tender 54 among you, and quite the most dainty, will act so meanly toward his brother, the wife of his bosom, and the remaining children that may be left to him, that he will not give any of them any 55 of the flesh of his children which he has to eat, since there is nothing else left to him in the stress of the siege with which your enemies shall press you in all your towns. She that is most tender and 56 dainty among you, who would not venture to set the sole of her foot upon the ground, since she is so dainty and tender, will act meanly toward the husband of her bosom, her son, and her daughter, both in the case of the after 57 birth that may come from her womb, and the children that she may bear; for she shall secretly eat these for want of everything in the stress of the siege with which your enemies shall press you in your towns.

"If you are not careful to observe all 58 the provisions of this code, written in this book, by standing in awe of this glorious and awful name, the LORD your God, then the LORD shall bring 59 extraordinary plagues on you and your descendants, severe and prolonged plagues, and severe and prolonged diseases; he shall bring back upon you all 60 the diseases of Egypt of which you stood in dread, and they will fasten themselves on you; indeed every kind 61 of sickness and plague that is not recorded in this book of the law the LORD shall inflict on you until you are destroyed. You shall be left a paltry few, 62 instead of being like the stars of the heavens for number, because you would not heed the injunctions of the LORD your God. As the LORD took delight in 63 making you prosperous and numerous,

so the LORD shall take delight in exterminating and destroying you, and you shall be torn from the land which  
 54 you are invading for conquest; the LORD shall scatter you among all peoples from one end of the earth to the other, and there you shall serve alien gods of wood and stone, of whom you have had no experience, nor had your  
 55 fathers. Among these nations you shall have no ease, nor shall there be a resting-place for the sole of your foot, but the LORD shall give you there an anxious mind, spent eyes, and a despondent  
 56 spirit; your life shall be lived in suspense; you shall live in fear day and night, and never be certain about your  
 37 life; in the morning you shall say, 'O that it were evening!' and in the evening you shall say, 'O that it were morning!'—because of the terror of mind which frightens you, and the  
 58 sights that you see. The LORD shall take you back to Egypt in ships, which journey I meant you never again to make, and there you shall offer yourselves for sale to your enemies as male and female slaves, with none to buy you."

19 These were the terms of the covenant which the LORD commanded Moses to make with the Israelites in the land of Moab, besides the covenant which he had made with them at Horeb.

2 Moses then summoned all Israel, and said to them,

"Although you have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his court-  
 13 iers and all his land, the great tests which you saw with your own eyes, the  
 14 signs, and those great portents, yet to this day the LORD has not given you a mind to understand, nor eyes to discern, nor ears to hear. For forty years I have led you through the desert, your clothes never getting too worn for you to wear, nor your sandals too worn for  
 16 your feet, without bread to eat, or wine or liquor to drink, in order that you might come to know that I, the LORD,  
 17 am your God. When you reached this place, Sihon, king of Heshbon, and Og, king of Bashan, came out to engage us  
 18 in battle; but we defeated them, and capturing their land, we gave it as a heritage to the Reubenites, Gadites,  
 19 and half-tribe of Manassites. Be careful then to observe the terms of this

covenant, that you may succeed in everything that you undertake.

"You are all taking your stand today 10 before the LORD your God, the heads of your tribes, your elders, and your officers, even all the men of Israel, together 11 with your children, your wives, and the aliens in your employ who are living in your camps, both your wood-gatherers and your water-drawers, that you may 12 enter into the covenant of the LORD your God and the solemn compact which the LORD your God is making with you today, that he may today 13 make you his own people, and that he may be your God, as he promised you, and as he swore to your fathers, Abraham, Isaac, and Jacob. It is not with 14 you alone that I am making this covenant and solemn compact, but with 15 those who are here with us today, standing before the LORD our God, and with those who are not here with us today (for you yourselves know how we 16 once lived in the land of Egypt, and how we passed through the territory of the nations that you did; and so you 17 saw the detestable and horrid things of wood and stone, of silver and gold, that were in their possession), lest there 18 should be among you man, woman, family, or tribe, whose heart after all might turn from the LORD our God to go and serve the gods of those nations; lest there should be among you a root bearing poison and wormwood, and 19 then upon hearing the terms of this sacred compact he should flatter himself by saying, 'I shall be safe, even though I persist in my stubbornness of mind,' to the destruction of moist and dry alike. The LORD would never consent 20 to forgive him, but instead, the anger and resentment of the LORD would burn against such a man; every curse recorded in this book would settle on him; the LORD would blot out his very name from under the heavens; and the 21 LORD would single him out from all the tribes of Israel for doom, by all the curses of the covenant recorded in this book of the law. Then the next generation, your children who take your place, and the foreigners who come from a distant land, will say, when they see the plagues of that land and the diseases with which the LORD has afflicted it—all its soil being brimstone and salt, 23 a burning waste, unsown and unproduc-

tive, no herbage of any kind growing in it, like the devastation of Sodom and Gomorrah, Admah and Zeboiim, which the LORD devastated in his anger and

24 fury—indeed all nations will say, 'Why has the LORD done thus to this land?

25 Why this great heat of anger?' And the answer will be, 'Because they forsook the covenant, which the LORD, the God of their fathers, made with them, when he brought them out of the land of

26 Egypt, and went and served alien gods, and paid homage to them, gods of whom they had no experience, and

27 whom he did not assign to them; hence the anger of the LORD blazed against this land, bringing it every curse recorded in this book; and the LORD uprooted them from their land in anger, fury, and great wrath, and flung them into an alien land, as at this day.'

29 "What is hidden is in the keeping of the LORD our God, but what is revealed concerns us and our children forever, that we should observe all the provisions of this code.

30 "When all these things have befallen you, the blessing as well as the curse which I have put before you, and you call them to mind among all the nations where the LORD your God has driven

2 you, if you return to the LORD your God, you and your children, and heed his injunctions, just as I am commanding you today, with all your mind and

3 heart, then the LORD your God will restore your fortune, taking pity on you, and gathering you again out of all the peoples where the LORD your God

4 scattered you. Even though your outcasts are at the ends of the world, the LORD your God will gather you from

5 there, and take you away. The LORD your God will bring you into the land which your fathers occupied, that you may occupy it; and he will prosper you, and make you more numerous than

6 your fathers. The LORD your God will circumcise you and your descendants in heart, to love the LORD your God with all your mind and heart, that you

7 may live. The LORD your God will inflict all these curses on your enemies and your antagonists who persecuted

8 you; but you yourselves shall once more heed the injunctions of the LORD, and observe all his commands which I am

9 giving you today; and the LORD your God will give you abounding prosperity

in all your labor, in the offspring of your body, the offspring of your cattle, and the produce of your soil; for the LORD will again take delight in prospering you, as he did your fathers; for you will

10 be heeding the injunctions of the LORD your God by keeping his commands and statutes, recorded in this book of the law; for you will be returning to the LORD your God with all your mind and heart.

"For this charge which I am enjoining

11 on you today is not beyond your power, nor is it out of reach; it is not in the

12 heavens, that you should say, 'O that someone would ascend to the heavens for us, and get to know it for us, and then communicate it to us, so that we may observe it!' Nor is it beyond

13 the sea, that you should say, 'O that someone would cross the sea for us, and get to know it for us, and then communicate it to us, so that we may observe it!' No, the matter is very near

14 you, in your mouth and in your mind, for you to observe.

"See, I put before you today life and

15 prosperity, along with death and misfortune. If you heed the commands of

16 the LORD your God which I am giving you today, by loving the LORD your God, by walking in his ways, and by keeping his commands, statutes, and ordinances, then you shall live, and multiply, and the LORD your God will bless you in the land which you are invading for conquest. If, however, your

17 heart turns away, and you give no heed, but are enticed to pay homage to alien gods and serve them, I tell you to-

18 day that you shall most certainly perish, without living long on the land which you are crossing the Jordan to invade for conquest. I call heaven and

19 earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the

20 LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you, and a long time to live upon the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give them."

Then Moses proceeded to speak these

31 words to all Israel. He said to them,

"I am one hundred and twenty years old today; I am no longer able to come

and go, and the LORD has said to me,  
 3 'You are not to cross this Jordan.' The  
 LORD your God will be the one to go  
 over ahead of you; it is he who will ex-  
 terminate these nations from your way  
 so that you may dispossess them;  
 Joshua will be the one to go over ahead  
 4 of you, as the LORD promised. The  
 LORD will do to them as he did to  
 Sihon and Og, kings of the Amorites,  
 and to their land, in his destruction of  
 5 them; the LORD will put them at your  
 mercy, and you must do to them just  
 6 as I commanded you. Be strong, be  
 brave, have no fear, do not stand in  
 dread of them; for the LORD your God  
 will be going with you, never failing you  
 nor forsaking you."

7 Then Moses summoned Joshua, and  
 said to him in the presence of all Israel,  
 "Be strong, be brave; for you are to  
 bring this people into the land which  
 the LORD swore to your fathers to give  
 them; you are to put them in possession  
 8 of it. The LORD will be the one to go  
 ahead of you; it is he who will be with  
 you, never failing you nor forsaking  
 you; do not be afraid or dismayed."

9 When Moses had written this code,  
 he committed it to the priests, the des-  
 cendants of Levi, who carried the ark  
 of the covenant of the LORD, and to all  
 10 the elders of Israel. Then Moses com-  
 manded them as follows:

"At the end of every seven years, in  
 the time of the year of remission, at the  
 11 feast of booths, when all Israel comes to  
 visit the LORD your God at the sanctu-  
 ary which he chooses, you must read  
 this code in the hearing of all Israel,  
 12 assembling the people, men, women,  
 and children, and any aliens in your  
 employ that are in your community,  
 that they may hear it, and learn to  
 stand in awe of the LORD your God,  
 and be careful to observe all the provi-  
 13 sions of this code; and that their chil-  
 dren who do not know it may hear it,  
 and learn to stand in awe of the LORD  
 your God; as long as you live upon the  
 land into which you are crossing the  
 Jordan for conquest."

#### THE COMMISSION OF JOSHUA AND THE SONG OF MOSES,

31:14—32:52

14 Then the LORD said to Moses,  
 "The time for you to die is indeed

drawing near; call Joshua, and present  
 yourselves at the tent of meeting, that  
 I may commission him."

So Moses and Joshua went and pre-  
 sented themselves at the tent of meet-  
 ing. Then the LORD appeared at the 15  
 tent in a column of cloud; the column  
 of cloud came to a stand at the door-  
 way of the tent, and he commissioned 23  
 Joshua, the son of Nun, and said,

"Be strong, be brave, for you are to  
 bring the Israelites into the land which  
 I promised on oath to them; I will be  
 with you."

Then the LORD said to Moses, 16

"You will soon now be sleeping with  
 your fathers; and then this people will  
 decide to run wantonly after the foreign  
 gods of the land which they are soon to  
 invade, and they will forsake me, and  
 thus break the covenant that I made  
 with them. In that case my anger shall 17  
 blaze against them, and I will forsake  
 them, and withhold my favor from  
 them; they shall become a thing to be  
 consumed, and many evils and troubles  
 shall befall them, so that they will say  
 at that time, 'Is it not because God is  
 not in our midst that these evils have  
 befallen us?' I will certainly withhold 18  
 my favor at such a time, because of all  
 the evil that they have done in turning  
 to alien gods. Write this song then, and 19  
 teach it to the Israelites, having them  
 repeat it, that this song may be a wit-  
 ness for me against the Israelites. When 20  
 I bring them into the land which I  
 swore to their fathers to give them, a  
 land flowing with milk and honey, and  
 they eat their fill, and become prosper-  
 ous, and turn to alien gods, and serve  
 them, despising me, and breaking my  
 covenant, then, when many evils and 21  
 troubles befall them, this song shall  
 confront them as a witness (for it will  
 never be forgotten by their descend-  
 ants) that I know what their temper-  
 ment will lead to, even now, before I  
 bring them into the land, which I prom-  
 ised them on oath."

So Moses wrote the following song 22  
 that very day, and taught it to the  
 Israelites.

When Moses had finished writing the 24  
 provisions of this code in a book, until  
 they were complete, Moses gave this 25  
 charge to the Levites who carried the  
 ark of the covenant of the LORD:

"Take this book of the law, and place 26

it beside the ark of the covenant of the LORD your God, so that it may remain  
 27 there as a witness against you; for I know how contentious and stiff-necked you are; even now while I am still living with you, you continue in a state of contention with the LORD; and how  
 28 much more after my death! Assemble to me all the elders of your tribes and your officers, that I may recite these words to them, and call heaven and  
 29 earth to witness against them; for I know that after my death you will be sure to act perniciously, and swerve from the way that I appointed you; and in after days evil will befall you, because you will be doing what is evil in the sight of the LORD, thus provoking him to jealousy with your practices."  
 30 So Moses recited the words of this song to its end, in the hearing of all the assembly of Israel:  
 32 "Hearken, O heavens, that I may speak; And let the earth hear the words of my mouth.  
 2 May my message drop as the rain, My speech distil as the dew, As the mist on the fresh grass, And as showers on the vegetation.  
 3 For I proclaim the name of the LORD: Give glory to our God!  
 4 He is a rock; what he does is right; For all his ways are just; A trustworthy and never deceiving God; True and upright is he.  
 5 Their imperfection has been the undoing of those undutiful to him, A twisted and crooked generation.  
 6 Is this the way to treat the LORD, You foolish and senseless people? Is he not your father who created you, Who made you and fashioned you?  
 7 Remember the days of old, Review the years, age after age; Ask your father to inform you, Your elders to tell you.  
 8 When the Most High gave heritages to the nations, When he made divisions among mankind, He assigned the realms of the nations To the various deities;  
 9 While the LORD'S apportionment was his own people; Jacob was the allotment for him to hold.  
 10 He found them in a desert land,

In the howling waste of a wilderness; He encircled them, he cared for them; He guarded them like the pupil of his eye.

Like an eagle stirring up its nestlings, 11 Dashing against its brood, Spreading its wings to catch them, And carrying them on its pinions, The LORD alone was their leader, 12 And no foreign god was with him. He made them mount the heights of 13 the earth, And they ate the products of the field; He had them suck honey from crags, And oil from flinty rocks. Curds from cows and milk from sheep, 14 With the fat of lambs and rams, Herds of Bashan and goats, With the very choicest wheat, And the blood of the grapes, a foaming draught, Jacob ate to the fill; Jeshurun grew fat, and kicked— 15 Gorge yourself, and you do become fat and corpulent— So they forsook the God who made them, And scoffed at the Rock of their salvation; They provoked him to jealousy with 16 alien gods, They vexed him with abominable practices; They sacrificed to demons that were 17 not at all God, Gods of whom they had had no experience; New ones, but lately arrived, Whom your fathers never revered. You neglected the very Rock who bore 18 you, And forgot the God who gave you birth. When the LORD saw it, he spurned 19 them, Because he was vexed with their sons and daughters; And he said, 'I will hide my face from 20 them; I will see what will become of them; For a fickle race are they, Children in whom there is no sense of honor. They provoked me to jealousy with 21 what is no god; They vexed me with their vanities; So I will provoke them to jealousy with what is no nation,

With an impious people I will vex them;

22 For a fire shall blaze within me,  
And burn to the very depths of Sheol:  
So that it shall consume the earth and its produce,  
And set the bases of the mountains on fire.

23 I will exhaust calamities upon them;  
I will use up my arrows on them.

24 The devastation of famine, and the ravages of fever,  
And malignant pestilence,  
And ferocious beasts I will send on them,  
Along with poisonous reptiles.

25 On the street the sword shall cause bereavement,  
And terror at home,  
For youth and maiden alike,  
For the babe as well as the man of gray hairs.

26 I would have said, "I will cut them in pieces;  
I will extinguish the memory of them from men,"

27 Except that I dreaded irritation from the enemy,  
Lest their foes should misinterpret it;  
Lest they should say, "It is our might that has triumphed,  
And not at all the LORD who did this";

28 For a people lacking in sense are they,  
With no intelligence among them;

29 If they had any sense, they would perceive this;  
They would see through to their own end.'

30 How could one person chase a thousand,  
Or two put ten thousand to flight,  
Unless their Rock had sold them,  
And the LORD had given them up?

31 For their rock is not like our Rock,  
Nor is our God a thing of nought;

32 For their vine comes from the stock of Sodom,  
And from the fields of Gomorrah;  
Their grapes are poisonous grapes;  
Bitter clusters are theirs;

33 Their wine is the venom of dragons,  
And the pitiless poison of cobras,

34 'Is it not stored up with me,  
Sealed up in my treasuries,  
Against the day of revenge and requital,  
Against the time that their foot slips?  
For their day of calamity is at hand,  
And their doom is coming apace.'

For the LORD will vindicate his 36 people,  
And take compassion on his servants,  
When he sees that their power is gone,  
With neither bound nor free remaining,  
And that it is being said, 'Where is 37 their God,  
The Rock in whom they sought refuge,  
He who ate the fat of their sacrifices, 38  
And drank the wine of their libations?  
Let him come to your help;  
Let him be a shelter over you!'

'Know now that I, I am he, 39  
And that there is no god beside me;  
It is I who slay, and bring to life;  
When I have inflicted wounds, it is I who heal them,  
With none to give deliverance from my power;  
For I lift my hand to the heavens, 40  
And declare, "As I live forever,  
I will whet my flashing sword, 41  
And my hand shall lay hold on justice;  
I will wreak vengeance on my foes,  
And punish those who hate me;  
I will drench my arrows with blood, 42  
With the blood of captives slain;  
And my sword shall devour flesh  
From the shaggy heads of the enemy."'

Shout among the nations, O you, his 43 people,  
That he shall avenge the blood of his servants,  
And wreak vengeance on his adversaries,  
And purge his people's land of guilt."

So Moses went and recited all the 44 words of this song to the people, along with Hoshea, the son of Nun.

When Moses had finished reciting all 45 these words to all Israel, he said to 46 them,  
"Take to heart all the things of which I am warning you today that you may lay them as a charge on your children, that they may be careful to observe all the provisions of this code; for this is by 47 no means too trivial a thing for you to do; on the contrary it means your life, and for this very reason you shall live long in the land into which you are crossing the Jordan for conquest."

That very same day the LORD said 48 to Moses,  
"Ascend this mountain of the Aba- 49 rim, namely Mount Nebo, which is in the land of Moab, facing Jericho, and

view the land of Canaan which I am giving to the Israelites as their own; 50 and then die on the mountain that you ascend, and be gathered to your fathers; as your brother Aaron died on Mount Hor and was gathered to his fathers—because you broke faith with me among the Israelites at the waters of Meribath-Kadesh in the desert of Zin; because you did not pay me due honor 52 among the Israelites. Accordingly you shall view the land from a point of vantage; but you shall not enter the land which I am giving to the Israelites."

### THE BLESSING OF MOSES,

33:1-29

**33** This is the blessing which Moses, the man of God, pronounced upon the Israelites before his death. He said:

"The LORD came from Sinai,  
And dawned on us from Seir;  
He shone forth from the mountains of Paran,

And advanced from Meribath-Kadesh,  
With his lightning-bolts at his right hand.

**3** Yea, he loves his people;  
All those consecrated to him he blesses.  
So they recline at thy feet,  
Partaking of thine instruction,

**4** Moses having charged us with a law.  
His domain is Jacob's assembly,

**5** And he became king in Jeshurun,  
When the people's chieftains were assembled,  
And all the tribes of Israel came together."

**6** "May Reuben live and not die,  
Though his men are few."

**7** And this of Judah; he said,  
"Hear, O LORD, the cry of Judah,  
And bring him to his people!  
As his strength, contend for him,  
And be thou a help from his adversaries!"

**8** And of Levi he said,  
"Give thy thummim to Levi,  
And thy urim to the man devoted to thee;  
Whom thou didst test at Massah,  
With whom thou didst contend at the waters of Meribah:

Who said of his father and mother, 9  
'I no longer recognize them';  
And disowned his brothers,  
And disavowed his own children;  
But he has kept thine injunctions,  
And guarded thy covenant.

He communicates thine ordinances to 10  
Jacob,  
And thy law to Israel;  
He provides the odor of sacrifices for  
thy nostrils,  
And holocausts on thine altars."

"O LORD, bless his might, 11  
And graciously accept the work of his  
hands!  
Shatter his opponents' loins,  
And his adversaries beyond recovery!"

Of Benjamin he said, 12  
"He is the beloved of the LORD;  
With him he dwells securely;  
He ever encircles him,  
And has established his abode between  
his shoulders."

And of Joseph he said, 13  
"Blessed of the LORD be his land,  
With the wealth of the heavens above,  
And that of the abyss couching below;  
With lavish crops from the sun, 14  
And the lavish yield of the months;  
With the finest produce of the ancient 15  
mountains,  
And the wealth of the eternal hills;  
With the wealth of the earth and its 16  
abundance,

And the favor of him who dwelt in the  
bush—  
May it descend on the head of Joseph,  
And on the brow of him who was  
cursed by his brothers!  
As his firstling bull may majesty be 17  
his,

And may his horns be the horns of a  
wild-ox,  
To butt the nations with them,  
And drive them to the ends of the  
earth!  
So may these be the myriads for  
Ephraim,  
And these the thousands for Manasseh!"

And of Zebulun he said, 18  
"Rejoice, Zebulun, in your enterprises  
abroad,  
And you, Issachar, in your tents at  
home!



- 19 They call peoples to their mountain shrines,  
There they offer the prescribed sacrifices;  
For they suck up the affluence of the seas,  
And the hidden treasures of the sand."
- 20 And of Gad he said,  
Blessed be he who made Gad so great!  
He lurks like a lion,  
That he may tear the arm, and the scalp as well.
- 21 He picked out the first for himself,  
(For a leader's portion was reserved there),  
And he entered as the forerunner of the people;  
He carried out the just will of the LORD,  
And his ordinances for Israel."
- 22 And of Dan he said,  
"Dan is a lion's whelp,  
That leaps from Bashan."
- 23 And of Naphtali he said,  
"O Naphtali, loaded with favors,  
And filled with the blessings of the LORD,  
Take possession of the lake and the south!"
- 24 And of Asher he said,  
"Most blessed of sons may Asher be;  
May he be the favorite among his brothers,  
With his foot immersed in oil!"
- 25 May your bars be iron and bronze,  
And your strength like your days!"
- 26 "There is none like the God of Jeshurun,  
Throned in the heavens as your help,  
And in the skies as the one to bring you victory.
- 27 The eternal God is a refuge,  
And underneath are the everlasting arms;  
So he drove the enemy out of your way,  
And he destroyed the Amorites,  
And settled Israel in security,
- 28 The fountain of Jacob undisturbed,  
In a land of grain and wine,  
With his heavens, too, dropping dew.

Fortunate are you, O Israel; who is there like you?  
A people saved by the LORD,  
The shield of your help,  
And he that is the sword of your victory;  
So that your foes shall come cringing to you,  
As you march over their heights."

#### THE DEATH AND BURIAL OF MOSES, 34:1-12

From the steppes of Moab Moses 34  
ascended Mount Nebo, the headland of Pisgah, which faces Jericho, and the LORD showed him all the land—Gilead as far as Dan, all Naphtali, the territory of Ephraim and Manasseh, all the territory of Judah as far as the Western Sea, the Negeb, and the basin or valley of Jericho (the city of palms) as far as Zoar. The LORD said to him, 4  
"This is the land concerning which I swore to Abraham, Isaac, and Jacob, as follows: 'To your descendants I will give it'; I have let you look upon it, but you shall not go over there."

So Moses, the servant of the LORD, 5  
died there in the land of Moab by command of the LORD; and he was buried 6  
in the valley in the land of Moab opposite Beth-peor; but to this day no one knows his burial-place.

Moses was one hundred and twenty 7  
years old when he died, his eyes undimmed, and his virility unabated. For 8  
thirty days the Israelites wept for Moses in the steppes of Moab. When the days of weeping in lamentation over Moses had come to an end, since Joshua, the son of Nun, was full of sagacity (for Moses had laid his hands upon him), the Israelites gave their allegiance to him, doing as the LORD had commanded Moses. 9

Since then no prophet has ever appeared in Israel like Moses, with whom the LORD held converse face to face—as regards all the signs and portents 11  
which the LORD sent him to perform in the land of Egypt against Pharaoh and all his courtiers and all his land, as well 12  
as all the mighty power and all the great wonders which Moses performed in the sight of all Israel.



**PART II**  
**THE HISTORICAL BOOKS**

**JOSHUA, JUDGES, AND RUTH; Translated by Theophile J Meek**  
**SAMUEL I AND II, KINGS I AND II, CHRONICLES I AND II, EZRA**  
**NEHEMIAH, AND ESTHER; Translated by Leroy Waterman**



## THE BOOK OF JOSHUA

### THE ISRAELITE CONQUEST OF CANAAN, 1:1—12:24

1 **N**OW after the death of Moses, the servant of the LORD, the LORD said to Joshua, the son of Nun, the attendant of Moses,

2 "My servant Moses is dead; proceed then, to cross the Jordan here, you and all this people, into the land which I am giving them. Every place on which the sole of your foot treads I have given to you, as I promised Moses; the region from the desert as far as the Lebanon yonder, and from the Great River, the river Euphrates, as far as the Great Western Sea, all the land of the Hittites, shall be your domain. No one shall be able to hold his own against you as long as you live, in that I will be with you, as I was with Moses, never failing you nor forsaking you. Be strong and brave; for you shall put this people in possession of the land which I swore to their fathers to give them.  
7 Only be very strong and resolute to be careful to do just as my servant Moses commanded you, swerving therefrom neither to the right nor to the left, so that you may succeed in everything that you undertake. This book of the law must never be off your lips, but you must muse over it day and night, that you may be careful to comply with all that is written in it; for then you shall make your life prosperous, and you shall succeed. Have I not commanded you to be strong and brave? Do not be frightened or dismayed; for the LORD your God is with you in whatever you undertake."

8 Then Joshua commanded the officers of the people,

9 "Go through the camp, and command the people as follows: 'Provide yourselves with supplies; for within three days you are going to cross the Jordan here to enter into possession of the land which the LORD your God is giving you to conquer.'"

Also to the Reubenites, Gadites, and 12 half-tribe of Manasseh Joshua said,

"Remember the command which 13 Moses, the servant of the LORD, gave you, when he said, 'The LORD your God is providing you with a home, and is giving you this land.' Your wives, 14 your little ones, and your cattle are to remain in the land which Moses gave you beyond the Jordan, but all of you who are valiant warriors are to cross over as special troops ahead of your kinsmen, and help them, until the 15 LORD provides your kinsmen with a home, as he has you, and they also occupy the land which the LORD your God is giving them. Then you may return to the land of your own, which Moses, the servant of the LORD, gave you beyond the Jordan to the east."

They answered Joshua, 16

"Everything that you have commanded us we will do, and wherever you send us we will go. Just as we 17 obeyed Moses in everything, so will we obey you; only may the LORD your God be with you as he was with Moses! Anyone who scorns your orders and 18 does not obey you in all that you command him, shall be put to death; only be strong and brave."

From Shittim Joshua, the son of 2 Nun, sent two men as spies, saying,

"Go, view the land, especially Jericho."

So they went off. They entered the house of a harlot whose name was Rahab, and lay down there. Then the 2 king of Jericho was told, "Some men came here tonight from the Israelites to reconnoiter the land!" So the king of 3 Jericho sent word to Rahab,

"Bring out the men who have come to you, who have entered your house; for they have come to reconnoiter the whole land."

The woman, however, had taken the 4 two men and hidden them; so she said,

"Yes, the men did come to me, but I did not know where they came from. When it came time for the gate to be 5

closed at dark, the men went out. I do not know where the men went. Hurry and pursue them; for you can overtake them."

6 She had, however, brought them up to the roof, and had hidden them with the stalks of flax which she had spread out on the roof.

7 As for the men themselves, pursuers went after them in the direction of the Jordan as far as the fords; and the gate was shut as soon as those in pursuit of them went out. Before they had lain down, she came up to them on the roof, and said to the men,

"I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land are losing heart because of you; for we have heard how the LORD dried up the waters of the Red Sea before you when you came out of Egypt, and what you did to the two Amorite kings who lived on the other side of the Jordan, Sihon and Og, whom you exterminated. When we heard of it, our hearts failed, and no courage was left in anyone because of you; for the LORD your God is God in the heavens above and on the earth below. Now then, since I have dealt kindly with you, swear to me by the LORD that you in turn will deal kindly with my father's household, giving me a sure sign, and that you will spare the lives of my father, my mother, my brothers, and my sisters, together with all that belong to them, and thus save us from death."

14 The men said to her,

"We pledge our lives for yours that, if you say nothing about this errand of ours, we will deal kindly and honestly with you when the LORD gives us the land."

15 Then she let them down by a rope through the window (for her house was built into the city-wall, so that she was living right in the wall).

16 "Get away to the hills," she said to them, "lest the pursuers chance upon you; hide yourselves there for three days until the pursuers return, and then you may proceed on your way."

17 The men said to her,

18 "See, when we invade the land, you must tie this cord of scarlet string in the window through which you let us down. Gather your father, your mother, your

brothers, and all your father's household inside your house; in the case of anyone who leaves the door of your house for the street, his blood shall be on his own head; we will not be to blame; but in the case of everyone who is with you in the house, his blood shall be on our heads, if a hand is laid on him. If, however, you divulge this errand of ours, we shall be released from the oath to you which you made us take."

"Let it be as you say," she said. 21

Then she saw them off; and when they had gone, she tied the scarlet cord in the window. So they went off and entered the hills, and stayed there for three days, until the pursuers returned. The pursuers looked for them all along the road, but did not find them. Then the two men returned; coming down from the hills, they crossed over and came to Joshua, the son of Nun, and told him all that had befallen them.

"The LORD is delivering the whole land into our power," they said to Joshua; "moreover, the inhabitants of the land are all losing heart because of us."

So Joshua rose early next morning, and he and all the Israelites set out from Shittim, and reaching the Jordan, they passed the night there, before crossing over. Three days afterward the officers went through the camp, and commanded the people as follows:

"As soon as you see the Levitical priests taking up the ark of the covenant of the LORD your God, you must leave your position and follow it (there must be, however, between you and it a space of some two thousand cubits; you must not come any nearer to it), in order that you may know what road to follow; for you have never gone over this road before."

Then Joshua said to the people, "Consecrate yourselves; for tomorrow the LORD is going to perform wonders among you."

To the priests Joshua said, "Take up the ark of the covenant, and pass over ahead of the people."

So they took up the ark of the covenant, and went ahead of the people.

Then the LORD said to Joshua, "This day I begin to exalt you in the sight of all Israel, that they may know that I am with you, as I was with Moses. Now, you are to command the

priests who are carrying the ark of the covenant as follows: 'As soon as you reach the brink of the water of the Jordan, you must come to a halt in the Jordan.'

9 Then Joshua said to the Israelites, "Come here and hear the words of the LORD your God."

10 Joshua said, "By this you shall know that the living God is in your midst, and that he is surely going to drive out of your way the Canaanites, Hittites, Hivvites, Perizzites, Girschites, Amorites, and  
11 Jebusites. See, the ark of the covenant of the Lord of the whole earth is to  
12 cross the Jordan ahead of you. Now then, choose twelve men from the tribes  
13 of Israel, one man from each tribe. As soon as the soles of the feet of the priests carrying the ark of the LORD, the Lord of the whole earth, rest in the waters of the Jordan, the waters of the Jordan shall be cut off, namely, the waters flowing down from above, and they shall come to a stop in a single heap."

14 When the people left their tents to cross the Jordan, with the priests carrying the ark of the covenant preceding  
15 the people, then, as soon as the bearers of the ark reached the Jordan, and the feet of the priests carrying the ark dipped in the brink of the water (the Jordan being flooded above all its banks during all the time of harvest),  
16 the waters flowing down from above came to a stop, rising up in a single heap, and extending for a long distance from Adamah, a city that is in the vicinity of Zarethan; while those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off, so that the people crossed over, opposite Jericho. The priests carrying the ark of the covenant of the LORD took their stand on dry ground, right in the middle of the Jordan, while all Israel crossed over on dry ground, until the whole nation had finished crossing the Jordan.

14 As soon as the whole nation had finished crossing the Jordan, the LORD said to Joshua,

2 "Choose twelve men from the people,  
3 one from each tribe, and command them as follows: 'Take up twelve stones from here, right out of the middle of the Jordan, from the place where the feet of the priests stood, and carry-

ing them over with you, lay them down at the place where you are going to camp tonight.'"

So Joshua summoned the twelve  
4 men whom he had selected from the Israelites, one from each tribe, and Josh-  
5 ua said to them,

"Go over to where the ark of the LORD your God is in the middle of the Jordan, and each of you lift a stone upon his shoulder, to the number of the tribes of the Israelites, that this may be  
6 a sign among you; for later your children will be asking you, 'What is the significance of these stones to you?' and  
7 then you must tell them how the waters of the Jordan were cut off in front of the ark of the covenant of the LORD; when it passed into the Jordan, the waters of the Jordan were cut off; so these stones serve as a memorial for the Israelites forever."

The Israelites did as Joshua com-  
8 manded; they took up twelve stones out of the middle of the Jordan, as the LORD had told Joshua, to the number of the tribes of the Israelites, and carrying them over with them to the camping-place, they laid them down there (Joshua having piled up the twelve  
9 stones in the middle of the Jordan at the place where the feet of the priests carrying the ark of the covenant stood), and there they are to this day. The  
10 priests carrying the ark remained standing in the middle of the Jordan until everything had been finished that the LORD had commanded Joshua to tell the people to do. The people hurried over, and as soon as the people had  
11 all finished crossing, the ark of the LORD, with the priests, passed over to the van of the people. The Reubenites,  
12 Gadites, and half-tribe of Manasseh passed over as special troops ahead of the Israelites, as Moses had told them, some forty thousand picked troops  
13 passing over in sight of the LORD to the steppes of Jericho for battle. That day  
14 the LORD exalted Joshua in the sight of all Israel, so that they revered him as they had revered Moses, as long as he lived.

Then the LORD said to Joshua,  
15 "Command the priests carrying the 16 ark of the decrees to come up out of the Jordan."

So Joshua commanded the priests,  
17 "Come up out of the Jordan."

18 When the priests carrying the ark of the covenant of the LORD came up from the middle of the Jordan, and the soles of the feet of the priests were lifted on to the dry ground, the waters of the Jordan resumed their course, and flowed as before above all its banks.

19 It was on the tenth day of the first month that the people came up from the Jordan, and camped at Gilgal at the eastern outskirts of Jericho; and these twelve stones which they took out of the Jordan, Joshua set up at Gilgal.

21 Then he said to the Israelites,

"When your children in time to come ask their fathers, 'What is the significance of these stones?' you must inform your children as follows: 'Right on dry ground Israel crossed this Jordan.' For the LORD your God dried up the waters of the Jordan in front of you, until you had passed over, as the LORD your God did to the Red Sea which he dried up in front of us, until we had passed over, that all the peoples of the earth may know that the hand of the LORD is strong, so that you may stand in awe of the LORD your God always."

5 Now when all the Amorite kings who were beyond the Jordan to the west, and all the Canaanite kings who were by the Sea heard how the LORD had dried up the waters of the Jordan in front of the Israelites, until they had passed over, their hearts failed, and there was no courage left in them because of the Israelites.

2 At that time the LORD said to Joshua,

"Make flint knives, and have another circumcision for the Israelites."

3 So Joshua made flint knives, and circumcised the Israelites at Gibeath-araloth [the hill of the foreskins]. Now this is the reason why Joshua had the circumcision: all the people who had come out of Egypt, that is, the males, all the warriors, had died during the journey through the desert after coming out of Egypt; for all the people who came out were circumcised, but none of the people who had been born during the journey through the desert after coming out of Egypt had been circumcised; for the Israelites had journeyed for forty years in the desert until the whole generation, that is, the warriors who came out of Egypt, had perished, since they would not heed the injunc-

tions of the LORD, and the LORD had sworn to them that he would not let them see the land which the LORD had sworn to their fathers to give us, a land flowing with milk and honey. So it was their children who replaced them that Joshua circumcised; for they were uncircumcised, because they had not been circumcised on the journey. After the circumcision had been completed for the whole nation, they remained at home in the camp until they had recovered.

Then the LORD said to Joshua, "Today I have rolled the odium of Egypt off you."

Hence the name of that place came to be called Gilgal [rolling], as it is to this day.

When the Israelites were camped at Gilgal, they observed the passover on the evening of the fourteenth day of the month, on the steppes of Jericho. The day after the passover they ate some of the products of the land, unleavened cakes and parched grain; that very same day the manna ceased, when they ate some of the products of the land, so that the Israelites had manna no longer, but lived that year on the produce of the land of Canaan.

When Joshua was near Jericho, he raised his eyes and saw a man standing opposite him with his drawn sword in his hand. So Joshua approached him, and said to him,

"Are you for us, or for our adversaries?"

"No," said he; "I come rather as captain of the host of the LORD."

Then Joshua fell on his face to the earth, and bowing down, said to him,

"What has my lord to say to his servant?"

"Take your sandals off your feet," said the captain of the host of the LORD to Joshua; "for the place on which you are standing is holy."

Joshua did so. (Now Jericho was shut up tight because of the Israelites, with no one going out or coming in.) Then the LORD said to Joshua,

"See, I am delivering Jericho into your power, along with its king. Take the most valiant warriors, and march around the city, all the warriors going around the city once. Thus shall you do for six days, while seven priests carry seven rams' horns in front of the



ark. On the seventh day you shall march around the city seven times, while the priests blow the horns. When they blow a long blast on the rams' horns, as soon as you hear the sound of the horns, all the people must raise a mighty shout, and then the wall of the city shall fall down flat, so that the people can go up, each straight in front of him."

6 So Joshua, the son of Nun, summoned the priests, and said to them, "Take up the ark of the covenant, and let seven priests carry seven rams' horns in front of the ark of the LORD."

7 Then he said to the people, "Pass on, and march around the city, while the picked troops pass on in front of the ark of the LORD."

8 As soon as Joshua spoke to the people, the seven priests carrying the seven rams' horns in front of the LORD passed on, and blew the horns, while the ark of the covenant of the LORD followed them, and the picked troops marched in front of the priests who were blowing the horns, and the rearguard followed the ark, blowing the horns as they went.

9 Then Joshua commanded the people, "You must not shout, nor let your voices be heard, nor let a word escape your lips, until the day that I tell you to shout; then shout."

10 So he had the ark of the LORD taken around the city, going around it once; then they retired to the camp, and spent the night in the camp.

11 Next morning Joshua rose early; the priests took up the ark of the LORD, while the seven priests carrying the seven rams' horns in front of the ark of the LORD went along, blowing the horns as they went, and the picked troops went ahead of them, and the rearguard followed the ark of the LORD, blowing the horns as they went.

12 So they marched once around the city on the second day, and then returned to the camp. Thus they did for six days.

13 Then on the seventh day they rose early at daybreak, and marched around the city in the same manner seven times; it was on that day only that they marched around the city seven times.

14 The seventh time the priests blew the horns, and then Joshua said to the people, "Shout; for the LORD is giving you

the city. The city with all that is in it is to be immolated to the LORD; only Rahab, the harlot, is to be spared, she and all who are with her in her house, because she hid the messengers whom we sent. As for yourselves, you are to keep absolutely clear of the doomed things, lest you covet them, and take some of the doomed things, and so put the camp of Israel under the ban, and bring trouble to it. But all the silver and gold, and the articles of bronze and iron are sacred to the LORD; they are to go into the treasury of the LORD."

So the people shouted, when the horns were blown. As soon as the people heard the sound of the horns, the people raised a mighty shout, and the wall fell flat, so that the people went up into the city, each straight in front of him, and they captured the city. They massacred all that were in the city, both men and women, old and young alike, as well as the oxen, sheep, and asses, putting them to the sword. But Joshua said to the two men who had spied out the land,

"Go into the harlot's house, and bring the woman out of it, with all that belong to her, as you swore to her."

So the spies went in, and brought Rahab out, with her father, her mother, her brothers, and all that belonged to her; they brought all her family out, and placed them outside the camp of Israel. The city itself they burned up, with all that was in it; only the silver and gold and articles of bronze and iron, they put into the treasury of the LORD. But Rahab, the harlot, and her father's household, and all that belonged to her, Joshua spared; and she lived among the Israelites, as do her descendants to this day; for she hid the messengers that Joshua sent to spy out Jericho.

At that time Joshua had an oath taken as follows:

"Cursed be the man before the LORD, Who undertakes to rebuild this city, Jericho;

At the cost of his first-born shall he lay its foundation,

And at the cost of his youngest son shall he erect its gates."

The LORD was with Joshua, so that his fame spread all through the land.

But the Israelites broke faith in the case of the doomed things, in that

Achan, the son of Carmi, the son of Zabdi, the son of Zerah, who belonged to the tribe of Judah, took some of the doomed things, so that the anger of the LORD blazed against the Israelites.

2 Joshua sent men from Jericho to Ai, which is near Bethaven, east of Bethel, and said to them,

"Go up and spy out the land."

So the men went up and spied out Ai.

3 Then they returned to Joshua, and said to him,

"All the people need not go up; only two or three thousand men need go up to attack Ai; do not make all the people toil up there; for they are few."

4 So about three thousand of the people went up there; but they fled from the men of Ai. The men of Ai killed about thirty-six of them, and pursued them out from the city gate as far as Shebarim, and killed them at the descent, so that the hearts of the people failed, and turned to water.

5 Then Joshua tore his clothes, and falling on his face to the earth before the ark of the LORD, he lay there until evening, together with the elders of Israel; and they threw dust on their heads.

6 "Alas, O Lord GOD," said Joshua, "why didst thou ever bring this people across the Jordan, only to deliver us into the power of the Amorites, to destroy us? Would that we had been content to remain on the other side of

7 the Jordan! Pray, O Lord, what can I say after Israel has turned his back on his enemies? When the Canaanites and all the inhabitants of the land hear of it, they will surround us, and wipe us off the earth; and what wilt thou do then for thy great name?"

8 "Rise!" the LORD said to Joshua. "What use is it to fall on your face?"

9 Israel has sinned; they have violated the covenant with me, which I enjoined on them; they have taken some of the doomed things; they have stolen them, dissimulated about them, and put them

10 among their own things. The Israelites, accordingly, cannot stand up against their enemies, but turn their backs on their enemies; for they have become doomed themselves. I will not be with you any more, unless you get rid of the

11 doomed things. Rise, consecrate the people, and say, "Consecrate yourselves for tomorrow; for thus says the LORD,

the God of Israel: "Doomed things are among you, O Israel; you cannot stand up against your enemies until you remove the doomed things from your midst." In the morning then, you shall 14 present yourselves by tribes; and the tribe which the LORD indicates shall come forward by clans; and the clan which the LORD indicates shall come forward by families; and the family which the LORD indicates shall come forward by individuals. Then he that is 15 indicated as having the doomed things shall be burned, together with all that belong to him; because he violated the covenant of the LORD, and because he committed an infamous act in Israel."

So Joshua rose early next morning, 16 and had Israel come forward by tribes, and the tribe of Judah was indicated. Then he had the clans of Judah come 17 forward, and the clan of the Zerahites was indicated. Then he had the clan of the Zerahites come forward by families, and Zabdi was indicated. Finally he 18 had his family come forward by individuals, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, belonging to the tribe of Judah, was indicated. Then Joshua said to Achan, 19

"My son, render homage to the LORD, the God of Israel, and give praise to him; but do tell me what you did; do not hide it from me."

Achan answered Joshua, 20

"Yes, it was I who sinned against the LORD, the God of Israel; this briefly is what I did: when I saw among the spoil 21 a beautiful mantle from Shinar, and two hundred shekels of silver, and a bar of gold fifty shekels in weight, I coveted them, and took them; they are hiddden in the ground inside my tent, with the money underneath the mantle."

So Joshua sent messengers, who ran 22 to the tent, and there it was hidden in his tent, with the money underneath it! They took the things from the tent, 23 and brought them to Joshua and all the Israelites; and they laid them before the LORD. Then Joshua, accompanied 24 by all Israel, took Achan, the descendant of Zerah, and the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his asses, his sheep, his household, and all that belonged to him, and they brought them to the valley of Achor.

"Why have you brought trouble on?"

us?" said Joshua. "May the LORD bring trouble on you today!"

So all Israel stoned him; they burned them all up and stoned them. They erected a great cairn of stones over him, which remains to this day. Then the LORD relented from his fierce anger. That is how the name of that place came to be called the Valley of Achor [trouble], as it is to this day.

Then the LORD said to Joshua,

"Do not be afraid or dismayed; take all the warriors with you, and go, march against Ai. See, I am delivering the king of Ai into your power, together with his people, his city, and his land. You shall do to Ai and its king as you did to Jericho and its king, except that you may take its spoil and cattle as your booty. Set an ambush for the city west of it."

So Joshua, with all the warriors, prepared to march against Ai. Joshua picked out thirty thousand of the most valiant warriors, and sent them off by night, commanding them as follows:

"See, you are to lie in ambush against the city, to the west of it; do not go very far from the city, but all of you be ready. I and all the troops with me will draw near to the city, and then, when they come out against us, we shall flee from them as we did the first time, and they will come out after us, until we draw them away from the city; for they will say, 'They are fleeing from us as they did the first time.' Thus we shall flee from them, and then you must rise from your ambush, and take possession of the city. The LORD your God will deliver it into your power. As soon as you have seized the city, set the city on fire, doing as the LORD directed. See, I have given you your commands."

Then Joshua sent them off, and they went to the place of ambush, establishing themselves between Bethel and Ai, west of Ai; but Joshua himself spent that night with the people.

Next morning Joshua rose early, and mustered the people, and with the elders of Israel marched at the head of the people to Ai. Then all the people, that is, the warriors that were with him, marched up until they came near it. Arriving in front of the city, they encamped north of Ai, with the valley between them and Ai. Joshua took about five thousand men, and set them in am-

bush between Bethel and Ai, west of the city. So the people were given their stations, the main body north of the city, and the rearguard west of the city; but Joshua himself spent that night in the valley.

As soon as the king of Ai became aware of it, he hurried out with all his people to meet Israel in battle, without knowing that there was an ambush for him west of the city. Joshua and all Israel pretended to be beaten by them, and fled in the direction of the desert. Then all the people that were in the city were called out to pursue them; and in pursuing Joshua, they were drawn away from the city. Not a man was left in Ai or Bethel that did not go out in pursuit of Israel; they left the city unguarded, and pursued Israel. Then the LORD said to Joshua,

"Stretch out the javelin that is in your hand toward Ai; for I will deliver it into your power."

So Joshua stretched out the javelin that was in his hand toward the city; whereupon the men in ambush rose quickly from their position; as soon as he stretched out his hand, they ran, and entered the city, and captured it; then they hurriedly set the city on fire. When the men of Ai looked back, they saw the smoke of the city rising to the heavens! They had no chance to flee this way or that; for the people who had been fleeing to the desert turned on their pursuers. When Joshua and the main body of Israel saw that the men in ambush had captured the city, and that smoke was rising from the city, they turned back and attacked the men of Ai. Then the others came out of the city against them, and thus they were between two bodies of Israelites, some on one side and some on the other. They slew them until not one remained or escaped. The king of Ai they took alive, and brought him to Joshua.

When Israel had finished slaying all the inhabitants of Ai in the open desert where they had pursued them, and all of them had fallen by the sword until they were at an end, all Israel turned back to Ai, and put it to the sword. The total number of those that fell that day, including men and women, was twelve thousand, namely, all the people of Ai; Joshua did not withdraw his hand, with which he was holding out

the javelin, until he had massacred all  
 27 the inhabitants of Ai. The cattle, how-  
 ever, and the spoil of that city the Is-  
 raelites took as their booty, in accord-  
 28 LORD had given Joshua. So Joshua  
 burned Ai, and turned it permanently  
 into a heap of ruins, as it is to this day.  
 29 The king of Ai he hanged on a tree and  
 left until evening, but at sunset Joshua  
 ordered his body to be taken down  
 from the tree, and thrown down at the  
 entrance to the city's gate. A great  
 cairn of stones was erected over it,  
 which remains to this day.

30 Then Joshua built an altar to the  
 LORD, the God of Israel, on Mount  
 31 Gerizim, as Moses, the servant of the  
 LORD, had commanded the Israelites,  
 an altar of undressed stones, on which  
 no iron tool had been used, as it is  
 written in the lawbook of Moses.  
 Burnt-offerings to the LORD were made  
 on it, and thank-offerings were sacri-  
 32 ficed. Then he wrote there on the  
 stones a copy of the law of Moses  
 which he had written for the Israelites.

33 First all Israel, with their elders, offi-  
 cers, and judges, took their stand on  
 each side of the ark, opposite the Lev-  
 itical priests who carried the ark of the  
 covenant of the LORD—the resident  
 aliens as well as the native born—half  
 of them in front of Mount Gerizim, and  
 half of them in front of Mount Ebal for  
 the blessing of the people of Israel, as  
 Moses, the servant of the LORD, had  
 34 instructed; and then he read all the  
 provisions of the law, the blessing and  
 the curse, just as it was written in the  
 35 lawbook; there was not a word of all  
 that Moses commanded that Joshua  
 did not read in the presence of all the  
 assemblage of Israel, with the women,  
 the children, and the resident aliens  
 who were residing with them.

9 When all the kings heard of it, who  
 were beyond the Jordan, in the high-  
 lands and lowlands, and all along the  
 coast of the Great Sea in front of Leb-  
 anon, the Hittites, Amorites, Canaan-  
 ites, Perizzites, Hivvites, and Jebu-  
 2 sites, they formed a coalition to fight as  
 a single body with Joshua and Israel.

3 When the inhabitants of Gibeon  
 heard what Joshua had done to Jericho  
 4 and Ai, they on their part resorted to a  
 ruse; they proceeded to disguise them-  
 selves: they took old sacks to load on

their asses, and old torn, patched wine-  
 skins, with old, patched sandals on  
 their feet, and old garments on their  
 backs, and the bread for their provi-  
 sions was all dry and crumbled. Then  
 they went to Joshua at the camp at  
 Gilgal, and said to him and the men of  
 Israel,

"We have come from a far country;  
 now then, make an alliance with us."

The men of Israel said to the Hiv-  
 vites,

"Perhaps you are living among us; so  
 how can we make an alliance with  
 you?"

"We are your servants," they said to  
 Joshua.

But Joshua said to them,

"Who are you, and where do you  
 come from?"

They said to him,

"Your servants have come from a  
 very far country on account of the  
 fame of the LORD your God; for we  
 have heard the report of him, and all  
 that he did in Egypt and all that he did  
 to the two Amorite kings who were be-  
 yond the Jordan, Sihon, king of Hesh-  
 bon, and Og, king of Bashan, who lived  
 at Ashtaroth. Our elders and all the in-  
 habitants of our land said to us, 'Take  
 with you provisions for a journey, and  
 go to meet them, and say to them, "We  
 are your servants; now then, make an  
 alliance with us."' This is our bread; we  
 took it fresh for our provision out of  
 our houses on the day that we left to  
 come to you, and now look; it is dry  
 and crumbled. These are our wine-  
 skins, which were new when we filled  
 them, and now look; they are torn.  
 These are our clothes and sandals; they  
 are worn out from the very long jour-  
 ney."

Then the men partook of their provi-  
 sions, without asking the advice of the  
 LORD; and Joshua came to terms with  
 them, and made a covenant with them  
 to let them live, and the leaders of the  
 community swore an oath to them.

However, three days after they had  
 made the covenant with them, they  
 learned that they were their neighbors,  
 and were living among them. So the  
 Israelites set out, and reached their  
 cities on the third day, their cities being  
 Gibeon, Chephirah, Beeroth, and Kir-  
 jath-jearim. The Israelites, however,  
 did not kill them, because the leaders of

the community had sworn an oath to them by the LORD, the God of Israel. The whole community grumbled at the leaders, but the leaders all said to the whole community,

"We have sworn an oath to them by the LORD, the God of Israel; so now we cannot touch them. This is what we will do to them; we will let them live, so that no wrath may come upon us for the oath which we swore to them."

"They shall live," the leaders said to them; "but they shall become hewers of wood and drawers of water for the whole community, as the leaders told them."

Then Joshua summoned them, and said to them,

"Why have you deceived us by saying, 'We live very far from you,' when you are really living among us? Cursed then shall you be; never shall you cease providing slaves, hewers of wood and drawers of water, for the temple of my God!"

They answered Joshua,

"Your servants were assured that the LORD your God had commanded his servant Moses to give you the whole land, and to exterminate all the inhabitants of the land from your way, so we stood in great fear of our lives through you, and accordingly have done this. Here we are, then, in your power; do whatever you think it right and proper to do to us."

And that was what Joshua did to them; he saved them from the Israelites, so that they did not slay them; but he made them that day hewers of wood and drawers of water for the community, and for the altar of the LORD, for the sanctuary that he should choose, as they are to this day.

When Adoni-zedek, king of Jerusalem, heard that Joshua had captured Ai, and had annihilated it (having done so to Ai and its king as he did to Jericho and its king), and that the inhabitants of Gibeon had made peace with Israel, and had joined them, he was in great terror; for Gibeon was a large city, quite like a royal city, and was larger than Ai, and its men were all fighters. So Adoni-zedek, king of Jerusalem, sent this message to Hoham, king of Hebron, to Piram, king of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon:

"Join me, and give me your help, that we may chastise Gibeon; for it has made peace with Joshua and the Israelites."

So the five Amorite kings, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, mustered their forces, and coming up with all their armies, they invested Gibeon, and attacked it. Then the Gibeonites sent this message to Joshua at the camp at Gilgal:

"Do not abandon your servants; come up quickly to our rescue, and help us; for all the Amorite kings inhabiting the highlands have gathered against us."

So Joshua went up from Gilgal, accompanied by all the warriors, as well as all the seasoned troops.

"Do not be afraid of them," the LORD said to Joshua; "for I am delivering them into your power; not one of them shall hold his own against you."

So Joshua made a surprise attack upon them, by marching all night from Gilgal; and the LORD threw them into a panic before Israel, so that they inflicted great slaughter on them at Gibeon, and pursuing them in the direction of the slope of Beth-horon, they harried them all the way to Azekah and Makkedah. After they had fled from the Israelites, while they were at the descent of Beth-horon, the LORD cast great stones from the sky upon them all the way to Azekah, so that they died, more dying from the hailstones than the Israelites slew with the sword.

It was on the day that the LORD put the Amorites at the mercy of the Israelites that Joshua spoke to the LORD, and in the presence of Israel said, "O sun, stop at Gibeon;

And thou moon, at the valley of Aijalon!"

So the sun came to a stop, and the moon stood still, until the nation took vengeance on their foes. (Is this not written in the Book of Jashar?) The sun stood still at the zenith, and delayed its setting for about a whole day. Never before or since has there been a day like that, when the LORD heeded the cry of a man; for the LORD fought for Israel. Then Joshua, accompanied by all Israel, returned to the camp at Gilgal.

16 The five kings fled, and hid themselves in the cave at Makkedah; and Joshua was told,

"The five kings have been discovered, hidden in the cave at Makkedah."

18 So Joshua said,

"Roll large stones up to the mouth of the cave, and post men over it to guard them; but do not stay there yourselves; pursue your enemies, and attack them in the rear; do not let them get into their cities; for the LORD your God has delivered them into your power."

20 When Joshua and the Israelites had finished inflicting a very great slaughter on them until they were at an end, and the survivors who were left of them had gained the fortified cities, the people all returned unmolested to Joshua at the camp at Makkedah, not a man flinging a word at the Israelites.

22 Then Joshua said,

"Open the mouth of the cave, and bring me those five kings out of the cave."

23 They did so; they brought him these five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. When they had brought these kings out to Joshua, Joshua summoned all the men of Israel, and said to the army commanders who had accompanied him,

"Come forward, and put your feet on the necks of these kings."

25 So they came forward, and put their feet on their necks. Then Joshua said to them,

"Do not be afraid or dismayed; be strong and brave; for thus shall the LORD do to all your enemies with whom you fight."

26 Joshua then felled them, and killed them; he hanged them on five trees, and they remained hanging on the trees until evening. At sunset, on command of Joshua, they were taken down from the trees, and thrown into the cave where they had hidden themselves, and large stones were placed on the mouth of the cave, which remain to this very day.

28 That day Joshua captured Makkedah, and put it and its king to the sword, annihilating it and every person in it, sparing no one. He did to the king of Makkedah as he had done to the king of Jericho.

Then Joshua, accompanied by all Israel, passed on from Makkedah to Libnah. He attacked Libnah, and the LORD delivered it also, with its king, into the power of Israel. He put it to the sword, with every person that was in it, sparing no one in it, and did to its king as he had done to the king of Jericho.

Then Joshua, accompanied by all Israel, passed on from Libnah to Lachish. He invested it, and attacked it; and the LORD delivered Lachish into the power of Israel. He captured it on the second day, and put it to the sword, with every person that was in it, just as he had done to Libnah. Then Horam, king of Gezer, came up to help Lachish, but Joshua harried him and his army until not a survivor was left to him.

Then Joshua, accompanied by all Israel, passed on from Lachish to Eglon. They invested it, and attacked it. They captured it that same day, and put it to the sword, massacring that day every person that was in it, just as had been done to Lachish.

Then Joshua, accompanied by all Israel, marched up from Eglon to Hebron. They attacked it, and captured it, and put it to the sword, with its king, all its towns, and every person that was in it, sparing no one, just as had been done to Eglon. He annihilated it and every person in it.

Then Joshua, accompanied by all Israel, turned back to Debir, and attacked it. He captured it and its king and all its towns. He put them to the sword, and massacred every person that was in it, sparing no one. As he had done to Hebron, so he did to Debir and its king, as also he had done to Libnah and its king.

Thus Joshua conquered the whole land, the highlands, the steppes, the lowlands, and the slopes, with all their kings, sparing no one, but massacring every living soul, as the LORD, the God of Israel, had directed. Joshua conquered them from Kadesh-barnea as far as Gaza, and all the land of Goshen as far as Gibeon. All these kings and their country Joshua captured in a single campaign; for the LORD, the God of Israel, fought for Israel. Then Joshua, accompanied by all Israel, returned to the camp at Gilgal.

When Jabin, king of Hazor, heard that

about it, he sent to Jobab, king of Madon, to the king of Shimran, to the king of Achshaph, to the kings that were in the highlands to the north, in the Arabah south of Chinneroth, in the lowlands, and in the uplands of Dor to the west—the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the highlands, and the Hivvites at the foot of Hermon in the land of Mizpeh. These, accompanied by all their troops, sallied forth, a great host, as numerous as the sands on the seashore, with very many horses and chariots. All these kings joined forces, and went and encamped together at the waters of Merom, to fight with Israel.

Then the LORD said to Joshua, "Do not stand in fear of them; for tomorrow about this time I will deliver them up to Israel all slain; you must hamstring their horses and burn up their chariots."

So Joshua, accompanied by all the warriors, made a surprise attack upon them at the waters of Merom, and fell upon them. The LORD delivered them into the power of Israel, so that they defeated them, and pursued them as far as Sidon the Great and Misrephoth-maim and the valley of Mizpeh eastward. They harried them until not a survivor was left of them. Joshua did to them as the LORD had told him, hamstringing their horses, and burning up their chariots.

It was at that time also that Joshua captured Hazor, and put its king to the sword (for Hazor used to be the head of all those kingdoms). They put every person that was in it to the sword, massacring them, not a living soul being left. Then Hazor was burned.

So Joshua captured all the cities of those kings, as well as all the kings themselves, and put them to the sword, massacring them, as Moses, the servant of the LORD, had commanded. None of the cities, however, that stood on mounds did Israel burn, except Hazor alone, Joshua having burned it. All the spoil of these cities and the cattle, the Israelites took as their booty; but they put all the men to the sword until they had destroyed them, sparing not a living soul. As the LORD had commanded his servant Moses, so did Moses command Joshua; and thus Joshua did, neg-

lecting nothing of all that the LORD had commanded Moses.

So Joshua took all that land (the highlands, all the steppes, all the land of Goshen, the lowlands, the Arabah, the highlands of Israel, and its lowlands), from Mount Halak, that rises toward Seir, as far as Baal-gad in the valley of Lebanon at the foot of Mount Hermon. He captured all their kings, and after scourging them, he put them to death. For a long time Joshua carried on war with all those kings. There was no city that made peace with the Israelites, except the Hivvites, inhabiting Gibeon; they all had to be taken in battle. For it was at the instigation of the LORD that they had been encouraged to engage Israel in battle, that they might be annihilated, without being given any quarter, but annihilated, as the LORD had commanded Moses.

At that same time Joshua went and exterminated the Anakim from the highlands; from Hebron, Debir, and Anab, from all the highlands of Judah, and all the highlands of Israel; Joshua annihilated them, along with their cities. No Anakim were left in the land of the Israelites; it was only in Gaza, Gath, and Ashdod that some remained. Joshua captured the whole land, just as the LORD had promised Moses. Joshua then distributed it as a heritage among the various tribes of Israel. So the land had rest from war.

The following are the kings of the land whom the Israelites had already vanquished, and whose land beyond the Jordan to the east they had occupied, from the river Arnon as far as Mount Hermon, with all the Arabah eastward: Sihon, king of the Amorites, who lived at Heshbon, and whose rule extended from Aroer, which is on the edge of the Arnon valley, from the middle of the valley as far as the Jab-bok river, the frontier of the Ammonites, that is, half of Gilead, along with the Arabah as far as the Sea of Chinneroth to the east, and as far as the Sea of the Arabah, the Salt Sea, to the east, in the direction of Beth-jeshimoth, and southward to the foot of the slopes of Pisgah; also Og, king of Bashan, one of the survivors of the Rephaim, who lived at Ashtaroth, and Edrei, and who ruled over Mount Hermon, Salecah,

and the whole of Bashan, as far as the frontier of the Geshurites and Maacathites, along with half of Gilead, as far as the frontier of Sihon, king of Heshbon. Moses, the servant of the LORD, and the Israelites had vanquished them, and Moses, the servant of the LORD, had given the Reubenites, Gadites, and half-tribe of Manasseh possession of their land.

7 The following are the kings of the land whom Joshua and the Israelites vanquished beyond the Jordan to the west, from Baal-gad in the valley of Lebanon as far as Mount Halak which rises toward Seir (Joshua distributed the land among the various tribes of Israel as their possession), in the highlands, the lowlands, the Arabah, the slopes, the desert, and the steppes: Hittites, Amorites, Canaanites, Perizzites, Hivvites, and Jebusites:

9	the king of Jericho	1
	the king of Ai which is near Bethel	1
10	the king of Jerusalem	1
	the king of Hebron	1
11	the king of Jarmuth	1
	the king of Lachish	1
12	the king of Eglon	1
	the king of Gezer	1
13	the king of Debir	1
	the king of Geder	1
14	the king of Hormah	1
	the king of Arad	1
15	the king of Libnah	1
	the king of Adullam	1
16	the king of Makkedah	1
	the king of Bethel	1
17	the king of Tappuah	1
	the king of Hepher	1
18	the king of Aphek	1
	the king of Aphek in Sharon	1
19	the king of Madon	1
	the king of Hazor	1
20	the king of Shimron	1
	the king of Achshaph	1
21	the king of Taanach	1
	the king of Megiddo	1
22	the king of Kedesh	1
	the king of Jokneam in Carmel	1
	the king of Dor in the uplands of	1
23	Dor	1
	the king of the peoples in Galilee	1
24	the king of Tirzah	1

A total of 31  
kings

### THE ALLOTMENT OF THE LAND AMONG THE HE- BREW TRIBES,

13:1—21:45

When Joshua was old, being well 15  
advanced in life, the LORD said to  
him,

"You are old, being well advanced in  
life, but very much of the land remains  
still to be conquered. The following 2  
is the territory that still remains: all  
the Philistine states, and all those of the  
Geshurites, from the Shihor which is 3  
east of Egypt as far as the frontier of  
Ekron to the north (which is regarded  
as Canaanite), the five principalities of  
the Philistines, the Gazite, Ashdodite,  
Ashkelonite, Gittite, and Ekronite;  
also the territory of the Avvim to the  
south, all the land of the Canaanites 4  
from Mearah which belongs to the Si-  
donians as far as Aphek, as far as the  
frontier of the Amorites; and the terri- 5  
tory of the Gebalites, along with the  
whole of Lebanon to the east, from  
Baal-gad at the foot of Mount Her-  
mon as far as the approach to Hamath.  
All the inhabitants of the highlands 6  
from Lebanon as far as Misrephoth-  
maim, all the Sidonians, I will drive out  
of the way of the Israelites; meanwhile,  
however, allot the land to Israel as a  
heritage, as I commanded you. Now 7  
then, divide this land as a heritage  
among the nine tribes and the half-  
tribe of Manasseh."

Along with the other half-tribe, the 8  
Reubenites and Gadites had received  
their heritage, which Moses had given  
them beyond the Jordan to the east, as  
Moses, the servant of the LORD, had  
assigned it to them, extending from 9  
Aroer which is on the edge of the Arnon  
valley, together with the city that is in  
the valley, and all the table-land from  
Medeba as far as Dibon, and all the 10  
cities of Sihon, king of the Amorites,  
who reigned in Heshbon, as far as the  
frontier of the Ammonites; as well as 11  
Gilead, and the territory of the Gesh-  
urites and Maacathites, and the whole  
of Mount Hermon, and the whole of  
Bashan as far as Salecah, the whole 12  
kingdom of Og in Bashan who reigned  
at Ashtaroth and Edrei (he was the  
last survivor of the Rephaim)—Moses  
had defeated these, and dispossessed



13 them. The Israelites, however, did not evict the Geshurites or Maacathites; but Geshur and Maacath live in the 14 midst of Israel to this day. To the tribe of Levi alone was no heritage given, the LORD, the God of Israel, being their heritage, as he had promised them.

15 Moses had made assignments to the various clans of the tribe of Reubenites. To them went the territory extending from Aroer which is on the edge of the Arnon valley, together with the city that is in the valley, and all 7 the table-land at Madeba, Heshbon and all its towns on the table-land, Dibon, 8 Bamoth-baal, Beth-baal-meon, Jahaz, 9 Kedemoth, Mephaath, Kirjathaim, Sibmah, Zereth-shahar on the hill in the 0 valley, Beth-peor, the slopes of Pisgah, 1 Beth-jeshimoth, all the cities on the table-land, and the whole kingdom of Sihon, king of the Amorites, who reigned in Heshbon, whom Moses defeated, along with the Midianite chiefs, Evi, Rekem, Zur, Hur, and Reba, who as vassals of Sihon were living in the 2 land. Besides these victims the Israelites also slew the soothsayer Balaam, 3 the son of Beor, with the sword. The territory of the Reubenites was the Jordan and its banks; this was the heritage of the various clans of the Reubenites, the cities and their villages.

4 Moses had also made assignments to the various clans of the tribe of Gad, 5 the Gadites. To them went the territory, Jazer, all the cities of Gilead, half the land of the Ammonites as far as 6 Aroer, which is east of Rabbah, the region from Heshbon as far as Ramathimzeph and Betonim, and from Mahanaim as far as the outskirts of Debir, 7 along with Beth-haram, Beth-nimrah, Succoth, and Zaphon, in the valley, the rest of the kingdom of Sihon, king of Heshbon—the Jordan and its banks as far as the lower end of the Sea of Chinnereth beyond the Jordan to the east. 8 This was the heritage of the various clans of the Gadites, the cities and their villages.

9 Moses had also made assignments to the half-tribe of Manasseh, and in the case of the half-tribe of Manassites it 10 was by clans. Their territory was that extending from Mahanaim, the whole of Bashan, the whole kingdom of Og, king of Bashan, the whole of Havvoth-

jair which is in Bashan (sixty towns); also half of Gilead, with Ashtaroth and 11 Edrei (cities belonging to the kingdom of Og in Bas.an), went to the various clans of the descendants of Machir, the son of Manasseh, that is, half the Machirites.

These were the assignments which 12 Moses had made in the steppes of Moab, beyond the Jordan, east of Jericho. To the tribe of Levi, however, 13 Moses had assigned no heritage, the LORD, the God of Israel, being their heritage, as he had promised them.

The following are the heritages which 14 the Israelites received in the land of Canaan, which Eleazar, the priest, and Joshua, the son of Nun, and the heads of families in the tribes of Israelites assigned to them, the assignments to 2 them being made by lot, as the LORD through Moses had commanded for the nine and a half tribes; for Moses had 3 already made the assignments to the other two and a half tribes beyond the Jordan, but to the Levites he had made no assignment with the others. (As a 4 matter of fact the descendants of Joseph formed two tribes, Manasseh and Ephraim.) No share of the land was given to the Levites, except some cities to live in, with the pasture-lands around them for their cattle and other live stock. As the LORD commanded 5 Moses, so did the Israelites in their allotment of the land.

The Judeans came up to Joshua at 6 Gilgal, and Caleb, the son of Jephunneh, the Kenizzite, said to him,

"You know what the LORD said to Moses, the man of God, about you and myself at Kadesh-barnea. I was forty 7 years old when Moses, the servant of the LORD, sent me from Kadesh-barnea to spy out the land. I brought him back as conscientious a report as I could. My kinsmen, however, who went 8 up with me, made the people lose heart, whereas I corroborated the LORD my God. So Moses made this oath to me 9 that day: 'The land on which your foot has trodden is to be a heritage for you and your descendants forever, because you have corroborated the LORD, my God.' Now then, seeing that the LORD 10 has let me live, as he promised, for the past forty-five years, that is, ever since the LORD spoke this word to Moses, while Israel was journeying through the

- desert, here I am today eighty-five years old; but I am still as strong today as I was when Moses sent me off, my strength now being the equal of my strength then, for war, and for going and coming. Give me, then, these highlands of which the LORD spoke that day. By the way, you heard that same day that the Anakim were there, with great fortified cities; but perhaps the LORD will enable me to evict them, as the LORD in fact promised."
- 13 So Joshua blessed him, and gave Hebron to Caleb, the son of Jephunneh, as a heritage. That is how Hebron became the heritage of Caleb, the son of Jephunneh, the Kenizzite, as it is to this day, because he corroborated the LORD, the God of Israel. (The name of Hebron used to be Kirjath-arba, Arba having been the head man among the Anakim.) Then the land had rest from war.
- 14 The territory allotted to the various clans of the tribe of Judeans extended to the frontier of Edom, southward to the desert of Zin in the extreme south.
- 15 Their southern frontier ran from the lower end of the Salt Sea, from the bay facing south, and continued south of the slope of Akrabim, passing along to Zin, then it proceeded upward south of Kadesh-barnea, along to Hezron, up to Addar, around to Karka, on to Azmon, and came out at the River of Egypt, so that the frontier ended at the sea; this was their southern frontier. The eastern frontier was the Salt Sea, as far as the mouth of the Jordan. The northern frontier ran from the bay of the Sea at the mouth of the Jordan, and then the frontier continued up to Beth-hoglah, and passed north of Beth-arabah; the frontier continued up to the stone of Bohan, the son of Reuben; the frontier then went up to Debir from the valley of Achor, and turned north to Gilgal which is opposite the slope of Adumin, south of the river; then the frontier continued to the waters of En-shemesh, and ended at En-rogel; the frontier then continued up the valley of Ben-Hinnom to the southern side of the Jebusite spur (that is, Jerusalem); then the frontier ran to the top of the hill which overlooks the valley of Hinnom, to the west, at the northern end of the valley of Rephaim; from the top of the hill the frontier ran to the fountain of

Merneptah, and continued to the spur of Mount Ephron; then the frontier ran to Baalah (that is, Kirjath-jearim); at Baalah the frontier turned westward to the mountain range of Seir, continuing to the northern spur of Mount Jearim (that is, Chesalon), down to Beth-shemesh, and on to Timnah; the frontier then continued north to the spur of Ekron; the frontier ran to Shikkeron, on to Mount Baalah, and came out at Jabneel, and the frontier ended at the sea. The western frontier was the Great Sea with its coastland. This was the frontier encircling the various clans of the Judeans.

In accord with the command of the LORD to Joshua, he allotted a share to Caleb, the son of Jephunneh, among the Judeans, namely, Kirjath-arba (Arba being the father of Anak), that is, Hebron. Caleb evicted from there the three sons of Anak, Sheshai, Ahiman, and Talmi, the children of Anak. From there he marched against the inhabitants of Debir (the name of Debir used to be Kirjath-sepher).

"Whoever attacks Kirjath-sepher and captures it," said Caleb, "I will give him my daughter, Achsah, in marriage."

Othniel, the son of Caleb's brother, Kenaz, captured it; so he gave him his daughter, Achsah, in marriage. When she arrived, he induced her to ask her father for the necessary fields; so she alighted from her ass, and when Caleb said to her, "What do you want?" she said,

"Give me a pool; since you have assigned me to the region of the steppes, give me Gullath-maim."

So he gave her Upper Gullath and Lower Gullath.

The following is the heritage assigned to the various clans of the tribe of Judeans; the cities in their totality belonging to the tribe of Judeans toward the frontier of Edom were, in the steppes, Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, Hazor-haddatah, Kerioth-hezron (that is, Hazor), Amam, Shema, Moladah, Hazar-gaddah, Heshmon, Beth-pelet, Hazar-shual, Beersheba with its dependencies, Baalah, Iim, Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmanah, Sansannah, Lebaoth, Shilhim, and

En-rimmon—a total of twenty-nine cities with their villages.

331 In the lowlands, Eshtaol, Zorah,  
334 Ashnah, Zanoah, En-gannim, Tappuah,  
335 Enam, Jarmuth, Adullam, Socoh, Azekah,  
336 Shaaraim, Adithaim, and Gederah—fourteen cities with their villages;  
337 Zenan, Hadashah, Migdal-gad, Dilan,  
338 Mizpeh, Joktheel, Lachish, Bozkath,  
340 Eglon, Cabbon, Lahmas, Chithlish,  
341 Gederoth, Beth-dagon, Naamah, and Makkedah—sixteen cities with their villages;  
342 Libnah, Ether, Ashan, Iphtah,  
343 Ashnah, Nezeb, Keilah, Achzib, and Mareshah—nine cities with their villages;  
345 Ekron with its towns and villages;  
346 Ekron to the sea, all that lay alongside of Ashdod with their villages;  
347 Ashdod with its towns and villages, Gaza with its towns and villages, as far as the River of Egypt, and the Great Sea with its coastland.

348 In the highlands, Shamir, Jattir, Socoh,  
349 Dannah, Kirjath-sannah (that is, Debir),  
350 Anab, Eshtemoth, Anim, Goshen, Holon, and Giloh—eleven cities with their villages;  
352 Arab, Rumah, Eshan, Janum, Beth-tappuah, Aphekah,  
354 Humtah, Kirjath-arba (that is, Hebron), and Zior—nine cities with their villages;  
355 Maon, Carmel, Ziph, Juttah, Jezreel, Jokdeam, Zanoah,  
357 Kain, Gibeah, and Timnah—ten cities with their villages;  
358 Halhul, Beth-zur, Gedor, Maarath, Beth-anoth, and Elkron—six cities with their villages;  
360 Kirjath-baal (that is, Kirjath-jearim) and Rabbah—two cities with their villages.

361 In the desert, Beth-arabah, Middin, Secacah, Nibshan, Salt City, and Engedi—six cities with their villages.

362 The Judeans, however, could not evict the Jebusites inhabiting Jerusalem; but the Jebusites live with the Judeans in Jerusalem to this day.

6 The frontier of the Josephites extended from the Jordan at Jericho, east of the waters of Jericho, up from Jericho through the highlands to the wilderness at Bethel, then leaving Bethel (that is, Luz), it continued to Ataroth, the domain of the Archites, then to the west, down to the territory of the Japhletites as far as the outskirts of Lower Beth-horon and Gezer, and ended at the sea.

7 The Josephites, Manasseh and Ephraim, received their heritage. The terri-

tory of the Ephraimites was assigned to their various clans. The eastern frontier of their heritage ran from Ataroth-addar as far as Upper Beth-horon, then the frontier continued westward to Michmethath in the north; the frontier then turned east to Taanath-shiloh, and continued to Otho, east of Janoah; from Janoah it proceeded down to Ataroth and Naarah, then reached to Jericho, and came out at the Jordan. The western frontier ran from Tappuah to the brook Kanah, and ended at the sea. This was the heritage assigned to the various clans of the tribe of Ephraimites, together with the cities set aside for the Ephraimites in the heritage of the Manassites, all the cities within their villages. They did not evict the Canaanites who were living in Gezer; the Canaanites lived with Ephraim, as they do to this day, but they became forced laborers.

17 Then there was the allotment made to the tribe of Manasseh (Manasseh being the first-born of Joseph). To Machir, the first-born of Manasseh, the father of Gilead, went Gilead, and Bashan, since he was a man of war. Allotments were then made to the various other clans of the Manassites, the Abiezrites, the Helekites, the Asrielites, the Shechemites, the Hephrites, and the Shemidaites (these being the various clans of the male descendants of Manasseh, the son of Joseph). Zelophehad, however, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters, these being the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. They appeared before Eleazar, the priest, and Joshua, the son of Nun, and the leaders, saying,

“The LORD commanded Moses to give us a heritage along with our kinsmen.”

So, in accord with the command of the LORD, they were given a heritage along with their father's kinsmen. Ten shares fell to Manasseh, apart from the land of Gilead and Bashan, which is on the other side of the Jordan (for the daughters of Manasseh received a heritage along with his sons), while the land of Gilead went to the rest of the Manassites.

The frontier of Manasseh ran from 7

Asher to Michmethath, which is east of Shechem; the frontier then went south 8 to En-tappuah (the land of Tappuah belonged to Manasseh, but Tappuah near the frontier of Manasseh belonged 9 to the Ephraimites); the frontier then went down to the brook Kanah, to the south of the brook (the cities here belonged to Ephraim, although among cities of Manasseh); the frontier of Manasseh then ran north of the brook, 10 and ended at the sea, the land to the south being Ephraim's, and that to the north Manasseh's, with the sea as their frontier. They reached to Asher on the north, and to Issachar on the east. 11 Moreover, in Issachar and Asher there went to Manasseh, Beth-shean with its dependencies and Ibleam with its dependencies, along with the inhabitants of Dor and its dependencies, the inhabitants of En-dor and its dependencies, the inhabitants of Taanach and its dependencies, the inhabitants of Megiddo and its dependencies. 12 The Manassites, however, were not able to evict the inhabitants of these cities; the Canaanites clung to the habitation 13 of this region, but when the Israelites became strong enough, they made the Canaanites forced laborers; they never completely evicted them.

14 Then the Josephites said to Joshua, "Why have you allotted to us only one share as our heritage, when we are a numerous people, whom the LORD has blessed thus bountifully?"

15 Joshua said to them, "If you are such a numerous people, go up to the forest, and there clear ground for yourselves in the land of the Perizzites and Rephaim; for the highlands of Ephraim are near you."

16 "The highlands are not enough for us," said the Josephites; "and all the Canaanites who live in the valley lands have iron chariots, both those in Beth-shean and its dependencies, and those in the valley of Jezreel."

17 Then Joshua said to the clan of Joseph, Ephraim and Manasseh, "You are a numerous people, and have great power. One share alone shall 18 not go to you, but the highlands as well shall be yours; for though they are wooded, you can clear them, and their products shall be yours. For you shall evict the Canaanites, even though they have iron chariots and are strong."

Then the whole Israelite community 18 assembled at Shiloh, and set up the tent of meeting there, the region having been brought into subjection to them.

There still remained seven tribes 2 among the Israelites, who had not yet been allotted their heritage; so Joshua 3 said to the Israelites,

"How long are you going to put off entering into possession of the land which the LORD, the God of your fathers, has given you? Select three men 4 from each tribe, and I will send them forth that they may explore the land. They shall map it out with a view to the heritage of each, and then report to me. 5 They shall divide it into seven parts, Judah remaining in their territory in the south, and the clan of Joseph in their territory in the north. You shall 6 map out the land into seven parts, and then report to me here. I will cast lots for you here before the LORD our God. The Levites, however, are to have no 7 share with you; for the priesthood of the LORD is to be their heritage; while Gad, Reuben, and the half-tribe of Manasseh have already received their heritage beyond the Jordan to the east, which Moses, the servant of the LORD, gave them."

So the men prepared to go; then 8 Joshua gave this command to those that were leaving to map out the land:

"Go and explore the land, and map it out, and come back to me. Then I will cast lots for you here before the LORD at Shiloh."

The men went forth, and traversed 9 the land, and mapped out its various cities in a book into seven parts; then they reported to Joshua at the camp at Shiloh. So Joshua cast lots for them at 10 Shiloh before the LORD; and there Joshua distributed the land among the Israelites, to each his share.

The lot was drawn for the various 11 clans of the tribe of Benjaminites. The territory allotted to them lay between the Judeans and Josephites. Their frontier 12 on the north ran from the Jordan; then the frontier went up to the northern spur of Jericho, up through the highlands westward, and ended at the wilderness of Bethaven; from there the 13 frontier continued to Luz, toward the southern spur of Luz (that is, Bethel); then the frontier ran down to Ataroth-addar, near the hill which lies south of

14 Lower Beth-horon. The frontier continued, and for the western boundary turned southward from the hill which lies south of Beth-horon, and ended at Kirjath-baal (that is, Kirjath-jearim), a city of the Judeans. This was the western boundary. The southern boundary ran from the outskirts of Kirjath-icarim; the frontier then ran westward, running to the fountain of Merneptah; then the frontier went down to the foot of the hill which overlooks the valley of Ben-Hinnom, which is north of the valley of Rephaim; then down the valley of Hinnom, to the southern side of the Jebusite spur; then down to En-rogel. It continued northward, and ran to En-shemesh, then to Gilgal, which is opposite the slope of Adummim, then down to the stone of Bohan, the son of Reuben, on to the spur north of Beth-arabah, and then down to the Arabah; the frontier then passed on to the northern spur of Beth-hoglah, and the frontier ended at the northern bay of the Salt Sea, at the southern end of the Jordan. This was the southern frontier; while the Jordan bounded it on the east. This was the heritage of the various clans of the Benjaminites, as bounded by its frontiers.

121 The cities assigned to the various clans of the tribe of Benjaminites were 122 Jericho, Beth-hoglah, Emek-keziz, Beth-123 arabah, Zemaraim, Bethel, Avvim, 124 Parah, Ophrah, Chephar-ammoni, Ophni, and Geba—twelve cities with their villages; Gibcon, Ramah, Beeroth, 125 Mizpeh, Chephirah, Mozah, Rekem, 126 127 128 Irpeel, Taralah, Zelah, Eleph, the Jebusite city (that is, Jerusalem), Gibeath, and Kirjath-jearim—fourteen cities with their villages. This was the heritage of the various clans of the Benjaminites.

19 The second lot fell to Simeon, to the various clans of the tribe of Simeonites. Their heritage lay inside that of the Judeans. They received as their heritage 3 Beersheba, Shema, Moladah, Hazarshual, Balah, Ezem, Eltolad, Bethul, 5 Hormah, Ziklag, Beth-marcaboth, Hazar-susah, Beth-lebaath, and Sharuhenn—thirteen cities with their villages; 7 En-rimmon, Ether, Ashan, and Tochen 8 —four cities with their villages; together with all the villages that surrounded these cities, as far as Baalath-beer and Ramah of the South. This was the her-

itage of the various clans of the Simeonites, the heritage of the Simeonites being taken from the territory of the Judeans. Since the Judeans' portion was too large for them, the Simeonites received their heritage inside theirs.

The third lot was drawn for the various clans of the Zebulunites. The frontier of their heritage reached to Sarid; then their frontier went westward, up to Maralah; it then reached to Dabbesheth, and to the brook which is east of Jokneam; from Sarid it turned eastward toward the dawn, toward the outskirts of Chisloth-tabor, on to Daberrath, and up to Japhia; from there it continued eastward toward the dawn, to Gath-hepher and Eth-kazin, then to Rimmonah, and on to Neah; the frontier then turned north to Hannathon, and ended at the valley of Iphtah-el. . . . Kattath, Nahalal, Shimron, Idalah, and Bethlehem—twelve cities with their villages. This was the heritage of the various clans of the Zebulunites, these cities with their villages.

The fourth lot fell to Issachar, to the various clans of the Issacharites. Their territory included Jezreel, Chesulloth, Shunern, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, En-gannim, En-haddah, and Bethpazzez. The frontier reached to Tabor, then to Shahazumah, and Beth-she-mesh; and their frontier ended at the Jordan. There were sixteen cities with their villages. This was the heritage of the various clans of the tribe of Issacharites, the cities with their villages.

The fifth lot fell to the various clans of the tribe of Asherites. Their territory included Helkath, Hali, Beten, Achshaph, Allammelech, Amad, and Mishal; it reached west to Carmel and Shihor-libnath; then it turned east to Beth-dagon; it reached to Zebulun and the valley of Iphtah-el, to the north, then to Beth-emek, and Neiel; it continued north to Cabul, then to Ebron, Rehob, Hammon, and Kanah, as far as Sidon the Great; the frontier then turned to Ramah, reaching the fortified city of Tyre; the frontier then turned to Hosab, and ended at the sea . . . Mahalab, Achzib, Acco, Aphek, and Rehob 30 —twenty-two cities with their villages. This was the heritage of the various 31 clans of the tribe of Asherites, these cities with their villages.

32 The sixth lot fell to the Naphtalites, to the various clans of the Naphtalites.

33 Their frontier ran from Heleph, Elon-bezaananim, Adami-nekeb, and Jabneel as far as Lakkum, and ended at the

34 Jordan; the frontier then turned westward to Aznoth-tabor; from there it continued to Hukkok, and reached to Zebulun on the south, to Asher on the west, and to Judah at the Jordan on the

35 east. The fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36 Adamah, Ramah, Hazor, Kedesh,

37 Edrei, En-hazor, Iron, Migdal-el, Horem, Beth-anath, and Beth-shemesh—

39 nineteen cities with their villages. This was the heritage of the various clans of the tribe of Naphtalites, the cities with their villages.

40 The seventh lot fell to the various

41 clans of the tribe of Danites. The territory comprising their heritage included

42 Zorah, Eshtaol, Ir-shemesh, Shaalabbin, Aijalon, Ithlah, Elon, Timnah,

44 Ekron, Eltekeh, Gibbethon, Baalath,

45 Jehud, Bene-berak, Gath-rimmon, Me-jarkon, and Rakkon, with the coast-

46 line in front of Joppa. The territory of the Danites, however, was too small for them; so the Danites went up and attacked Leshem. They captured it, and putting it to the sword, they took possession of it, and settled down in it, calling Leshem Dan, after the name of

48 their ancestor Dan. This was the heritage of the various clans of the tribe of Danites, these cities with their villages.

49 When the distribution of the various divisions of the land had been completed, the Israelites gave Joshua, the son of Nun, a heritage amongst themselves; in accordance with the command of the

50 LORD they gave him the city for which he asked, namely, Timnath-heres in the highlands of Ephraim. He rebuilt the city, and settled down in it.

51 These were the heritages which Eleazar, the priest, and Joshua, the son of Nun, and the heads of families in the Israelite tribes distributed by lot at Shiloh before the LORD, at the doorway of the tent of meeting. Thus they completed the division of the land.

20 Then the LORD said to Joshua,

2 "Speak to the Israelites as follows: "Select the cities of refuge, concerning

3 which I spoke to you through Moses, so that a homicide who kills anyone inadvertently, unintentionally, may flee

there; they shall serve you as places of refuge from the avenger of blood. When

4 anyone flees to one of these cities, he shall stand at the entrance of the city gate, and explain his case to the elders of that city; then they shall receive him into their city, and give him a home, and he shall live with them. If the

5 avenger of blood should pursue him, they are not to deliver the homicide into his power; for he killed his fellow unintentionally, having no standing feud with him. He shall live in that city

6 until he appears before the community for trial, or until the death of the high priest who is in office at that time. After that the homicide may return to his own city and his own home, to the city from which he fled.' "

So they set apart Kedesh in Galilee,

7 in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kirjath-arba (that is, Hebron) in the highlands of Judah; and beyond the Jordan,

8 east of Jericho, they selected Bezer in the desert, on the table-land, from the tribe of Reuben; Ramoth in Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh. These were the cities which were designated for all the Israelites, and also for the aliens residing among them, so that anyone who killed a person inadvertently might flee there, and not die by the hand of the avenger of blood, until he had appeared before the community.

Then the heads of families among the

21 Levites went up to Eleazar, the priest, and Joshua, the son of Nun, and the heads of families in the Israelite tribes, and said to them at Shiloh in the land

2 of Canaan,

"The LORD gave command by Moses that we were to be given cities to live in, along with their pasture-lands for our cattle."

So the Israelites, in accordance with

3 the command of the LORD, gave the Levites some of their own heritage, namely, the following cities with their pasture-lands.

The lot was drawn for the Kohathite

4 clans. Thirteen cities from the tribes of Judah, Simeon, and Benjamin fell by lot to the descendants of Aaron, the priest, part of the Levites. To the rest

5 of the Kohathites ten cities from the clans of the tribe of Ephraim, the tribe

of Dan, and the half-tribe of Manasseh fell by lot.

6 To the Gershonites thirteen cities from the clans of the tribe of Issachar, the tribes of Asher and Naphtali, and the half-tribe of Manasseh in Bashan fell by lot.

7 To the various clans of the Merarites fell twelve cities from the tribes of Reuben, Gad, and Zebulun.

8 The Israelites allotted these cities with their pasture-lands to the Levites, as the LORD had commanded through Moses.

9 From the tribes of Judeans and Simeonites they gave the following named cities (they went to the descendants of Aaron, one of the clans of the Kohathites, belonging to the Levites; for the lot fell to them first). They gave them Kirjath-arba (Arba being the father of Anak), that is, Hebron, in the highlands of Judah, with its adjacent pasture-lands; but the fields of the city and its villages they gave to Caleb, the son of Jephunneh, as his property. To the descendants of Aaron, the priest, then, they gave the city of refuge for the homicide, namely, Hebron, along with its pasture-lands, as well as Libnah with its pasture-lands, Jattir with its pasture-lands, Eshtemoa with its pasture-lands, Holon with its pasture-lands, Debir with its pasture-lands, Ain with its pasture-lands, Juttah with its pasture-lands, and Beth-shemesh with its pasture-lands—nine cities out of those two tribes; and out of the tribe of Benjamin, Gibeon with its pasture-lands, Geba with its pasture-lands, Anathoth with its pasture-lands, and Almon with its pasture-lands—four cities; the total of the cities for the descendants of Aaron, the priests, being thirteen cities with their pasture-lands.

120 For the clans of the Kohathites that were Levites, that is, those that were left of the Kohathites, the cities indicated by their lot came from the tribe of Ephraim; so they were given the city of refuge for the homicide, namely, Shechem in the highlands of Ephraim, along with its pasture-lands, Gezer with its pasture-lands, Kibzaim with its pasture-lands, and Beth-horon with its pasture-lands—four cities; and out of the tribe of Dan, Eltekeh with its pasture-lands, Gibbethon with its pasture-lands, Aijalon with its pasture-lands,

and Gath-rimmon with its pasture-lands—four cities; and out of the half-tribe of Manasseh, Taanach with its pasture-lands, and Ibleam with its pasture-lands—two cities; a total of ten cities with their pasture-lands for the remaining clans of the Kohathites.

To the Gershonites, one of the clans of the Levites, from the half-tribe of Manasseh went the city of refuge for the homicide, namely, Golan in Bashan, with its pasture-lands, and Beesh-terah with its pasture-lands—two cities; and out of the tribe of Issachar, Kishion with its pasture-lands, Daberath with its pasture-lands, Jarmuth with its pasture-lands, and En-gannim with its pasture-lands—four cities; and out of the tribe of Asher, Mishal with its pasture-lands, Abdon with its pasture-lands, Helkath with its pasture-lands, and Rehob with its pasture-lands—four cities; and out of the tribe of Naphtali, the city of refuge for the homicide, namely, Kedesh in Galilee, with its pasture-lands, Hammoth-dor with its pasture-lands, and Kartan with its pasture-lands—three cities; the total of the cities for the various clans of the Gershonites being thirteen cities with their pasture-lands.

To the clans of the Merarites, the rest of the Levites, from the clan of Zebulun went Jokneam with its pasture-lands, Kartah with its pasture-lands, Dimnah with its pasture-lands, and Nahalal with its pasture-lands—four cities; and out of the tribe of Reuben, Bezer with its pasture-lands, Jahaz with its pasture-lands, Kedemoth with its pasture-lands, and Mephaath with its pasture-lands—four cities; and out of the tribe of Gad, the city of refuge for the homicide, namely, Ramoth in Gilead, with its pasture-lands, Mahanaim with its pasture-lands, Heshbon with its pasture-lands, and Jazer with its pasture-lands—four cities in all. All these cities went to the various clans of the Merarites, the rest of the Levite clans, their allotment being twelve cities.

The total number of cities of the Levites within the holdings of the Israelites was forty-eight cities, with their pasture-lands, each of these cities having its own pasture-lands adjacent to it, this being the case with all of these cities.

So the LORD gave Israel all the land

which he had sworn to their fathers to give them; they occupied it, and settled  
 44 down in it, and the LORD gave them peace on every side, just as he had sworn to their fathers; not one of all their enemies could withstand them, the LORD having delivered all their  
 45 enemies into their power. Not one of the good promises which the LORD made to the house of Israel failed, all being fulfilled.

### THE DISMISSAL OF THE EASTERN TRIBES, AND THE DISPUTE ABOUT THEIR ALTAR, 22:1-34

22 Then Joshua summoned the Reubenites, Gadites, and half-tribe of Manasseh, and said to them,

"You have observed all that Moses, the servant of the LORD, commanded you, and have heeded my injunctions  
 3 in all that I have commanded you; you have not deserted your kinsmen during this long time, but down to this day you have faithfully observed the charge of  
 4 the LORD your God. Now, however, the LORD your God has given peace to your kinsmen, as he promised them; return then, and go home to your tents in the land of your own, which Moses, the servant of the LORD, gave you beyond the Jordan. Only be very careful to observe the charge and law which Moses, the servant of the LORD, enjoined on you, loving the LORD your God, walking in all his ways, keeping his commands, holding fast to him, and serving him with all your mind and heart."

6 Then Joshua blessed them, and let them go; and they went home to their tents.

7 (To the one half-tribe of Manasseh Moses had assigned territory in Bashan, and to the other half-tribe Joshua had assigned territory with their kinsmen beyond the Jordan to the west.)

Furthermore, when Joshua sent them home, he blessed them.

8 "Return home with great wealth," he said to them, "with very many cattle, with silver, gold, bronze, and iron, and with a great quantity of clothing; divide the spoil of your enemies with your kinsmen."

So the Reubenites, Gadites, and half-tribe of Manasseh went home, parting from the Israelites at Shiloh, which is in the land of Canaan, to go to the land of Gilead, the land of their own, which they had seized by command of the LORD through Moses. When they  
 10 reached the region of the Jordan, which is within the land of Canaan, the Reubenites, Gadites, and half-tribe of Manasseh built an altar there beside the Jordan, a large altar for display. The  
 11 Israelites heard it reported that the Reubenites, Gadites, and half-tribe of Manasseh had built an altar at the frontier of the land of Canaan, in the region of the Jordan, on the side belonging to the Israelites. When the Israelites  
 12 heard of it, the whole Israelite community assembled at Shiloh to march against them in war. To the Reubenites, Gadites, and half-tribe of Manasseh in the land of Gilead, the Israelites sent Phinehas, the son of Eleazar, the priest, and with him ten chieftains, one  
 14 chieftain of a household from each of the tribes of Israel, each one of them being the head of his household among the clans of Israel. They came to the  
 15 Reubenites, Gadites, and half-tribe of Manasseh in the land of Gilead, and said to them,

"Thus says the whole community of the LORD: 'Why this perfidy that you have committed against the God of Israel in turning now from following the LORD by building yourselves an altar in rebellion against the LORD? Did the  
 17 sin at Peor, from which we have not even yet cleansed ourselves, and for which a plague came upon the LORD's community, mean so little to us, that  
 18 you must today turn from following the LORD? If you rebel against the LORD today, he will be angry with the whole community of Israel tomorrow! If,  
 19 however, the land which you hold is unclean, cross over to the land which the LORD himself holds, where the dwelling of the LORD stands, and settle among us; but do not rebel against the LORD, nor implicate us, by building another altar besides the altar of the LORD our God. Was it not Achan, the son of 20 Zerah, who broke faith in the case of the doomed things, so that wrath fell upon the whole community of Israel? And he did not perish alone for his iniquity.'"



21 The Reubenites, Gadites, and half-tribe of Manasseh in reply said to the heads of the clans of Israel,

22 "By the LORD, the God of gods (the LORD, the God of gods, knows it, and Israel should know it), it was not in a spirit of rebellion or infidelity toward the LORD (otherwise spare us not today!) that we built an altar to turn from following the LORD, nor did we offer burnt-offerings or cereal-offerings on it, nor did we sacrifice thank-offerings on it (otherwise let the LORD himself requite us!); but we did it rather out of fear of this, namely, that in time to come your children might say to our children, 'What have you to do with the LORD, the God of Israel? The LORD made the Jordan a boundary between us and you, you Reubenites and Gadites. You have no share in the LORD.' Thus your children might make our children cease to stand in awe of the LORD. So we said, 'Let us protect ourselves by building an altar—not for burnt-offerings, nor for sacrifices, but that it might serve as a witness between you and us, and between your descendants and ours, that we do perform the service of the LORD before him with our burnt-offerings, sacrifices, and thank-offerings, so that your children may never say to our children in time to come, "You have no share in the LORD." We calculated that if in time to come this was ever said to us or to our descendants, we could say, 'Look at the copy of the altar of the LORD which our fathers made, not for burnt-offerings nor for sacrifices, but that it might serve as a witness between you and us.'

19 Far be it from us to rebel against the LORD, or turn now from following the LORD, by building an altar for burnt-offerings, cereal-offerings, or sacrifices, besides the altar of the LORD our God which stands in front of his dwelling!"

20 When Phinehas, the priest, and the chieftains of the community, the heads of the clans of Israel who were with him, heard what the Reubenites, Gadites, and Manassites said, they were satisfied; and Phinehas, the son of Eleazar, the priest, said to the Reubenites, Gadites, and Manassites,

"Now we know that the LORD is in our midst, since you have not committed this act of perfidy against the

LORD; thus you have saved the Israelites from the hand of the LORD."

Then Phinehas, the son of Eleazar, the priest, and the chieftains returned from the Reubenites and Gadites in the land of Gilead to the land of Canaan, to the Israelites, and made a report to them. The Israelites were satisfied; the Israelites blessed God, and said nothing more about marching against the Reubenites and Gadites in war, to ravage the land in which they lived. The Reubenites and Gadites called the altar Ed [witness]; "For," said they, "it is a witness between us that the LORD is God."

### JOSHUA'S FAREWELL AND DEATH, 23:1—24:33

A long time afterward, when the LORD had given Israel rest from all their enemies around them, and Joshua was old, being well advanced in life, Joshua summoned all Israel, their elders, leaders, judges, and officers, and said to them,

"I am an old man, being well advanced in life; but you have seen all that the LORD your God has done for you to all these nations; for it is the LORD your God who has been fighting for you. See, I have allotted to you as a heritage for your various tribes the territory of all the nations whom I exterminated, from the Jordan as far as the Great Western Sea; and in the case of those nations that are left, the LORD your God will himself sweep them before you, and drive them out of your way, and you shall occupy their land, as the LORD your God promised you. Be very resolute, then, to observe and carry out all that is written in the law-book of Moses, without swerving from it to the right or to the left, never mingling with these nations, those that are still left with you; you must not invoke the names of their gods, nor swear by them, nor serve them, nor pay homage to them; but you must hold fast to the LORD your God, as you have done up to this day. The LORD has driven out of your way great and strong nations, so that no one has been able to withstand you to this day. One of you alone could put a thousand to flight, because it is the LORD your God who has been fighting for you, as he promised you.

11 Take great care, therefore, to love the  
 12 LORD your God. For if you ever back-  
 slide, and ally yourselves with the rem-  
 nant of these nations, those that are  
 still left with you, and intermarry with  
 them, and have intercourse with them  
 13 and they with you, be very certain that  
 the LORD your God will no longer drive  
 these nations out of your way; but they  
 shall be a snare and a trap for you, a  
 scourge in your sides, and thorns in  
 your eyes, until you perish from off  
 this fine land which the LORD your  
 14 God has given you. Here I am, right  
 now about to go the way of all the  
 earth; but you know with all your  
 minds and hearts that not one of the  
 good promises which the LORD your  
 God made concerning you has failed; all  
 have been realized for you, not one of  
 them having failed. Hence, as every good  
 15 promise which the LORD your God  
 made concerning you has come to pass  
 for you, so shall the LORD bring on you  
 every threat, until he has destroyed  
 you from off this fine land which the  
 16 LORD your God has given you. When-  
 ever you violate the covenant of the  
 LORD your God which he enjoined on  
 you, and go and serve alien gods, and  
 pay homage to them, then shall the an-  
 ger of the LORD blaze against you, and  
 you shall perish quickly from off the  
 fine land which he gave you.”

24 Joshua assembled all the tribes of  
 Israel at Shechem, summoning the elders  
 of Israel, their leaders, judges, and  
 officers. When they had presented  
 2 themselves before God, Joshua said to  
 all the people,

“Thus says the LORD, the God of  
 Israel: ‘In days of old your fathers lived  
 beyond the River, namely, Terah, the  
 father of Abraham and Nahor, and  
 3 served alien gods; but I took your fa-  
 ther Abraham from beyond the River,  
 and I had him range the whole land of  
 Canaan, and made his descendants nu-  
 4 merous. I gave him Isaac, and to Isaac  
 I gave Jacob and Esau. I gave the high-  
 lands of Seir to Esau to occupy, where-  
 as Jacob and his children went down to  
 5 Egypt. Then I sent Moses and Aaron,  
 and I smote Egypt with what I did in  
 her midst. After that I brought you  
 6 out; I brought your fathers out of  
 Egypt, and when you reached the sea,  
 the Egyptians pursued your fathers  
 with chariotry and cavalry to the Red

Sea; but when they cried to the LORD, 7  
 he put darkness between you and the  
 Egyptians, and brought the sea over  
 them, and engulfed them. You saw  
 with your own eyes what I did in  
 Egypt. You lived for a long time in the  
 desert, and then I brought you to the  
 8 land of the Amorites who lived beyond  
 the Jordan. They fought with you, but  
 I delivered them into your power, so  
 that you took possession of their land,  
 since I exterminated them from your  
 way. Then Balak, the son of Zippor,  
 9 king of Moab, appeared, and fought  
 against Israel. He sent for Balaam, the  
 son of Beor, to curse you; but I would  
 10 not listen to Balaam, so he had to bless  
 you, and thus I saved you from his  
 power. Crossing the Jordan, you ar-  
 11 rived at Jericho, and the citizens of  
 Jericho fought against you, as well as  
 the Amorites, Perizzites, Canaanites,  
 Hittites, Gergashites, Hivvites, and Jeb-  
 usites; but I delivered them into your  
 power. I sent leprosy ahead of you to  
 12 drive the two Amorite kings out of your  
 way; it was not done by your sword nor  
 your bow. I gave you a land on which  
 13 you had never labored, and cities in  
 which you settled without having built  
 them, vineyards and olive groves from  
 which you eat without having planted  
 them.’ Therefore, stand in awe of the  
 14 LORD, and serve him faithfully and  
 loyally; remove the gods whom your fa-  
 thers served beyond the River, and in  
 Egypt, and serve the LORD. However, 15  
 if you find it obnoxious to serve the  
 LORD, choose today whom you will  
 serve, either the gods whom your fa-  
 thers served who are beyond the River,  
 or the gods of the Amorites in whose  
 land you are living; but as for me and  
 my house, we will serve the LORD.”

The people in reply said, 16  
 “Far be it from us that we should for-  
 sake the LORD to serve alien gods; for  
 17 it is the LORD our God who brought us  
 and our fathers up out of the land of  
 Egypt, out of a state of slavery, and  
 performed those great signs before our  
 eyes, and took care of us all through the  
 journey that we made, and among all  
 the peoples through whom we passed;  
 the LORD also drove out of our way all  
 18 the peoples, namely, the Amorites, who  
 inhabited the land, so we too will serve  
 the LORD; for he is our God.”

- 19 Then Joshua said to the people,  
"You may not serve the LORD and  
foreign gods as well; for being a holy  
God and a jealous God, he will not for-  
give your transgression nor your sins.
- 20 If you forsake the LORD, and serve for-  
eign gods, he will turn and do evil to  
you, and annihilate you, after having  
done you good."
- 21 "No," the people said to Joshua; "it  
is the LORD that we would serve."
- 22 So Joshua said to the people,  
"You are witnesses against your-  
selves that you have chosen the LORD  
as the one to serve."  
"We are witnesses," they said.
- 23 "Remove, then, the foreign gods that  
are in your midst, and turn your hearts  
to the LORD, the God of Israel."
- 24 The people said to Joshua,  
"The LORD our God we will serve,  
and his injunctions we will heed."
- 25 So Joshua made a covenant with the  
people that day; he made statutes and  
26 ordinances for them at Shechem, and  
Joshua wrote these regulations in the  
book of the law of God; and taking a  
large stone, he set it up there under the  
oak that was in the sanctuary of the  
27 LORD. Then Joshua said to all the  
people,

"See, this stone shall be a witness  
against us; for it has heard all the words  
that the LORD has said to us; so it shall  
be a witness against you, lest you deny  
your God."

Then Joshua dismissed the people, 28  
each to his heritage.

After these events Joshua, the son of 29  
Nun, the servant of the LORD, died at  
the age of one hundred and ten years;  
and he was buried in the grounds of his 30  
heritage, in Timnath-heres which is in  
the highlands of Ephraim, north of  
Mount Gaash.

Israel served the LORD during all the 31  
lifetime of Joshua, and all the lifetime  
of the elders who survived Joshua and  
had seen all the deeds which the  
LORD did for Israel.

The bones of Joseph, which the Is- 32  
raelites had brought up from Egypt,  
were buried at Shechem, in the piece  
of ground which Jacob had bought for  
one hundred kesitas from the sons of  
Hamor, the ancestor of Shechem, and  
had presented to the Josephites as a  
heritage.

Likewise Eleazar, the son of Aaron, 33  
died, and was buried at Gibeah of  
Phinehas, his son, to whom it had been  
given, in the highlands of Ephraim.

## THE BOOK OF JUDGES

### THE HEBREW TRIBES IN THEIR INVASION OF PALESTINE, 1:1-36

- 1 **A**FTER the death of Joshua the Israelites inquired of the LORD, saying, "Which of us is to be the first to go up against the Canaanites to attack them?"
- 2 "Judah is to go up," said the LORD. "See, I am delivering the land into his power."
- 3 So Judah said to his brother Simeon, "Invade with me the territory allotted to me that we may attack the Canaanites, and I in turn will invade with you the territory allotted to you."
- 4 So Simeon went with him. Then Judah went up; and the LORD delivered the Canaanites and Perizzites into their power, so that they defeated ten thousand of them at Bezek. At Bezek they came upon Adoni-bezek, and attacked him, and defeated the Canaanites and Perizzites. Adoni-bezek fled; but they pursued him, and capturing him, they cut off his thumbs and great toes; whereupon Adoni-bezek said, "Seventy kings with their thumbs and great toes cut off used to pick up crumbs under my table; as I did, so has God requited me."
- Then he was brought to Jerusalem, and died there.
- 8 The Judeans attacked Jerusalem, and capturing it, they put it to the sword, and set the city on fire. Afterwards the Judeans went down to attack the Canaanites inhabiting the highlands, the steppes, and the lowlands. So Judah marched against the Canaanites who lived in Hebron (the name of Hebron used to be Kirjath-arba), and they defeated Sheshai, 11 Ahiman, and Talmi. Then they marched from there against the inhabitants of Debir (the name of Debir used to be Kirjath-sepher).
- 12 "Whoever attacks Kirjath-sepher and captures it," said Caleb, "I will

give him my daughter, Achsah, in marriage."

Othniel, the son of Caleb's younger brother, Kenaz, captured it; so he gave him his daughter, Achsah, in marriage. When she arrived, he induced her to ask her father for the necessary fields; so she alighted from her ass, and when Caleb said to her, "What do you want?" she said to him,

"Grant me a pool; since you have assigned me to the region of the steppes, give me Gullath-maim."

So Caleb gave her Upper Gullath and Lower Gullath.

The descendants of Hobab, the Kenite, the father-in-law of Moses, came up from the City of Palms with the Judeans into the wilderness of Judah, which is in the steppes of Arad; then they went off to live with the Amalekites. But Judah went with his brother Simeon, and they defeated the Canaanites inhabiting Zephath, and annihilated it; so the city came to be called Hormah [annihilation]. Judah also captured Gaza with its territory, Askelon with its territory, and Ekron with its territory. The LORD was with Judah, so that he conquered the highlands, although he was not able to conquer the inhabitants of the plain, because they had iron chariots. Hebron was given to Caleb, as Moses had directed, and he evicted from there the three sons of Anak. The Benjaminites, however, did not evict the Jebusites inhabiting Jerusalem, but the Jebusites live with the Benjaminites in Jerusalem to this day.

Likewise the clan of Joseph marched against Bethel, and the LORD was with them. The clan of Joseph made a reconnaissance at Bethel (the name of the city used to be Luz), and when the scouts saw a man leaving the city, they said to him,

"Come, show us the way to get into the city, and we will treat you kindly."

So he showed them the way to get into the city, and they put the city to

the sword; but they let the man and all his family go free; and the man went to the land of the Hittites, and built a city, calling its name Luz, which is its name to this day.

Manasseh did not conquer Bethshean and its dependencies, nor Taanach and its dependencies, nor the inhabitants of Dor and its dependencies, nor the inhabitants of Ibleam and its dependencies, nor the inhabitants of Megiddo and its dependencies; but the Canaanites clung to the habitation of this region. However, when Israel became strong enough, they made the Canaanites forced laborers, but they never completely evicted them.

Neither did Ephraim evict the Canaanites who lived in Gezer; but the Canaanites lived among them in Gezer. Zebulun did not evict the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived among them, becoming, however, forced laborers.

Asher did not evict the inhabitants of Acco, nor the inhabitants of Sidon, nor those of Ahlab, nor those of Achzib, nor those of Helbah, nor those of Aphik, nor those of Rehob; but the Asherites settled among the Canaanites inhabiting the land; for they could not evict them.

Naphtali did not evict the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but settled among the Canaanites inhabiting the land; nevertheless the inhabitants of Beth-shemesh and Beth-anath became forced laborers for them.

The Amorites pressed the Danites into the highlands; for they would not let them come down into the plain. The Amorites clung to the habitation of Harheres, Aijalon, and Shaalbim; but when the power of the clan of Joseph grew strong enough, they became forced laborers.

The frontier of the Edomites ran from the slope of Akrabim, from Sela upward.

### THE ORIGIN OF THE NAME

#### BOCHIM, 2:1-5

An angel of the LORD went up from Gilgal to Bochim, and said,

“ . . . I have brought you up out of Egypt, and have brought you into the

land which I promised on oath to your fathers, when I said, ‘I will never break my covenant with you, but you on your part must make no covenant with the inhabitants of this land; you must tear down their altars.’ But you have not heeded my injunction: what a way for you to behave! So now I add, I will not drive them out of your way; but they shall become your adversaries, and their gods shall become a trap for you.”

When the angel of the LORD spoke these words to all the Israelites, the people lifted up their voices in weeping; so the name of that place came to be called Bochim [weepers]; and sacrifices were made there to the LORD.

### INTRODUCTION TO THE STORIES OF THE JUDGES, 2:6-3:6

When Joshua had dismissed the people, the Israelites went each to his heritage to occupy the land; and the people served the LORD during all the lifetime of Joshua, and all the lifetime of the elders who survived Joshua, who had seen all the great work which the LORD had done for Israel. Then Joshua, the son of Nun, the servant of the LORD, died at the age of one hundred and ten years, and he was buried in the grounds of his heritage at Timnath-heres, in the highlands of Ephraim, north of Mount Gaash. Also all that generation were gathered to their fathers, and another generation succeeded them who had no knowledge of the LORD, nor the work that he had done for Israel.

Then the Israelites did what was evil in the sight of the LORD, by serving the Baals and forsaking the LORD, the God of their fathers, who had brought them out of the land of Egypt, and by running after alien gods, from among the gods of the peoples that surrounded them, and by paying homage to them, so that they provoked the LORD to jealousy. Thus they forsook the LORD, and served the Baals and Ashtarts. Then the anger of the LORD blazed against Israel, so that he delivered them into the power of plunderers who plundered them, and he sold them into the power of their enemies around them, so that they were no longer able

15 to withstand their enemies. In every campaign the hand of the LORD was against them for evil, as the LORD had declared, and as the LORD had sworn to them, so that they were in sore  
16 straits. Then the LORD raised up champions to deliver them out of the  
17 power of their plunderers; but even their champions they did not heed; for they ran wantonly after alien gods, and paid homage to them, swerving quickly from the path which their fathers had trod in obedience to the commands of the LORD; not so did they.

18 Now when the LORD raised up champions for them, the LORD would be with the champion, and would deliver them out of the power of their enemies during all the lifetime of the champion; for the LORD would be moved to pity by their groans under  
19 their tyrants and oppressors. But whenever the champion died, they would relapse, and behave worse than their fathers, by running after alien gods to serve them and pay homage to them; they would not abandon any of  
20 their practices or stubborn ways. So the anger of the LORD blazed against Israel, and he said,

"Since this nation has violated the covenant with me which I enjoined on their fathers, and has not heeded my  
21 injunctions, I on my part will no longer drive out of their way any of the nations that Joshua left when he died"  
22 (his purpose being to test Israel by them as to whether or not they would keep to the way of the LORD by walking in it, as their fathers had).

23 So the LORD left these nations instead of driving them out at once, and did not deliver them into the power of  
3 Joshua. Now these are the nations whom the LORD left as a means to test Israel (that is, all who had had no experience of all the wars with Canaan  
2 —merely for the sake of succeeding Israelites, to teach them war; such only as had had no previous experience of  
3 them); namely, the five tyrants of the Philistines, all the Canaanites, the Sidonians, and the Hittites inhabiting Mount Lebanon from Mount Baal-Hermon as far as the approach to  
4 Hamath. They served as a means to test Israel to see whether they would obey the commands which the LORD had enjoined on their fathers through

Moses. So the Israelites settled among  
5 the Canaanites, Hittites, Amorites, Perizzites, Hivvites, and Jebusites; they married their daughters, and their  
6 own daughters they married to their sons, and they served their gods.

#### CONQUEST BY CUSHAN-RISHATHAIM AND DELIVERANCE THROUGH OTHNIEL, 3:7-11a

So the Israelites did what was evil in  
7 the sight of the LORD in that they forgot the LORD their God, and served the Baals and Ashtarts. Then the anger of the LORD blazed against Israel, so that he sold them into the power of Cushan-rishathaim, king of Aram-naharaim, and the Israelites were subject to Cushan-rishathaim for eight years. Then the Israelites cried to  
8 the LORD, and the LORD raised up a savior for the Israelites to save them, namely Othniel, the son of Kenaz, Caleb's younger brother. The spirit of the  
9 LORD inspired him to champion Israel; so he went forth to battle, and the LORD delivered Cushan-rishathaim, king of Aram, into his power, so that his might prevailed over Cushan-rishathaim, and the land enjoyed se-  
10 curity for forty years.

#### CONQUEST BY THE MOABITES AND DELIVERANCE THROUGH EHUD, 3:11b-30

When Othniel, the son of Kenaz, had died, the Israelites again did what was  
11 evil in the sight of the LORD. So the LORD made Eglon, king of Moab, prevail over Israel, because they had done what was evil in the sight of the LORD. He allied with himself the  
12 Ammonites and Amelekites, and went and defeated Israel, and occupied the City of Palms; and the Israelites were  
13 subject to Eglon, king of Moab, for eighteen years. Then the Israelites  
14 cried to the LORD, and the LORD raised up a savior for them, namely, Ehud, the son of Gera, the Benjaminite, a left-handed man. The Israelites sent tribute by him to Eglon, king of Moab; so Ehud made himself a two-  
15 edged dagger, a gomed long, and hanging it under his cloak upon his right

7 hip, he brought the tribute to Eglon, king of Moab (Eglon being a very fat man). When he had finished delivering the tribute, he dismissed the tribute-bearers; but he himself turned back at Pesilim, which is near Gilgal, to say, "I have a private message for you, O king."

So he said, "Begone!" whereupon all his attendants left him.

Then Ehud went in to him, as he sat alone in his cool roof-chamber.

"I have a message from God for you," said Ehud.

As he rose from his chair, Ehud stretched out his left hand, and drawing the dagger from his right hip, he plunged it into his abdomen, so that the hilt also went in after the blade, and the fat closed over the blade; for he did not draw the dagger out of his abdomen, but let it go into the hole. Then Ehud went out into the vestibule, shutting the doors of the roof-chamber on him, and locking them. When he had gone out, his servants came, and discovered that the doors of the roof-chamber were locked; but they said,

"He is only relieving himself in the closet of the cool chamber."

So they waited until they became uneasy; and then, seeing that he did not open the doors of the roof-chamber, they took the key and opened them, and there was their master fallen to the ground, dead! But Ehud had escaped while they were delaying, having passed Pesilim, and he escaped to Seirah. Upon his arrival he sounded the alarm through the highlands of Ephraim, and the Israelites went down with him from the highlands, with him at their head.

"Follow close after me," he said to them; "for the LORD is delivering your enemies, the Moabites, into your power."

So they followed him down, and they seized the fords of the Jordan against the Moabites, and would not allow anyone to cross. They slew on that occasion about ten thousand Moabites, all stout and valiant fellows, so that not one escaped. Thus was Moab brought into subjection that day to the power of Israel, and the land enjoyed security for eighty years.

## THE MINOR JUDGE, SHAMGAR, 3:31

After him came Shamgar, the son of Anath, who slew six hundred Philistines with an ox-goad; he, too, saved Israel.

## CONQUEST BY THE CANAANITES AND DELIVERANCE THROUGH DEBORAH AND BARAK, 4:1-24

Then the Israelites again did what was evil in the sight of the LORD, now that Ehud was dead. So the LORD sold them into the power of Jabin, king of Canaan, who reigned at Hazor, the general of whose army was Sisera, who lived in Harosheth-goiim. Then the Israelites cried to the LORD; for he had nine hundred iron chariots, and he oppressed the Israelites most severely for twenty years. It was a prophetess, Deborah, the wife of Lappidoth, who was governing Israel at that time. She lived below Tomer-Deborah, between Ramah and Bethel, in the highlands of Ephraim. The Israelites came to her for direction; so she sent and summoned Barak, the son of Abinoam, from Kedesh in Naphtali, and said to him,

"Does not the LORD, the God of Israel, command, 'Go and dispose yourself at Mount Tabor, taking with you ten thousand men from the Naphtalites and the Zebulunites? I will lure Sisera, the general of Jabin's army, out to you at the river Kishon, together with his chariots and his troops; and I will deliver him into your power.'"

Then Barak said to her,

"If you will go along with me, I will go; but if you will not go along with me, I will not go."

"Of course I will go along with you," she said; "however, you will have no glory for the course that you are pursuing; for it is into the power of a woman that the LORD is going to sell Sisera."

Then Deborah rose and went with Barak to Kedesh, and Barak mustered Zebulun and Naphtali at Kedesh, and ten thousand men marched out at his heels. Deborah also went up with him.

Now Heber, the Kenite, had parted 11

from the Kenites, the descendants of Hobab, the father-in-law of Moses, and had pitched his tent as far away as Elon-bezaanin, which was near Kadesh.

- 12 When Sisera learned that Barak, the son of Abinoam, had gone up to Mount Tabor, Sisera collected all his chariots, nine hundred iron chariots, and all the people that were with him, out of Harosheth-goiim to the river Kishon. Then Deborah said to Barak,

"Up! for this is the day in which the LORD is to deliver Sisera into your power. Is it not the LORD who has gone forth in front of you?"

- So Barak went down from Mount Tabor with ten thousand men following him, and the LORD routed Sisera, all his chariots, and all his army before Barak at the edge of the sword, so that Sisera alighted from his chariot, and fled on foot. But Barak pursued the chariots and army as far as Harosheth-goiim, so that the whole army of Sisera fell before the sword, not so much as one being left. Sisera, however, fled on foot to the tent of Jael, the wife of Heber, the Kenite; for there were friendly relations between Jabin, king of Hazor, and the clan of Heber, the Kenite. So Jael went out to meet Sisera, and said to him,

"Turn in, my lord; turn in with me; do not be afraid."

So he turned in to her tent, and she covered him with a robe.

- 19 "Please give me a little water," he said to her; "for I am thirsty."

So she opened the milk-skin, and gave him a drink, and covered him up.

- 20 "Stand at the doorway of the tent," he said to her, "and then, if anyone comes and asks you, 'Is anyone here?' say, 'No.'"

- 21 But Jael, the wife of Heber, seized a tent-pin, and taking a hammer in her hand, she approached him stealthily, and drove the pin through his temple into the ground, while he was sound asleep from exhaustion, so that he died. 22 Just then Barak arrived in pursuit of Sisera, and Jael went out to meet him.

"Come," she said to him, "and I will show you the man for whom you are looking."

- So he went inside with her, and there was Sisera fallen down dead, with the tent-pin in his temple! Thus did God

that day subdue Jabin, king of Canaan, before the Israelites; and the power of the Israelites bore harder and harder on Jabin, king of Canaan, until they finally destroyed Jabin, king of Canaan.

### THE VICTORY OF DEBORAH AND BARAK OVER THE CANAANITES, 5:1-31

Then sang Deborah and Barak, the son of Abinoam, on that day, saying.

"When locks were worn loose in Israel,  
When the people volunteered;

    bless the LORD!

Hear, O kings; give ear, O princes!

I—to the LORD I will sing,  
I will praise the LORD, the God of Israel.

"O LORD, when thou camest forth  
from Seir,

When thou marchedst from the land  
of Edom,

The earth quaked, the heavens also  
shook,

The clouds, too, dripped water,

The mountains rocked at the presence  
of the LORD (that is, Sinai),

At the presence of the LORD, the God  
of Israel.

"In the time of Shamgar, the son of Anath,

In the time of Jael, caravans had dis-  
appeared,

And travelers kept to the by-roads;

The peasantry had disappeared, they  
had disappeared in Israel.

Until you arose, O Deborah, arose as  
a mother in Israel.

"Armorsmen had they none;  
Armed men failed from the city.

Was shield to be seen or lance,

Among forty thousand in Israel?  
My heart is with the commanders of

Israel,

Who volunteered among the people;  
    bless the LORD!

"O riders on tawny asses, sitting on robes;

And you who travel on the road, at-  
tend!

To the noise of musicians at the watering-places,



There the triumphs of the LORD will  
be recounted,  
The triumphs of his peasantry in  
Israel."

Then the people of the LORD went  
down to the gates.

- 2 "Awake, awake, Deborah;  
Awake, awake, strike up the song!  
Up, Barak, and take your captives,  
O son of Abinoam!
- 3 "Then the remnant went down like  
nobles;  
The people of the LORD went down  
like heroes.
- 4 Ephraim surged into the valley;  
Following you came Benjamin among  
your clansmen.  
From Machir came down commanders,  
And from Zebulun those who carry the  
marshal's staff.
- 5 The chieftains of Issachar were with  
Deborah and Barak;  
In like manner Barak rushed into the  
valley among his foot-soldiers.
- 6 "In the clans of Reuben great were the  
debates.  
7 Why did you lounge among the ra-  
vines,  
Listening to the bleating of the flocks?  
In the clans of Reuben great were the  
debates.
- 8 "Gilead remained beyond the Jordan;  
And Dan, why did he take service on  
alien ships?  
Asher stayed by the sea-coast,  
And remained by his creeks.
- 9 "Zebulun was a people who exposed  
themselves to death,  
And Naphtali, on the heights of the  
field.
- 10 The kings came, they fought,  
Then fought the kings of Canaan;  
At Taanach, by the brooks of Megid-  
do,  
They won no booty of silver.
- 11 From the heavens fought the stars;  
From their courses they fought with  
Sisera.
- 12 "The river Kishon swept them away;  
A river barring the way was the river  
Kishon.

Bless thou, my soul, the might of the  
LORD!  
Then the hoofs of the horses struck 22  
down  
Their warriors by their furious plung-  
ing.  
'Curse Meroz,' said the angel of the 23  
LORD,  
'Curse utterly its inhabitants;  
For they came not to the help of the  
LORD,  
To the help of the LORD like heroes.'  
Most blessed of women may Jael be, 24  
The wife of Heber, the Kenite;  
Of bedouin women most blessed!  
Water he asked; milk she gave; 25  
In a lordly bowl she brought him curds.  
She put her hand to the tent-pin, 26  
And her right hand to the workman's  
mallet;  
And she struck down Sisera, she  
crushed his head;  
She shattered and smashed his temple.  
At her feet he sank, he fell, he lay 27  
prone;  
At her feet he sank, he fell;  
Where he sank, there he fell slain.

- "Out of the window she peered, and ex- 28  
claimed,  
The mother of Sisera, out of the lat-  
tice:  
'Why is his chariot so long in coming?  
Why is the clatter of his chariots so  
delayed?'  
The wisest of her princesses replies; 29  
She it is who makes answer to her:  
'Are they not finding, dividing booty? 30  
A maid or two for each warrior;  
Booty of dyed stuffs for Sisera,  
Booty of dyed stuffs embroidered;  
A couple of pieces of dyed embroidery  
for his neck as booty.'
- "Thus may all thine enemies perish, O 31  
LORD;  
But let thy friends be like the rising of  
the sun in his might."

So the land enjoyed security for forty  
years.

CONQUEST BY THE MIDIANITES  
AND DELIVERANCE THROUGH  
GIDEON, 6:1—8:28

Then the Israelites did what was evil 6  
in the sight of the LORD, so that the  
LORD delivered them into the power of

2 Midian for seven years, and the power of Midian prevailed over Israel. It was because of Midian that the Israelites made for themselves the dens which are in the mountains, and the caves and strongholds. Whenever the Israelites put in seed, the Midianites, Amalekites, and Kedemites used to come up, and attack them. They encamped against them, and destroyed the produce of the land as far as the vicinity of Gaza. They would leave nothing in Israel for the sheep, oxen, and asses to live on; for they used to come up with their cattle and tents; they used to come like locusts for number, both they and their camels being innumerable. They came into the land to ruin it. So Israel was brought very low through Midian; and the Israelites cried to the LORD. Then, when the Israelites cried to the LORD on account of Midian, the LORD sent a prophet to the Israelites, who said to them,

"Thus says the LORD, the God of Israel, 'It was I who brought you up out of Egypt, and brought you out of a state of slavery; I rescued you from the power of Egypt, and from the power of all your oppressors; I drove them out of your way, and gave you their land. So I said to you, 'I, the LORD, am your God; you must not stand in awe of the gods of the Amorites in whose land you are living.' But you have not heeded my injunction.'"

11 The angel of the LORD came and sat down under the terebinth at Ophrah, which belonged to Joash, the Abiezrite, whose son Gideon was beating out wheat in a wine-press, to keep it safe from Midian. The angel of the LORD appeared to him, and said to him, "The LORD is with you, valiant warrior!"

13 "Pray, sir," Gideon said to him, "if the LORD is with us, why, then, has all this happened to us? Where are all his wonderful deeds, which our fathers recounted to us, saying, 'Was it not out of Egypt that the LORD brought us?' But now the LORD has cast us off, and has delivered us into the power of Midian."

14 Then the LORD turned to him, and said,

"Go in this strength of yours, and

save Israel from the power of Midian. Am I not sending you?"

But he said to him,

"Pray, O Lord, how can I save Israel, seeing that my clan is the weakest in Manasseh, and that I am the lowliest in my father's family?"

But the LORD said to him,

"I will be with you, and you shall destroy Midian to a man."

Then he said to him,

"If I have really found favor with thee, pray show me a sign that it is thou who speakest with me. Do not leave here, I pray, until I come back to thee, and bring out my offering, and place it before thee."

"I will wait until you return," he said.

So Gideon went inside, and prepared a kid and unleavened cakes from an ephah of flour; he put the meat in a basket, and put the broth in a pot, and bringing them out to him under the terebinth, he presented them. But the angel of God said to him,

"Take the meat and the unleavened cakes, and place them on the rock yonder; but pour out the broth."

He did so. Then the angel of the LORD stretched out the end of the staff that was in his hand, and touched the meat and unleavened cakes, whereupon fire burst forth from the rock, and consumed the meat and unleavened cakes. Then the angel of the LORD vanished from his sight. So Gideon perceived that it was the angel of the LORD.

"Alas, O Lord GOD," said Gideon: "inasmuch as I have seen the angel of the LORD face to face!"

But the LORD said to him,

"You are safe; have no fear, you are not to die."

So Gideon built there an altar to the LORD, and called it Yahweh-shalom. To this day it still stands in the Abiezrite city of Ophrah.

That very night the LORD said to him,

"Take the choicest of the bulls that your father has (it has been the choice bull for seven years), and tear down the altar of the Baal that your father has, and cut down the sacred pole that is beside it. Then build an altar to the LORD your God on the top of this strongbold with the material, and take

the choice bull, and offer it up as a burnt-offering with the wood of the sacred pole which you are to cut down."

So Gideon took ten of his slaves, and did as the LORD told him; but since he was too afraid of his father's household and the townsmen to do it by day, he did it by night. When the townsmen rose early next morning, there was the altar of the Baal torn down, and the sacred pole which was beside it cut down, and the choice bull offered up on the altar which had been built! Then they said to one another,

"Who has done this deed?"

When they had inquired and investigated, they declared,

"Gideon, the son of Joash, has done this deed."

So the townsmen said to Joash,

"Bring out your son that he may die; for he has torn down the altar of the Baal, and has cut down the sacred pole which was beside it."

But Joash said to all his opponents, "Will you take the Baal's part, or will you champion him? Whoever takes his part will be put to death by morning. If he is a god, let him take his own part; for his altar has been torn down!"

So Gideon was named Jerubbaal that day, meaning, "Let the Baal take his own part against him; for he tore down his altar."

Then all the Midianites, Amalekites, and Kedemites joined their forces, and crossing over, encamped in the valley of Jezreel. So the spirit of the LORD took possession of Gideon, and he sounded the alarm, and the Abiezrites were mustered in his following. Then he sent messengers all through Manasseh, and they also were mustered in his following. He sent messengers through Asher, Zebulun, and Naphtali, and they marched out to meet them. Then Gideon said to God,

"If thou art really going to save Israel by my power, as thou hast declared—see, I will put a fleece of wool on the threshing-floor; if there is dew on the fleece only, while it is dry on all the ground, I will know that thou wilt save Israel by my power, as thou hast declared."

And so it happened. When he rose early next morning, and wrung the fleece, he squeezed in dew out of the

fleece a bowlful of water. Then Gideon **39** said to God,

"Let not thy anger blaze against me, that I may speak just once more. Pray let me make only one more test with the fleece; pray let it be dry on the fleece only, but on all the ground let there be dew."

And God did so that night; it was **dry 40** on the fleece only, but on all the ground there was dew.

So Jerubbaal (that is, Gideon) and all **7** the people that were with him rose early, and encamped near En-harod, while the camp of Midian was north of Gibeah-moreh in the valley. Then the **2** LORD said to Gideon,

"The people that are with you are too many for me to deliver Midian into their power, lest Israel should glory over me, saying, 'My own power has saved me.' Now then, proclaim in the **3** hearing of the people, 'Whoever is afraid and timid must go home.'"

So Gideon put them to the test, and twenty-two thousand of the people went home, but ten thousand were left. Then the LORD said to Gideon, **4**

"The people are still too many. Bring them down to the water, and let me test them there for you; he of whom I say to you, 'This one is to go with you,' shall go with you; but everyone of whom I say to you, 'This one is not to go with you,' must not go."

So he brought the people down to the **5** water, and the LORD said to Gideon,

"Everyone who laps up the water with his tongue as a dog laps, put off by himself; and likewise everyone who kneels down to drink."

The number of those who lapped **6** with their tongues was three hundred, while all the rest of the people knelt down to drink water. Then the LORD **7** said to Gideon,

"With the three hundred men who lapped I will save you, and will deliver Midian into your power; but let all the rest of the people go each to his home."

Then they took the pitchers of the **8** people in their hands, together with their trumpets; and he sent all the rest of the Israelites home, each to his tent, keeping only the three hundred men. Now the camp of Midian was beneath him in the valley.

That very night the LORD said to **9** him,

10 "Rise, descend on the camp; for I am delivering it into your power. But if you are afraid to go down alone, go down with your servant Purah to the 11 camp, and hear what they are saying; and after that you will have the courage to descend on the camp."

12 So he went down with his servant Purah to the outposts of the warriors that were in the camp. Now the Midianites, Amalekites, and all the Kedemites were lying along the valley like locusts for number, and their camels were innumerable, being like the sands 13 on the seashore for number. Just as Gideon came, a man was telling his comrade a dream.

"I just had a dream," he said, "that a crust of barley bread came tumbling into the camp of Midian, and coming to a tent, struck it so that it fell, and turned it upside down, so that the tent lay flat."

14 "That," his comrade responded, "is nothing other than the sword of Gideon, the son of Joash, an Israelite. God is delivering Midian and all the camp into his power."

15 As soon as Gideon heard the telling of the dream and its interpretation, he bowed in reverence; and returning to the camp of Israel, he said,

"Up! for the LORD is delivering the camp of Midian into your power."

16 Then he divided the three hundred men into three companies, and put trumpets into the hands of all of them, and empty pitchers, with torches inside the pitchers.

17 "Watch me," he said to them, "and do likewise; as I reach the outskirts of the camp, see that you do just as I do; 18 when I blow the trumpet, I and all those accompanying me, you also must blow your trumpets all around the camp, and say, 'For the LORD and for Gideon!'"

19 When Gideon and the hundred men that accompanied him reached the outskirts of the camp at the beginning of the middle watch, the guards having just been posted, they blew their trumpets, and smashed the pitchers 20 that were in their hands; whereupon the three companies blew their trumpets, and shattered their pitchers, holding the torches in their left hands and the trumpets in their right to blow them, and they cried, "For the LORD

and for Gideon!" Then they stood each 21 in his place around the camp, and all the camp ran; they cried out, and fled. When the three hundred trumpets 22 were blown, the LORD set them to fighting with one another all through the camp; and the camp fled as far as Bethshittah in the direction of Zererah, as far as the edge of Abel-meholah, near Tabbath. Israelites were mustered 23 from Naphtali, Asher, and all Manasseh to pursue Midian; and Gideon sent 24 messengers all through the highlands of Ephraim, saying,

"Come down against Midian, and seize the streams against them as far as Bethbarah, and also the Jordan."

So all the Ephraimites were mustered, and seized the streams as far as Bethbarah, and also the Jordan. Cap- 25 turing Midian's two chieftains, Oreb and Zeeb, they killed Oreb at Zur-Oreb, and Zeeb they killed at Jekeb-Zeeb. They pursued Midian, and the heads of Oreb and Zeeb they brought to Gideon on the other side of the Jordan.

Then the Ephraimites said to him,

"What trick is this that you have played us in not calling us when you went to fight against Midian?"

They vigorously upbraided him, but he said to them,

"What after all have I done as compared with you? Is not the gleanings of Ephraim better than the vintage of Abiezer? It was into your power that God delivered Midian's chieftains, Oreb and Zeeb; so what have I been able to do as compared with you?"

Then their anger relented against him when he said that.

When Gideon reached the Jordan, and crossed it, with the three hundred men who accompanied him, they became exhausted in their pursuit. So he said to the men of Succoth,

"Pray give some loaves of bread to my followers, because they are exhausted in my pursuit of Zebah and Zalmunna, the kings of Midian."

But the officials of Succoth said,

"Are the persons of Zebah and Zalmunna already in your hands that we should give bread to your host?"

"Accordingly," said Gideon, "when the LORD delivers Zebah and Zalmunna into my hands, I will trample you:

bodies among desert thorns and briers!"

From there he went up to Penuel, and spoke similarly to them; but the men of Penuel answered him as the men of Succoth had. So he said also to the men of Penuel,

"When I come back in triumph, I will tear down this tower."

Now Zebah and Zalmunna were at Karkor, and their army with them, about fifteen thousand men, all that remained of all the Kedemite army, since the fallen numbered one hundred and twenty thousand swordsmen. So Gideon went up the caravan route, east of Nobah and Jogbehah, and attacked the camp as it lay off its guard. Zebah and Zalmunna fled, but he pursued them, and captured Midian's two kings, Zebah and Zalmunna, and struck panic into the whole army. Then Gideon, the son of Joash, returned from the battle at the slope of Heres. He captured a youth belonging to Succoth, and questioned him, so that he wrote down for him a list of the officials and elders of Succoth, seventy-seven of them. Coming to the men of Succoth, he said,

"Here are Zebah and Zalmunna, concerning whom you taunted me, saying, 'Are the persons of Zebah and Zalmunna already in your hands that we should give bread to your exhausted men?'"

Then he took the elders of the city along with desert thorns and briers, and he trampled the men of Succoth into them. Also the tower of Penuel he tore down, and slew the men of the city.

Then he said to Zebah and Zalmunna, "Where are the men whom you slew at Tabor?"

"They were like yourself," said they, "just like the sons of a king in stature."

"They were my brothers," said he, "the sons of my mother. As the LORD lives, if you had let them live, I would not be slaying you."

Then he said to Jether, his first-born, "Go and slay them!"

But the boy would not draw his sword, because he was afraid; for he was still only a boy. Then Zebah and Zalmunna said,

"Come and fall upon us yourself; for a man has a man's courage."

So Gideon went and slew Zebah and Zalmunna, and he took the crescents

which were on the necks of their camels.

Then the Israelites said to Gideon, 22 "Rule over us, you, then your son, and then your grandson; for you have saved us from the power of Midian."

But Gideon said to them, 23

"I will not rule over you, nor shall my son rule over you, since the LORD rules over you."

"But let me make a request of you," 24

Gideon said to them; "each of you give me the earrings of his captives." (For they had gold earrings, since they were Ishmaelites.)

"We surely will," said they. 25

So they spread out a mantle, and each of them threw the earrings of his captives into it, so that the weight of 26 the gold earrings for which he had asked was one thousand seven hundred shekels in gold, exclusive of the crescents, pendants, and purple robes worn by the kings of Midian, and the collars which were on the necks of their camels. Then 27 Gideon made it into an ephod, and deposited it in his city Ophrah, and all Israel ran wantonly after it there, so that it became a snare for Gideon and his family. Thus were the Midianites 28 brought into subjection to the Israelites, so that they never raised their heads again; and the land enjoyed security for forty years, during the lifetime of Gideon.

## THE KINGDOM OF ABIMELECH: ITS RISE AND

FALL, 8:29—9:57

Then Jerubbaal, the son of Joash, 29 went to live at home. Gideon had seventy sons, who were his own offspring; for he had many wives. His consort 31 who lived in Shechem had also borne him a son, to whom he had given the name of Abimelech. Then Gideon, the 32 son of Joash, died at a ripe old age, and was buried in the tomb of his father Joash, in the Abiezrite city of Ophrah. Just as soon as Gideon died, the Israel- 33 ites again ran wantonly after the Baals, and made Baal-berith their god. The 34 Israelites paid no attention to the LORD their God, who had rescued them from the power of all their enemies around them, nor were they kind to the 35 family of Jerubbaal (that is, Gideon) in return for all the good that he had rendered Israel.

- 9 Then Abimelech, the son of Jerubbaal, went to Shechem to his mother's kinsmen, and spoke to them and to all the clan of his mother's family, saying, "Say in the hearing of all the citizens of Shechem, 'Which is better for you, to have seventy men rule over you, all the sons of Jerubbaal, or to have one man rule over you? Also remember that I am your own flesh and blood.'"
- 3 So his mother's kinsmen spoke all these words in his behalf in the hearing of all the citizens of Shechem, so that their sympathies turned toward Abimelech; "For," said they, "he is our kinsman."
- 4 So they gave him seventy shekels of silver from the temple of Baal-berith, and with them Abimelech hired vagabonds and reckless fellows to follow him. Then he came to his father's house at Ophrah, and slew his brothers, the sons of Jerubbaal, seventy of them, on a single stone; but Jotham, the youngest son of Jerubbaal, escaped, because he hid himself.
- 6 Then all the citizens of Shechem and all Beth-millo assembled, and went and made Abimelech king, beside the terebinth connected with the sacred pillar which was at Shechem. When the news was brought to Jotham, he went and stood on the top of Mount Gerizim, and lifting up his voice, he called out, and said to them,
- "Listen to me, O citizens of Shechem, so that God may listen to you! Once upon a time the trees set out to anoint a king over themselves; so they said to the olive tree,
- "Reign over us."
- 9 "But the olive tree said to them, "Do I lack my rich oil, with which gods and men are honored, that I should go begging to the trees?"
- 10 "Then the trees said to the fig tree, "Do you come and reign over us!"
- 11 "But the fig tree said to them, "Do I lack my sweetness and good fruit that I should go begging to the trees?"
- 12 "Then the trees said to the vine, "Do you come and reign over us!"
- 13 "But the vine said to them, "Do I lack my wine, which cheers gods and men, that I should go begging to the trees?"
- 14 "Finally the trees said to the thorn, "Do you come and reign over us!"

"But the thorn said to the trees, "If in good faith you are anointing me as king over you, come and take shelter in my shade; but if not, fire shall burst forth from the thorn, and consume the cedars of Lebanon."

"So now, if you have acted in good faith and integrity in making Abimelech king, and if you have acted fairly by Jerubbaal and his family, and treated him as he deserved—seeing that my father fought for you, and risked his life, and rescued you from the power of Midian, whereas you have today risen against my father's family, and have slain his sons, seventy of them, on a single stone, and have made Abimelech, the son of his slave girl, king over the citizens of Shechem, because he is your kinsman—if, I say, you have acted in good faith and integrity by Jerubbaal and his family this day, have joy in Abimelech, and may he also have joy in you! But if not, fire shall burst forth from Abimelech, and consume all the citizens of Shechem and Beth-millo, and fire shall burst forth from the citizens of Shechem and Beth-millo and consume Abimelech."

Then Jotham ran away, and fleeing, went to Beer, and settled there, on account of his brother Abimelech.

For three years Abimelech held sway over Israel. Then God sent an evil spirit between Abimelech and the citizens of Shechem, so that the citizens of Shechem played false by Abimelech, in order that the murder of the seventy sons of Jerubbaal and their blood might be requited on their brother Abimelech, who had slain them, and on the citizens of Shechem, who had abetted him in slaying his brothers. The citizens of Shechem to his hurt set men in ambush on the mountain-tops, and robbed all who passed by them on the road; and it was reported to Abimelech.

Now Gaal, the son of Obed, came with his kinsmen, and moved into Shechem; and the citizens of Shechem put their trust in him. They went out into the fields, and cut their grapes and trod them out. Then they held a festival, and entering the house of their god, they ate and drank, and reviled Abimelech. Then Gaal, the son of Obed, said,

"What claim has Abimelech on Shechem, that we should serve him? Did not Jerubbaal's son, and his lieutenant

Zebul, once serve the men of Hamor, (the ancestor of Shechem; so why should we serve him? O that this people were under my authority! Then would I depose Abimelech, and I would say to Abimelech, 'Your tenure of office has been long enough; so get out!'"

When Zebul, the governor of the city, heard the words of Gaal, the son of Obed, his anger blazed; and he sent messengers to Abimelech at Arumah, saying,

"Gaal, the son of Obed, and his kinsmen have come to Shechem, and here they are, turning the city against you! Now then, start out at night, you and the people that are with you, and lie in ambush in the fields; and then rise early next morning, just at sunrise, and make a dash against the city. Then, just as he and the people that are with him come out against you, do to him as opportunity offers."

So Abimelech and all the people that were with him started out at night, and lay in ambush against Shechem, in four companies. When Gaal, the son of Obed, came out, and stood at the entrance of the city gate, Abimelech and the people that were with him rose from the ambushade; and when Gaal saw the people, he said to Zebul,

"See, there are people coming down from the mountain tops."

"It is the mountain shadows," Zebul said to him, "which look to you like men!"

But Gaal said again,

"See, there are people coming down from the vicinity of Tabburerez, and one company is advancing from the direction of Elon-meonenim!"

Then Zebul said to him,

"Where is your boast now, which you made, 'Who is Abimelech, that we should serve him?' Are these not the people that you despised? Come out then, and fight against them!"

So Gaal led out the citizens of Shechem, and fought against Abimelech; but Abimelech pursued him, and he fled from him, while many fell wounded, right up to the entrance of the gate. Abimelech, however, continued to live at Arumah; while Zebul banished Gaal and his kinsmen from Shechem.

Next day, when the people went out into the fields, the news was brought to Abimelech. So he took his men, and

dividing them into three companies, lay in ambush in the fields. When he saw the people coming out of the city, he rose against them, and attacked them. Abimelech and the company that was with him made a dash, and occupied the entrance to the city gate; while the other two companies made a dash against all who were in the fields, and attacked them. Abimelech fought against the city all that day; and when he captured the city, he slew the people that were in it, razed the city itself, and sowed it with salt.

When all the citizens of Migdal-Shechem heard of it, they entered the crypt of the temple of El-berith. When the news was brought to Abimelech that all the citizens of Migdal-Shechem were gathered there, Abimelech went up to Mount Zalmon, he and all the people that were with him; and taking an ax in his hand, Abimelech cut down brushwood, and lifting it up, put it on his shoulder. Then he said to the people that were with him,

"Hurry, and do just what you saw me do."

So all the people likewise cut down brush, and following Abimelech, placed it on the crypt, and then set the crypt on fire over them; so that all the citizens of Migdal-Shechem also died, about a thousand men and women.

Then Abimelech went to Thebez, invested Thebez, and captured it. But there was a strong tower inside the city, and thither fled all the men and women, all the citizens of the city, and shut themselves in, and went up on the roof of the tower. When Abimelech reached the tower, he attacked it; but as he approached the doorway of the tower to burn it down, a woman threw an upper millstone on Abimelech's head, and crushed his skull, whereupon he called quickly to his armorbearer, and said to him,

"Draw your sword, and despatch me, lest it be said of me, 'A woman killed him!'"

So his servant ran him through, and he died. When the Israelites saw that Abimelech was dead, they went each to his home. Thus did God requite the crime of Abimelech which he committed against his father, in slaying seventy brothers. Also all the wickedness of the men of Shechem did God requite

upon their heads, so that the curse of Jotham, the son of Jerubbaal, came upon them.

### THE MINOR JUDGES, TOLA AND JAIR, 10:1-5

- 10 After Abimelech, there rose to save Israel Tola, the son of Puah, the son of Dodo, an Issacharite. He lived at Shamir, in the highlands of Ephraim. He governed Israel for twenty-three years. Then he died, and was buried at Shamir.
- 3 After him rose Jair, the Gileadite. He governed Israel for twenty-two years. He had thirty sons who rode on thirty saddle-asses and possessed thirty cities (they are called Havvoth-jair to this day), which are in the land of Gilead. Then Jair died, and was buried at Kamon.

### CONQUEST BY THE AMMONITES AND DELIVERANCE THROUGH JEPHTHAH,

10:6-12:7

- 6 Then the Israelites again did what was evil in the sight of the LORD by serving the Baals and Ashtarts, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; they forsook the LORD and did not serve him. Then the anger of the LORD blazed against Israel, so that he sold them into the power of the Philistines, and into the power of the Ammonites. They crushed and oppressed the Israelites for eighteen years, that is, all the Israelites who were beyond the Jordan in the land of the Amorites, which is in Gilead. The Ammonites crossed the Jordan to fight also against Judah, Benjamin, and the clan of Ephraim, so that Israel was in sore straits. Then the Israelites cried to the LORD, saying,
- "We have sinned against thee; for we have forsaken our God and served the Baals."
- 11 Then the LORD said to the Israelites,
- "Is it not as easy to save from the Ammonites and Philistines as from the Egyptians and Amorites? When the

Sidonians, Amalekites, and Midianites oppressed you, and you cried to me, I saved you from their power. Yet you have forsaken me, and served alien gods. Accordingly, I will not save you any more. Go and cry to the gods whom you have chosen! Let them save you in your time of distress!"

Then the Israelites said to the LORD, 15 "We have sinned; do to us just as thou seest fit; only do rescue us this day!"

Then they removed the foreign gods 16 from their midst, and served the LORD, so that he had to yield to the grievances of Israel.

The Ammonites were mustered, and 17 camped in Gilead; while the Israelites were assembled, and camped at Mizpeh. Then the people throughout the 18 cities of Gilead said to one another, "Whoever will take the lead in fighting against the Ammonites, shall become chief over the inhabitants of Gilead."

Now Jephthah, the Gileadite, was a 11 valiant warrior; but he was the son of a harlot. Gilead was the father of Jephthah, but Gilead's wife had borne him 2 other sons, and when his wife's sons had grown up, they had driven Jephthah out, and had said to him,

"You shall have no inheritance in our father's estate; for you are the son of another woman."

So Jephthah had fled from his brothers, and was living in the land of Tob. Vagabonds gathered about Jephthah, and went raiding with him. After a 4 while the Ammonites went to war with Israel. When the Ammonites went to 5 war with Israel, the elders of Gilead went to bring Jephthah from the land of Tob.

"Come and be our commander," 6 they said to Jephthah, "that we may fight against the Ammonites."

But Jephthah said to the elders of 7 Gilead,

"Are you not the men who hated me, and drove me out of my father's house? Why then have you come to me now, when you are in trouble?"

"That is just why we have come back 8 to you," the elders of Gilead said to Jephthah; "so come with us, and fight against the Ammonites, and be chief over us, over all the inhabitants of Gilead."



9 Whereupon Jephthah said to the elders of Gilead,

"If you take me back to fight against the Ammonites, and the LORD puts them at my mercy, shall I really become your chief?"

10 The elders of Gilead said to Jephthah,

"The LORD shall be witness between us that we will do just as you say."

11 So Jephthah went with the elders of Gilead, and the people made him chief and commander over them, and Jephthah repeated all his words in the presence of the LORD at Mizpeh.

12 Then Jephthah sent messengers to the king of the Ammonites, saying,

"What have you against me that you have come against me to wage war on my country?"

13 The king of the Ammonites said to the messengers of Jephthah,

"Israel took away my lands when they came up out of Egypt, from the Arnon as far as the Jabbok and the Jordan; so now restore them peaceably."

14 Then Jephthah again sent messengers to the king of the Ammonites, to say to him,

"Thus says Jephthah: 'Israel did not take away the land of Moab, nor the

15 land of the Ammonites. When they came up out of Egypt, Israel journeyed through the desert as far as the Red

16 Sea, and then came to Kadesh. Israel then sent messengers to the king of Edom, saying, 'Pray let us pass through your land'; but the king of Edom would not agree. Likewise they sent

17 to the king of Moab, but he would not consent. So Israel remained at Kadesh. Then they journeyed through the desert, and making a circuit around the land of Edom and the land of Moab, they kept to the east of the land of Moab, and camped beyond the Arnon. They did not enter the territory of Moab; for the Arnon was the frontier

18 of Moab. Then Israel sent messengers to Sihon, king of the Amorites, king of Heshbon. 'Pray let us pass through your land to our destination,' Israel

19 said to him. But Sihon refused to let Israel pass through his territory; Sihon collected all his people, and encamped

20 at Jahaz, and fought with Israel. Then the LORD, the God of Israel, delivered Sihon and all his people into the power

of Israel, so that they defeated them; and Israel occupied all the land of the Amorites inhabiting that region. They 22 occupied all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the desert as far as the Jordan. So, now that the LORD, the 23 God of Israel, has driven the Amorites out of the way of his people Israel, are you to occupy the territory? Should 24 you not occupy the territory of those whom Chemosh, your own god, drives out, while we occupy that of all those whom the LORD, our God, has driven out of our way? Are you then any 25 stronger than Balak, the son of Zippor, king of Moab? Did he ever quarrel with the Israelites, or fight with them? While Israel lived in Heshbon and its 26 dependencies, and in Aroer and its dependencies, and in all the cities which are on the banks of the Arnon, for three hundred years, why did you not recover them within that time? I have com- 27 mitted no wrong against you, but you are doing me wrong in making war on me. Let the LORD, as judge today, decide the issue between the Israelites and Ammonites!"

But the king of the Ammonites would 28 not agree to the proposal which Jephthah sent him.

Then the spirit of the LORD inspired 29 Jephthah, so that he crossed to Gilead and Manasseh; then he passed on to Mizpeh of Gilead, and from Mizpeh of Gilead he passed on to the Ammonites. Jephthah made a vow to the LORD, 30 saying,

"If thou wilt but deliver the Ammonites into my power, whosoever 31 comes out of the door of my house to meet me, when I return in triumph from the Ammonites, shall be the LORD'S; I will offer him up as a burnt-offering!"

Then Jephthah crossed over to the 32 Ammonites, to fight against them; and the LORD delivered them into his power. He routed them with very great 33 slaughter, from Aroer as far as the vicinity of Minnith, through twenty cities, and as far as Abel-cheramim. Thus were the Ammonites brought into subjection to the Israelites.

Then Jephthah went home to Miz- 34 peh, and there was his daughter coming out to meet him with tambourines and dancing! She was his one and only

child; besides her he had neither son nor daughter. Upon seeing her, he tore his clothes, and said,

"Alas, my daughter, you have stricken me low! You have indeed brought calamity on me! For I made a vow to the LORD, and I cannot repudiate it."

36 "My father," she said to him, "since you have made a vow to the LORD, do to me as you declared, now that the LORD has wreaked vengeance for you on your enemies, the Ammonites."

37 "But let this privilege be granted me," she said to her father; "spare me for two months, that I may go and roam at large on the mountains, and bewail my maidenhood, I and my companions."

38 "Go!" he said.

So he let her go for two months, and she went, she and her companions, to bewail her maidenhood on the mountains. Then, at the end of two months she returned to her father, who did to her what he had vowed, and she one who had never had intercourse with a man. Thus it became a custom in Israel for the Israelite maidens to go annually to commemorate the daughter of Jephthah, the Gileadite, for four days in the year.

12 When the Ephraimites were mustered, they crossed to Zaphon, and said to Jephthah,

"Why did you cross over to fight against the Ammonites without inviting us to go with you? We will burn your house over your head."

2 But Jephthah said to them,

"I had a quarrel with my people. The Ammonites oppressed them severely, and they called on you, but you would not save them from their power. When I saw that you would not help, I took my life in my hands, and crossed over to the Ammonites; and the LORD delivered them into my power. Why then have you come against me today to fight with me?"

4 Then Jephthah collected all the Gileadites, and fought with Ephraim; and the Gileadites defeated Ephraim.

5 Gilead seized the fords of the Jordan against Ephraim, and whenever a fugitive from Ephraim would say, "Let me cross," the Gileadites would say to him, "Are you an Ephraimite?" If he said, "No," they would say to him,

"Then say 'Shibboleth.'" If he said "Sibboleth," seeing that it is not proper so to pronounce it, they would seize him, and slay him at the fords of the Jordan. Thus there fell at that time forty-two thousand of the Ephraimites.

Jephthah governed Israel for six years. Then Jephthah, the Gileadite, died, and was buried in his city in Gilead.

#### THE MINOR JUDGES: IBZAN, ELON, AND ABDON,

12:8-15

After him Ibzan of Bethlehem governed Israel. He had thirty sons. He married thirty daughters outside his family, and thirty daughters he brought in for his sons from outside. He governed Israel for seven years. Then Ibzan died, and was buried at Bethlehem.

After him Elon, the Zebulunite, governed Israel; he governed Israel for ten years. Then Elon, the Zebulunite, died, and was buried at Aijalon in the land of Zebulun.

After him Abdon, the son of Hillel, the Pirathonite, governed Israel. He had forty sons and thirty grandsons, who rode on seventy saddle-asses. He governed Israel for eight years. Then Abdon, the son of Hillel, the Pirathonite, died, and was buried at Pirathon in the land of Ephraim, in the highlands of the Amalekites.

#### THE STORY OF SAMSON,

13:1-16:31

Then the Israelites again did what was evil in the sight of the LORD; so that the LORD delivered them into the power of the Philistines for forty years.

Now there was a certain man of Zorah, belonging to the Danite clan, whose name was Manoah. His wife was barren and childless; but the angel of the LORD appeared to the woman, and said to her,

"See now, although you have been barren and childless, you are going to conceive, and bear a son. Now then, take care not to drink wine or liquor, nor to eat anything unclean; for you are going to conceive, and bear a son. A razor is not to be used on his head; for

the boy is to be a Nazirite to God from conception. He it is who will take the lead in saving Israel from the power of the Philistines."

6 Then the woman came and told her husband, saying,

"A man of God came to me, whose appearance was like that of an angel of God, very awe-inspiring. I did not ask him where he came from, nor did he tell me his name; but he said to me, 'You are going to conceive, and bear a son; now then, do not drink wine or liquor, nor eat anything unclean; for the boy is to be a Nazirite to God from conception to the day of his death.'"

7 Then Manoah besought the LORD, and said,

"Pray, O Lord, let the man of God whom thou didst send come back to us, and teach us what to do for the boy that is to be born."

8 So God acceded to Manoah's request, and the angel of God came back to the woman while she was sitting in the field, her husband Manoah not being with her. Then the woman ran quickly to tell her husband.

"The man who came to me the other day has just appeared to me!" she said to him.

9 So Manoah rose and followed his wife, and coming to the man, said to him,

"Are you the man who spoke to my wife?"

"I am," he said.

10 "In case your promise comes true," said Manoah, "what is to be the boy's training and his vocation?"

11 The angel of the LORD said to Manoah,

"The woman must abstain from everything of which I spoke to her. She must not eat any of the products of the grapevine, nor drink wine or liquor, nor eat anything unclean. All that I commanded her she must observe."

12 Then Manoah said to the angel of the LORD,

"Pray allow us to detain you, that we may prepare a kid for you."

13 But the angel of the LORD said to Manoah,

"Though you detain me, I will not taste your food; but if you are going to make a burnt-offering, offer it up to the LORD." (For Manoah did not know that he was the angel of the LORD.)

Then Manoah said to the angel of the LORD,

"What is your name, that we may properly honor you when your promise comes true?"

"Why do you ask for my name," 18 the angel of the LORD said to him, "seeing that it is ineffable."

Then Manoah took the kid, along with the cereal-offering, and offered it up on the rock to the LORD, who performed wonders while Manoah and his wife looked on; when the flame ascended from the altar heavenward, the angel of the LORD ascended in the flame of the altar, while Manoah and his wife looked on, and fell on their faces to the ground. (The angel of the LORD never again appeared to Manoah and his wife.) Then Manoah knew that he was the angel of the LORD; so Manoah said 22 to his wife,

"We shall certainly die; for we have seen God!"

But his wife said to him, 23

"If the LORD had meant to kill us, he would not have accepted a burnt-offering and a cereal-offering from us, nor would he have showed us all these things, nor would he have told us such a thing as he did just now."

So the woman bore a son, and called 24 his name Samson. The boy grew up, and the LORD blessed him; but the 25 spirit of the LORD first stirred him up at Mahaneh-dan, between Zorah and Eshtaol.

Samson went down to Timnah, and 14 saw a woman at Timnah, one of the Philistine women. When he came back, 2 he told his father and mother.

"I saw a woman at Timnah," he said, "one of the Philistine women; now then, get her for me in marriage."

But his father and mother said to 3 him,

"Is there no woman among the girls of your own kinsmen or among all my people, that you must go and get a wife from the uncircumcised Philistines?"

But Samson said to his father,

"Get her for me; for she is the one that suits me."

His father and mother did not know, 4 however, that it was at the instigation of the LORD that he was picking a quarrel with the Philistines; for at that time the Philistines held sway over Israel.

- 5 Then Samson went down with his father and mother to Timnah, and just as they reached the vineyards of Timnah, a young lion came roaring at him.
- 6 Then the spirit of the LORD came rushing upon him, so that he split it open as one might split a kid, although he had nothing at all in his hands. However, he did not tell his father and mother
- 7 what he had done. So he went down, and talked to the woman, and she suited Samson. When he returned after a while to marry her, he turned aside to look at the remains of the lion, and there was a swarm of bees in the carcass
- 8 of the lion, and honey! So he scraped it out into his hands, and ate it as he went along. When he returned to his father and mother, he gave them some to eat, but he did not tell them that it was out of the carcass of the lion that he had scraped the honey.
- 10 When his father went down to the woman, Samson made a feast there; for so bridegrooms were accustomed to do.
- 11 As soon as they saw him, they selected thirty companions to accompany him.
- 12 To them Samson said,  
"Let me propound you a riddle; if you can but solve it for me in the seven days of the feast, and find it out, I will give you thirty linen robes and thirty
- 13 festal garments; but if you are unable to tell me the solution, then you must give me thirty-linen robes and thirty festal garments."
- "Propound your riddle," they said to him, "let us hear it!"
- 14 So he said to them,  
"Out of the eater came something to eat,  
And out of the strong came something sweet."  
When they could not solve the riddle
- 15 after three days, they said to Samson's wife on the fourth day,  
"Coax your husband to solve the riddle for us, lest we burn up you and your father's house. Was it to impoverish us that you invited us here?"
- 16 So Samson's wife wept on his shoulder, and said,  
"You simply hate me and do not love me at all. You have propounded a riddle to my countrymen without telling me the solution."  
He said to her,  
"Why I haven't told my father or mother; so should I tell you?"

But she wept on his shoulder through the seven days that they kept the feast, until finally on the seventh day he told her, since she pressed him so hard. Then she told the riddle to her countrymen; and on the seventh day, as he was about to enter the bridal chamber, the men of the city said to him,  
"What is sweeter than honey,  
And what is stronger than a lion?"

He said to them,  
"If you had not ploughed with this heifer of mine,  
You would not have found out this riddle of mine."

Then the spirit of the LORD came rushing upon him, so that he went down to Askelon, and killing thirty of them, he despoiled them, and gave the festal garments to those who had solved the riddle. Then, blazing with anger, he went up to his father's house, and Samson's wife went to his rival, who had been a rival to him.

After a while, however, in the time of wheat harvest, Samson paid a visit to his wife with a kid.

"I am going into the bridal chamber to my wife," he said.

But her father would not let him go in.

"I thought of course that you must simply hate her," her father said, "so I gave her to your rival. Is her younger sister not better than she? Take her instead."

Then Samson said of them,

"This time I am going to get even with the Philistines; for I am going to do them harm."

So Samson went and caught three hundred foxes; he then procured torches, and turning tail to tail, he put a torch between each pair of tails. Then, setting the torches on fire, he turned the foxes loose in the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the vineyards and olive groves.

"Who has done this?" said the Philistines.

"Samson, the son-in-law of the Timnite," it was said, "because his wife was taken away and given to his rival."

So the Philistines went up, and burned up her and her father's house.

Then Samson said to them,

"You can never do such a thing as

16:1 this without my taking revenge on you; but after this I will quit."

16:2 So he smote them hip and thigh with great slaughter; then he went down, and lived in a cleft of the crag Etam.

16:3 Then the Philistines came up, and encamped in Judah, and made a raid on Lehi.

16:4 "Why have you come up against us?" said the Judeans.

16:5 "We have come up to take Samson prisoner," they said, "that we may do to him as he did to us."

16:6 So three thousand of the Judeans went down to the cleft of the crag Etam, and said to Samson,

16:7 "Do you not know that the Philistines hold sway over us? What ever have you done to us?"

16:8 "As they did to me," he replied, "so have I done to them."

16:9 "We have come down to take you prisoner," they said to him, "to turn you over to the Philistines."

16:10 "Swear to me that you will not fall upon me yourselves," Samson said to them.

16:11 "No," they responded, "we will but take you prisoner, and turn you over to them, but we will not kill you."

16:12 So they bound him with two new ropes, and brought him up from the crag. As he reached Lehi, the Philistines came shouting to meet him. Then the spirit of the LORD came rushing upon him, so that the ropes on his arms became like flax that has caught on fire, and his bonds melted off his hands; and finding a fresh jawbone of an ass, he put out his hand, and seizing it, felled a thousand men with it. Then Samson said,

16:13 "With the red ass's jawbone I have dyed them red;

16:14 With the red ass's jawbone I have felled a thousand men."

16:15 As he finished speaking, he threw the jawbone away; hence that place came to be called Ramath-lehi [the hill of the jawbone]. Then he became very thirsty, so he called to the LORD, saying,

16:16 "Thou hast vouchsafed this great victory by thy servant, and am I now to die of thirst, and fall by the hands of the uncircumcised?"

16:17 Then God split open the mortar that is at Lehi, and water gushed out of it; and when he drank, his spirits rose, and he revived. That is how its name came

to be called En-hakkor [the spring of the caller], which is at Lehi to this day. So he governed Israel in the time of the 20 Philistines for twenty years.

16:18 Samson went to Gaza, and seeing a harlot there, had intercourse with her. When the Gazaites were told, "Samson has come here," they came around, and lay in wait for him all night at the gate of the city. They kept quiet all night, saying, "As soon as morning dawns, we will kill him." Samson lay until midnight; but at midnight he rose, and taking hold of the doors of the city gate and the two gateposts, he pulled them up, together with the bar, and putting them on his shoulder, he carried them to the top of the hill that faces Hebron.

16:19 Afterwards he fell in love with a woman in the valley of Sorek, whose name was Delilah. Then the Philistine tyrants came to her, and said to her,

16:20 "Coax him, and find out why his strength is so great, and how we can overpower him and bind him helpless, and we will each give you eleven hundred shekels of silver."

16:21 So Delilah said to Samson,

16:22 "Do tell me why your strength is so great, and how you can be bound helpless?"

16:23 Samson said to her,

16:24 "If I were to be bound with seven fresh bowstrings that have not been dried, I should become weak, and be like any other man."

16:25 Then the Philistine tyrants brought her seven fresh bowstrings that had not been dried, and she bound him with them. Then, having men lie in wait in the inner room, she said to him,

16:26 "The Philistines are on you, Samson!"

16:27 But he snapped the bowstrings, as a strand of tow is snapped when it comes near fire. So the source of his strength was not discovered.

16:28 Then Delilah said to Samson,

16:29 "There, you have trifled with me, and told me lies! Do tell me now how you can be bound."

16:30 So he said to her,

16:31 "If I were but bound with new ropes that have not been used, I should become weak, and be like any other man."

16:32 So Delilah took new ropes, and bound him with them. Then she said to him,

"The Philistines are on you, Samson!"

(Meanwhile men were lying in wait in the inner room.)

But he snapped them off his arms like thread.

- 13 Then Delilah said to Samson, "Up to now you have trifled with me, and told me lies. Tell me how you can be bound."

So he said to her,

"If you were to weave the seven locks of my head into the web, and beat them in with the pin, I should become weak, and be like any other man."

- So, when he was asleep, Delilah took the seven locks of his head and wove them into the web, and beat them in with the pin. Then she said to him,

"The Philistines are on you, Samson!"

But he awoke from his sleep, and pulled up both the loom and the web.

- 15 Then she said to him, "How can you say, 'I love you,' when you do not confide in me? Three times already you have trifled with me, and have not told me why your strength is so great."

- 16 At last, after she had pressed him with her words continually, and urged him, he got tired to death of it, and told her his whole secret.

"A razor has never been used on my head," he said to her; "for I have been a Nazirite to God from conception. If I were to be shaved, my strength would leave me; I should become weak, and be like any other man."

- 18 When Delilah saw that he had told her his whole secret, she sent for the Philistine tyrants, saying,

"Come up this once; for he has told me his whole secret."

- So the Philistine tyrants came to her, and brought the money in their hands. Then she put him to sleep on her knees, and summoning a man, she had him shave off the seven locks of his head, so that he became quite helpless, and his strength left him. Then she said,

"The Philistines are on you Samson!"

- He awoke from his sleep, and thought, "I shall get off as I have done over and over again, and shake myself free"—not knowing that the LORD had left him. Then the Philistines

seized him, and gouged out his eyes, and bringing him down to Gaza, they bound him with bronze shackles, and he spent his time grinding in the prison. But the hair of his head began to grow again as soon as it had been shaved off.

Now the Philistine tyrants gathered to offer a great sacrifice to their god Dagon, and for merry-making, saying, "Our god has delivered our enemy Samson into our power!"

When the people saw him, they praised their god; "For," said they, "our god has delivered our enemy into our hands, the devastator of our lands, and him who slew us in bands."

When they were in high spirits, they said,

"Summon Samson, that he may make sport for us!"

So Samson was summoned from the prison, and made sport before them. When they had stationed him between the pillars, Samson said to the attendant who was holding his hand,

"Put me so that I can feel the pillars on which the building is supported, that I may lean against them."

Now the building was full of men and women, and all the Philistine tyrants were there; and on the roof there were about three thousand men and women, looking on while Samson made sport. Then Samson cried to the LORD, saying,

"O Lord GOD, pray remember me, and give me strength just this one time, O God, to wreak vengeance but once upon the Philistines for my two eyes!"

Then Samson grasped the two middle pillars on which the building was supported, one with his right hand and the other with his left, and braced himself against them.

"Let me die with the Philistines!" said Samson.

Then he pulled with all his might, so that the building fell in upon the tyrants and all the people that were in it. So those that he killed at his death were more than those that he had killed during his life.

Then his kinsmen and all his father's household came down, and took him up; and bringing him away, they buried him between Zorah and Eshtaol, in the tomb of his father Manoah. He had governed Israel for twenty years.

### THE STORY OF MICAH AND THE DANITES, 17:1—18:31

There was a man of the highlands of Ephraim, whose name was Micah. He said to his mother,

"The eleven hundred shekels of silver which were stolen from you, and concerning which you uttered a curse, and further, said it in my hearing, here is the silver in my possession; it was I who stole it; so now I return it to you."

His mother said,

"Blessed be my son of the LORD!"

When he returned the eleven hundred shekels of silver to his mother, his mother said,

"I do solemnly consecrate the silver to the LORD from me for my son, to make a carved image and a molten image."

So he returned the silver to his mother, and his mother took two hundred shekels of it, and gave it to a silversmith, who made it into a carved image and a molten image, to stand in Micah's house. The man Micah had a shrine; he had made an ephod and teraphim, and had installed one of his sons to be priest for him. In those days there was no king in Israel; everyone used to do as he pleased.

Now there was a young man from Bethlehem in Judah, belonging to the clan of Judah; he was a Levite, and was an immigrant there. The man had left the city, Bethlehem in Judah, to settle as an immigrant wherever he might find a place; so he came to the highlands of Ephraim to the house of Micah in the accomplishment of his errand.

"Where do you come from?" Micah said to him.

"I am a Levite from Bethlehem in Judah," he replied; "I am traveling to settle as an immigrant wherever I can find a place."

"Live with me," Micah said to him; "be father and priest to me, and I will give you ten shekels of silver a year, the necessary clothes, and your living."

So the Levite agreed to live with the man, and the young man was treated by him like one of his own sons. Micah installed the Levite, and the young man became his priest, and lived in Micah's house.

"Now," said Micah, "I know that the LORD will prosper me, seeing that the Levite has become my priest."

In those days there was no king in Israel.

In those days the Danite tribe were looking for a heritage to settle in, since nothing in the way of a heritage had fallen to them up to that time among the tribes of Israel. So the Danites sent from their clan five of their ablest men, valiant fellows, from Zorah and Eshtaol, to spy out the land and explore it.

"Go and explore the land," they said to them.

So they came into the highlands of Ephraim to the house of Micah, to spend the night there. As they came near the house of Micah, they recognized the accent of the young Levite. So they turned aside there, and said to him,

"Who brought you here; what are you doing in this place; what is your business here?"

He said to them,

"So and so did Micah do for me. He hired me, and I became his priest."

"Pray inquire of God," they said to him, "so that we may know whether the errand on which we are going will be successful."

The priest said to them,

"Go forth to victory; the errand on which you are going has the LORD'S approval."

So the five men departed, and coming to Laish, they found the people who were in it living in security, after the manner of the Sidonians, quiet and unsuspecting; there was no lack of anything in the earth; they were far from the Sidonians and had no dealings with Syria.

When the spies came back to their clansmen at Zorah and Eshtaol, their clansmen said to them,

"How did you get along?"

"Rise," they said, "let us go up against them; for we have seen the land, and it is surely very fine. And you sit idle! Do not delay in setting out to go in and occupy the land; for God is delivering it into your power. When you arrive, you will come upon an unsuspecting people, while the land is extensive, a place where there is no lack of anything at all that is in the earth."

So there set forth from there, from 11 Zorah and Eshtaol, six hundred men of the Danite clan, armed with weapons of war. They went up and encamped at 12

Kirjath-jearim in Judah. That is why that place is called Mahaneh-dan [the camp of Dan] to this day; it lies west of Kirjath-jearim. From there they passed on to the highlands of Ephraim, and arrived at the house of Micah.

14 Then the five men who had gone to spy out the land, Laish, spoke up, and said to their clansmen,

"Do you know that there is an ephod in these buildings, and teraphim and a carved image and a molten image? Decide then what you are going to do."

15 So they turned aside there, and came to the house of the young Levite, Micah's house, and greeted him. While the six hundred men belonging to the Danites, armed with their weapons of war, stood at the entrance of the gate, the five men that had gone to spy out the land went up; they went inside to take the carved image, ephod, teraphim, molten image, and priest, while the six hundred men armed with weapons of war stood at the entrance of the gate. When these went into Micah's house, and took the carved image, ephod, teraphim, and molten image, the priest said to them.

"What are you doing?"

19 "Keep quiet!" they said to him. "Clap your hand on your mouth, and go along with us; be father and priest to us! Is it better for you to be priest for one man's household, or to be priest for a whole tribe and clan in Israel?"

20 The priest was elated, and taking the ephod, teraphim, and carved image, he went along with the people.

21 So they turned and went off, putting the children, cattle, and goods in front of them.

22 When they had gone some distance from Micah's house, the men that were in the houses near Micah's house were mustered, and overtook the Danites.

23 They called out to the Danites, who turned their heads, and said to Micah, "What ails you, that you are up in arms?"

24 "You have taken my gods, that I made," he said, "and the priest, and have made off! So what have I left? What a thing to say to me, 'What ails you?'"

25 The Danites said to him,

"Do not let your voice be heard among us, lest some hot-tempered fel-

lows fall upon you, and you lose your life, with the lives of your household."

So the Danites went on their way, and when Micah saw that they were stronger than he, he turned and went home.

Thus they took what Micah had made, and the priest that he had, and coming to Laish, to a people living quiet and unsuspecting, they put them to the sword, and burned the city. There was no one to give any succor; for it was far from Sidon, and they had no dealings with Syria. It lay in the valley belonging to Beth-rehob. Then they rebuilt the city, and settled in it, calling the name of the city Dan after the name of their ancestor Dan, who was born to Israel; but Laish was the name of the city originally. The Danites set up the carved image for themselves, while Jonathan, the son of Gershom, the son of Moses, he and his descendants, were priests to the Danite tribe down to the time that the ark was carried off. So they used the carved image, which Micah had made, all the time that the temple of God stood at Shiloh.

#### THE CRIME OF GIBEAH AND ITS CONSEQUENCES TO THE BENJAMINITES, 19:1—21:25

In those days, when there was no king in Israel, there was a certain Levite, residing as an immigrant in the distant parts of the highlands of Ephraim, who took to himself a woman from Bethlehem in Judah as consort. But his consort became angry with him, and left him for her father's home at Bethlehem in Judah. When she had been there some four months, her husband rose and went after her, to woo her back, taking with him his servant and a pair of asses. So she brought him into her father's house, and when the girl's father saw him, he greeted him warmly. His father-in-law, the girl's father, detained him; so he remained with him three days. Eating and drinking, they spent their nights there. Then on the fourth day, when they had risen early in the morning, he got up to go; but the girl's father said to his son-in-law,

"Refresh yourself with a bit of food, after which you may go."



So the two of them again ate and drank together. Then the girl's father said to the man,

"Do consent to stay the night, and enjoy yourself."

The man, however, got up to go; but his father-in-law urged him so strongly that he stayed another night there. On the morning of the fifth day he rose early to go; but the girl's father said,

"Do take some refreshment."

So they passed the time until afternoon, the two of them eating. Then the man got up to go, with his consort and servant; but his father-in-law, the girl's father, said to him,

"See, the day has drawn to its close; do stay the night. Here it is the close of the day; stay the night here, and enjoy yourself. You may rise early tomorrow for your journey, and go home."

However, the man would not stay the night, but got up and left, and reached a point opposite Jebus (that is, Jerusalem), having with him a pair of saddled asses, and his consort as well. As they were near Jebus, with the day far spent, the servant said to his master,

"Come, now, let us turn aside to this city of the Jebusites, and spend the night in it."

But his master said to him,

"We will not turn aside to a city of foreigners, who do not belong to the Israelites; we will go on to Gibeah."

"Come," he said to his servant, "let us reach one of the places, and spend the night in Gibeah or Ramah."

So they passed on and went their way; and the sun went down on them close to Gibeah, which belongs to Benjamin. So they turned aside there to enter and spend the night in Gibeah. When he entered, he sat down in the open square of the city, since no one offered to take them into the house to spend the night. But just then an old man was coming in from his work in the field at evening (now the man belonged to the highlands of Ephraim, and had settled as an immigrant in Gibeah, whereas the men of the place were Benjaminites). When he raised his eyes, he saw the traveler in the open square of the city; so the old man said,

"Where are you going, and where did you come from?"

He said to him,

"We are passing from Bethlehem in Judah to the distant parts of the highlands of Ephraim, where I belong. I went to Bethlehem in Judah, and I am now on my way home, but no one offers to take me into the house, although there is both straw and fodder for our asses, and also bread and wine for myself and your maidservant and the boy with your servants, there being no lack of anything."

"Be at ease!" the old man said. "All your needs shall be solely my care; only you must not spend the night in the open."

So he took him home, and gave the asses fodder; and after they had washed their feet, they ate and drank.

While they were enjoying themselves, the men of the city, perverted fellows, surrounded the house; they kept pounding on the door, and said to the master of the house, the old man,

"Bring out the man who has come to your house, that we may have intercourse with him."

But the master of the house went out to them, and said to them,

"No, my friends; please do not be so depraved. Now that this man has entered my house, do not commit this carnal deed. Here is my virgin daughter, and his consort; let me bring them out that you may ravish them, and do what you like to them; but against this man you must not commit a deed so carnal."

The men, however, would not listen to him; so the man seized his consort, and turned her outdoors to them; and they had intercourse with her, and used her wantonly all night until morning, but let her go at the approach of dawn. As morning broke, the woman came and lay prostrate until daylight at the doorway of the man's house, where her master was. When her master rose in the morning, and opened the doors of the house to go out and proceed on his way, there was the woman, his consort, lying at the doorway of the house with her hands on the threshold!

"Get up," he said to her, "and let us be off!"

But there was none to answer. So he took her on the ass, and the man started on his way home. When he

reached home he took his knife, and taking hold of his consort, he cut her up, limb by limb, into twelve pieces, and distributed them through all the territory of Israel. He commanded the men whom he sent, as follows:

"Thus shall you say to all the Israelites: 'Has there ever been such a deed as this since the time that the Israelites came up out of Egypt until this day? Think it over, and speak out.'"

20 Then all the Israelites marched forth, and the community to a man, from Dan to Beersheba, along with the land of Gilead, gathered to the LORD at Mizpeh; and the leaders of all the nation, all the tribes of Israel, took their stand in the assembly of God's people, four hundred thousand foot-soldiers, armed with swords. (The Benjaminites heard that the Israelites had gone up to Mizpeh.)

"Speak out," said the Israelites; "how did this crime happen?"

4 The Levite, the husband of the murdered woman, in reply said,

"To Gibeah, which belongs to Benjamin, I came with my consort to spend the night; but the citizens of Gibeah rose against me, and at night surrounded the house against me. Me they intended to kill, and my consort they ravished, so that she died. Then I took hold of my consort, and cutting her in pieces, I distributed them through all the country in the possession of Israel; for they had committed a foul and carnal deed in Israel. Here you all are, O Israelites; come forward with your advice and counsel in the matter."

8 Then all the people to a man rose, saying,

"Not one of us will go home; not one of us will return home; but on the contrary this is what we will do to Gibeah: we will march against it according to lot; and we will choose ten men from every hundred belonging to all the tribes of Israel, and a hundred from every thousand, and a thousand from every myriad, to procure provisions for the army, for those setting forth to requite Gibeah in Benjamin for all the wantonness which they committed in Israel."

11 So all the Israelites to a man gathered to the city in alliance.

12 Then the tribes of Israel sent mes-

sengers all through the tribe of Benjamin, saying,

"What a crime is this that has happened among you! Now then, hand it over the pervers in Gibeah that we may put them to death; and so extirpate the crime from Israel."

But the Benjaminites would not accede to the request of their fellow-Israelites. The Benjaminites gathered from the cities to Gibeah, to engage in battle with the Israelites. The Benjaminites mustered at that time from the cities twenty-six thousand swordsmen, exclusive of the inhabitants of Gibeah, seven hundred picked men, that were left-handed, all of them accustomed to slinging a stone at a hair without missing.

The Israelites, exclusive of Benjamin, mustered four hundred thousand swordsmen, all of them warriors. Then they proceeded to go up to Bethel to inquire of God.

"Which of us is to be the first to engage in battle with the Benjaminites?" said the Israelites.

"Judah is to be the first," said the LORD.

So, when the Israelites rose next morning, they invested Gibeah. The Israelites marched out to battle against the Benjaminites, and the Israelites drew up in battle array against them at Gibeah. Then the Benjaminites marched forth from Gibeah, and felled to the ground that day twenty-two thousand of the Israelites. But the Israelite forces rallied, and again drew up in battle array at the place where they had drawn up on the first day.

Then the Israelites went up to Bethel, and wept before the LORD until evening, and inquired of the LORD, saying,

"Shall we again engage in battle with our kinsmen, the Benjaminites?"

"Attack them," said the LORD.

So the Israelites advanced against the Benjaminites on the second day; and Benjamin marched forth from Gibeah to meet them on the second day, and again felled to the ground eighteen thousand of the Israelites, all of them swordsmen. Then all the Israelites, that is, all the army, went up and came to Bethel, and weeping, sat there before the LORD; they fasted that day until evening, and offered burnt-offerings and thank-offerings be-

17 fore the LORD. Then the Israelites inquired of the LORD (for the ark of the covenant of God was there at that time, and Phinehas, the son of Eleazar, the son of Aaron, was minister to it at that time), saying,

"Shall we again engage in battle with our kinsmen, the Benjaminites, or shall we desist?"

"Attack," said the LORD; "for tomorrow I will deliver them into your power."

19 So Israel set men in ambush all around Gibeah; and the Israelites marched against the Benjaminites on the third day, and drew up against Gibeah as before. Then the Benjaminites sallied forth to meet the army, and were drawn away from the city. As before, they started out by killing some of the army on the roads, one of which runs to Bethel and the other to Gibeah, about thirty of the Israelites in the open. So the Benjaminites thought, "They are being routed before us as at first"; but the Israelites said,

"Let us flee, and draw them away from the city to the roads."

13 Then the main body of the Israelites moved from their position, and drew up at Baal-tamar, while the Israelites in ambush rushed forth from their position, the clearing of Geba. The ten thousand men, picked from all Israel, reached a point opposite Gibeah. Then the battle became furious. Before they realized that disaster was overtaking them, the LORD had routed Benjamin before Israel, so that the Israelites felled that day twenty-five thousand one hundred of the Benjaminites, all of them swordsmen. So the Benjaminites saw that they were defeated. Then the Israelites yielded ground to the Benjaminites; for they relied on the ambuscade that they had set against Gibeah.

7 The men in ambush rushed headlong against Gibeah; the men in ambush deployed, and put the whole city to the sword. The Israelites had an arrangement with the men in ambush that they should send up a smoke signal from the city, whereupon the Israelites would wheel round in the battle. Benjamin started out by killing about thirty of the Israelites, so that they thought, "They are completely routed before us as in the first battle." As the signal began to rise from the city in a column of

smoke, the Benjaminites looked back, and there was the whole city going up to the sky in flames! Then the Israelites wheeled round, and the Benjaminites became panic-stricken; for they saw that disaster had overtaken them. So they retreated before the Israelites in the direction of the desert; but the battle pressed them close, and those from the city were in their midst killing them. They defeated the Benjaminites, and pursued them from Nohah to a point opposite Geba toward the east, so that eighteen thousand of the Benjaminites fell, all of them men of valor. When they retreated, they fled toward the desert to the cliff of Rimmon; but they picked up five thousand of them on the roads, and followed hard after them as far as Gidom, killing two thousand of them. So the total number of Benjaminites who fell that day was twenty-five thousand swordsmen, all of them men of valor. Six hundred men, however, turned, and fled toward the desert to the cliff of Rimmon, and remained at the cliff of Rimmon for four months. Then the Israelites turned their attention to the other Benjaminites, and put to the sword both man and beast, and everything that was to be found; all the cities, too, that were to be found, they set on fire.

Now the Israelites had sworn at Mizpeh, saying,

"None of us shall give his daughter in marriage to Benjamin."

The people went to Bethel, and sat there until evening before God, and lifting up their voices, they wept bitterly, and said,

"Why, O LORD. God of Israel, has this happened in Israel, so that one tribe today is missing from Israel?"

Next day the people rose early, and building an altar there, they offered burnt-offerings and thank-offerings. Then the Israelites said,

"Who is there out of all the tribes of Israel that did not come up in the assembly to the LORD?"

(For a solemn oath had been taken concerning him who did not come up to the LORD at Mizpeh, as follows: "He shall be put to death.")

But the Israelites changed their minds concerning their brother Benjamin, and said,

"One tribe today is cut off from Is-

7 rael. What are we to do about wives for them, the survivors, seeing that we have sworn by the LORD not to give them any of our daughters in marriage?"

8 Then they said,

"What one is there of the tribes of Israel that did not come up to the LORD at Mizpeh?"

Now, not one had come to the camp from Jabesh-gilead, to the assembly.

9 The people were mustered, but not one of the inhabitants of Jabesh-gilead was there. So the assembly sent twelve thousand of the bravest men there, and commanded them, saying,

10 "Go and put the inhabitants of Jabesh-gilead to the sword, along with the women and children. This is what you are to do: every male and every woman that has had intercourse by lying with a male, you are to destroy, but you are to spare the virgins."

11 They did so. They found among the inhabitants of Jabesh-gilead four hundred virgin girls who had not had intercourse with a man by lying with a male; and they brought them to the camp at Shiloh, which is in the land of Canaan.

12 Then the whole assembly sent word to the Benjaminites, that were at the cliff of Rimmon, proclaiming peace to them. So Benjamin returned at that time, and they gave them the women that they had saved alive from the women of Jabesh-gilead; but even so there were not enough for them.

13 The people changed their minds concerning Benjamin; for the LORD had made a breach in the tribes of Israel.

14 The elders of the community said, "What are we to do about wives for

the survivors; for there are no women for Benjamin?"

"There must be heirs for the remnant of Benjamin," they said, "that a tribe may not be blotted out of Israel; and yet we cannot give them wives from our daughters."

(For the Israelites had sworn, saying, "Cursed be he who gives a wife to Benjamin.")

So they said,

"There is the feast of the LORD held annually at Shiloh!" (which is north of Bethel, east of the road running from Bethel to Shechem, and south of Lebonah.)

Then they instructed the Benjaminites as follows:

"Go and lie in wait in the vineyards, and watch. Then, when the girls of Shiloh come out to participate in the dances, rush out of the vineyards and, each of you catch his wife from the girls of Shiloh, and be off to the land of Benjamin. If their fathers or kinsmen come to make complaint to us, we will say to them, 'Forgive them on our account; for we did not get each of them a wife in the battle, nor did you give them any; for then you would be doing wrong.'"

The Benjaminites did so, and took as many wives as they themselves numbered from the dancers that they carried off. Then they made off, and returning to their own territory, they built cities, and settled in them. At that time the Israelites grouped themselves there into their respective tribes and clans, and then they all left there, each for his own heritage.

In those days there was no king in Israel; everyone used to do as he pleased.

## THE BOOK OF RUTH

### THE ANTECEDENTS OF RUTH,

1:1-22

**I**N THE time when the judges were in power a famine occurred in the land; so a certain man from Bethlehem in Judah emigrated to the country of Moab, along with his wife and two sons. The man's name was Elimelech, his wife's Naomi, and the names of his two sons Mahlon and Chilion—Ephrathites from Bethlehem in Judah. So they came to the country of Moab, and remained there. Then Elimelech, the husband of Naomi, died; and she was left a widow, with her two sons. These married Moabite women, the name of one being Orpah, and the name of the other Ruth. They lived there for about ten years, and then both Mahlon and Chilion died. Then, being bereft of her two children as well as of her husband, the woman, with her daughters-in-law, prepared to return from the country of Moab; for she had heard in the country of Moab that the LORD had taken note of his people by giving them food. So she left the place where she was, accompanied by her two daughters-in-law, and they set out on the road to return to the land of Judah. But Naomi said to her two daughters-in-law,

"Go, return each of you to her mother's house. May the LORD deal as kindly with you as you have dealt with the dead and with me! May the LORD enable you to find a home, each of you, in the house of her husband!"

Then she kissed them good-bye; but they lifted up their voices in weeping, and said to her,

"No, we will go back with you to your people."

But Naomi said,

"Turn back, my daughters. Why should you go with me? Have I any more sons in my womb to become husbands for you? Turn back, my daugh-

ters; go your way; for I am too old to get married. If I should say that I have hopes both of getting married tonight and of bearing sons, would you wait for them until they were grown up? Would you forego marriage for them? No, my daughters; but I am very sorry for your sakes that the hand of the LORD has been raised against me."

Then they lifted up their voices again in weeping, and Orpah kissed her mother-in-law good-bye, but Ruth clung to her.

"See," she said, "your sister-in-law has turned back to her own people and her own gods; turn back after your sister-in-law."

But Ruth said,

"Do not press me to leave you, to turn back from following you; for wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your god my god; wherever you die, I will die, there will I be buried. May the LORD requite me and worse, if even death separates me from you."

When she saw that she was determined to go with her, she ceased arguing with her. So the two of them went until they came to Bethlehem. Upon their arrival in Bethlehem the whole city became agitated over them, and the women said,

"Is this Naomi?"

But she said to them,

"Do not call me Naomi [pleasant]; call me Mara [bitter]; for the Almighty has dealt very bitterly with me. I went away full, but the LORD has brought me back destitute. Why should you call me Naomi, seeing that the LORD has afflicted me, and the Almighty has brought evil upon me?"

So Naomi returned from the country of Moab, accompanied by her daughter-in-law, Ruth, the Moabitess. They reached Bethlehem at the beginning of the barley harvest.

THE MEETING OF RUTH  
AND BOAZ, 2:1-23

- 2 Now Naomi had a kinsman of her husband, a man of great wealth, belonging to the family of Elimelech, whose name was Boaz.
- 2 One day Ruth, the Moabitess, said to Naomi,  
"Let me go to the fields and glean among the ears of grain after him with whom I may find favor."  
"Go, my daughter," she said to her.
- 3 So off she went, and came and gleaned in the fields after the harvesters; and it was her fortune to come upon the part of the field belonging to Boaz, who belonged to the family of Elimelech. Just then Boaz himself came from Bethlehem.
- "The LORD be with you!" he said to the harvesters.
- "The LORD bless you!" they replied.
- 5 "Whose girl is this?" said Boaz to his overseer in charge of the harvesters.
- 6 "It is a Moabite girl who came back with Naomi from the country of Moab," the overseer in charge of the harvesters answered. "She said, 'Let me glean, if you please, and gather among the sheaves after the harvesters.' So she came, and has remained since morning until now, without resting even a little."
- 8 Then Boaz said to Ruth,  
"Now listen, my girl. Do not go to glean in another field, nor leave this one, but stay here close by my women.
- 9 Note the field that they are reaping, and follow them. Have I not charged the servants not to molest you? And when you are thirsty, go to the water jars, and drink some of what the servants draw."
- 10 Then she fell on her face, bowing to the ground, and said to him,  
"Why have I found such favor with you that you should take notice of me, when I am a foreigner?"
- 11 Boaz in reply said to her,  
"I have been fully informed of all that you have done for your mother-in-law since the death of your husband, and of how you left your father and mother, and the land of your birth, and came to a people that you did not know before. May the LORD reward your conduct, and may you receive full recompense from the LORD, the God of

Israel, under whose wings you have come for shelter!"

"I thank you, sir," she said; "for you I have cheered me, and have spoken comfortingly to your maidservant, even though I do not belong to your maidservants."

At mealtime Boaz said to her, 14  
"Come here, and eat some of the bread, and dip your piece in the sour wine."

So she seated herself beside the harvesters, and he handed her roasted grain. She ate until she was satisfied, 15 and had some left over. When she got up to glean, Boaz gave orders to his servants,

"Let her glean right among the sheaves, and do not be rude to her. Indeed pull out some bunches for her, and leave them for her to glean, and do not hinder her."

So she gleaned in the field until evening; then she beat out what she had gleaned, and it amounted to about an ephah of barley. She took it up, and 18 coming into the city, showed her mother-in-law what she had gleaned. Then she brought out and gave her what she had left over after being satisfied.

"Where did you glean today," her 19 mother-in-law said to her. "Where did you work? Blessed be he who took such notice of you!"

So she told her mother-in-law with whom she had worked.

"Boaz is the name of the man with whom I worked today," she said.

Then Naomi said to her daughter-in- 20 law,

"Blessed be he of the LORD, whose goodness has failed neither the living nor the dead!"

"The man is a relative of ours," Naomi said to her; "he is next after our next-of-kin."

"Furthermore," said Ruth, the Mo- 21 abitess, "he said to me, 'You must stay close by my servants until they have finished all my harvest.'"

"It is best, my daughter," Naomi 22 said to her daughter-in-law, Ruth, "that you should go out with his women, so as not to be molested in another field."

So she stayed close by the women 23 working for Boaz, gleaning until the end of both the barley and wheat harvests; then she returned to her mother-in-law.

## RUTH'S APPEAL TO BOAZ,

3:1-18

8 Then her mother-in-law Naomi said to her,

"Should I not be seeking a home for you, my daughter, where you may be comfortable? Now then, what about your relative Boaz, with whose women you have been? See, he is going to winnow barley at the threshing-floor tonight. Wash and anoint yourself therefore, put on your best clothes, and go down to the threshing-floor; but do not let your presence be known to the man until he has finished eating and drinking. See to it, however, when he lies down, that you note the place where he lies; then go in, uncover his feet, and lie down yourself; he will let you know what to do."

15 "I will do just as you say," she responded.

16 So she went down to the threshing-floor, and did just as her mother-in-law had instructed her. Boaz, having eaten and drunk, had a sense of well-being and went to lie down at the end of the straw stack. Then she came in stealthily, uncovered his feet, and lay down.

18 At midnight the man started up, and turning over, discovered a woman lying at his feet!

19 "Who are you?" he said.

"I am Ruth, your maidservant," she said. "Take your maidservant in marriage; for you are next-of-kin."

20 "Blessed be you of the LORD, my girl!" he said. "This last kindness of yours is lovelier than the first, in that you have not run after the young men, either poor or rich. And now, my girl, have no fear; I will do for you all you ask; for all the council of my people know that you are a woman of worth.

22 But now, as matter of fact, I am really not next-of-kin, since there is another nearer than I who is next-of-kin. Stay here tonight, and then, in the morning, if he will do the duty of next-of-kin for you, good; let him do so; but if he does not wish to do the duty of next-of-kin for you, then, as the LORD lives, I will do so for you. Lie down until morning."

24 So she lay at his feet until morning, but got up before one could recognize another; for he said, "It must not be

known that the woman came to the threshing-floor."

"Bring the mantle which you have on," he said, "and hold it out."

So she held it out, and he poured out six homers of barley, and put it on her shoulder; then she went back to the city, and came to her mother-in-law.

"How did you get along, my daughter?" she said.

Then she told her all that the man had done for her.

"These six homers of barley he gave to me," she said; "'For,' said he, 'you must not go back empty-handed to your mother-in-law.'"

"Wait, my daughter," she said, "until you learn how the matter turns out; for the man will not rest unless he settles the matter today."

RUTH'S MARRIAGE TO BOAZ  
AND THEIR DESCENDANTS,

4:1-22

Meanwhile Boaz went up to the city gate, and sat down there just as the next-of-kin was passing, of whom Boaz had spoken.

"Come over and sit down here somewhere," he said.

So he came over and sat down. Then Boaz got ten of the elders of the city, and said,

"Sit down here."

When they had seated themselves, he said to the next-of-kin,

"Naomi, who has come back from the country of Moab, is selling the piece of land which belonged to our relative, Elimelech; so I thought that I would tell you about it, suggesting that you buy it in the presence of those who are sitting here, and in the presence of the elders of my people. If you will redeem it, do so; but if you will not redeem it, then tell me, so that I may know; for there is no one but you to redeem it, and I come after you."

"I will redeem it," he said.

Then Boaz said,

"At the time that you buy the field from Naomi, you must also buy Ruth, the Moabitess, the widow of the deceased, in order to restore the name of the deceased to his estate."

Then the next-of-kin said,

"I cannot redeem it for myself, lest

I ruin my own estate. Use my right of redemption for yourself; for I cannot do so."

7 Now this was the ancient custom in Israel: to validate any transaction in the matter of the right of redemption and its conveyance, the one pulled off his sandal, and gave it to the other; this was the manner of attesting in Israel.

8 Accordingly, when the next-of-kin said to Boaz, "Buy it for yourself," he drew off his sandal. Then Boaz said to the elders and all the people,

"You are witnesses today that I am buying from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. Also Ruth, the Moabitess, the widow of Mahlon, I am buying to be my wife, in order to restore the name of the dead to his estate, so that the name of the dead may not be cut off from among his relatives nor from the council of his home; you are witnesses today."

11 Whereupon all the people at the gate and the elders said,

"We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built up the house of Israel; may you achieve wealth in Ephrath,

and gain fame in Bethlehem; and from 12 the offspring that the LORD gives you by this young woman, may you have a house like the house of Perez, whom Tamar bore to Judah!"

So Boaz took Ruth, and she became 13 his wife; he had intercourse with her, and the LORD made her conceive, and she bore a son. Then the women said to 14 Naomi,

"Blessed be the LORD, who has not left you this day without a next-of-kin! May the boy's name become famous in Israel! He shall renew your youth, and 15 be the stay of your old age; for your daughter-in-law, who loves you, has borne him, who herself is more to you than seven sons."

Then Naomi took the child, and laid 16 him in her bosom, and became his nurse; and the women of the neighborhood 17 gave him a name, saying, "A son has been born to Naomi!" So they called his name Obed. He was the father of Jesse, the father of David.

Now this is the genealogy of Perez: 18 Perez was the father of Hezron, Hezron 19 of Ram, Ram of Amminadab, Ammin- 20 adab of Nahshon, Nahshon of Salmon, Salmon of Boaz, Boaz of Obed, Obed of 21 Jesse, and Jesse of David. 22



## THE FIRST BOOK OF SAMUEL

### THE BIRTH AND DEDICATION OF SAMUEL, 1:1-28

1 **N**OW there was a certain man of Ramah, a Zuphite of the highlands of Ephraim, whose name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite, and he had two wives; the name of the one was Hannah, and that of the other Peninnah. Peninnah had children, but Hannah went childless.

2 This man used to go up from his city annually to worship and sacrifice to the LORD of hosts in Shiloh. Now the priests of the LORD there were Eli and his two sons, Hophni and Phinehas. 3 When therefore the accustomed day arrived that Elkanah sacrificed, he used to give portions to Peninnah his wife and to all her sons and daughters, while to Hannah he would give but one portion; however he loved Hannah; but the LORD had made her childless. Her fellow-wife also used to vex her bitterly on account of her misfortune, because the LORD had made her childless. So she did year by year; as often as they went up to the house of the LORD, she used to vex her; therefore she wept and could not eat. Accordingly Elkanah her husband said to her,

"Hannah, why do you weep? Why do you not eat, and why is your heart sad? Am I not dearer to you than ten sons?"

4 Now Hannah rose up, after they had eaten in Shiloh, and took her stand before the LORD. Meanwhile Eli the priest was sitting upon the seat beside the door-post of the temple of the LORD. She was very wretched and prayed to the LORD, and weeping bitterly, she vowed a vow and said,

"O LORD of hosts, if thou wilt indeed look on the affliction of thy maidservant, and remember me, and not forget thy maidservant, but will give unto thy maidservant a son, then will I give

him to the LORD all the days of his life, and a razor shall never touch his head."

Now it happened, as she kept on praying for a long time before the LORD, that Eli's attention was called to her mouth. But Hannah herself was speaking inwardly; only her lips moved, while her voice was not heard; accordingly Eli took her to be a drunken woman. So Eli said to her,

"How long will you make yourself a drunken spectacle? Throw off your wine from you."

But Hannah answered and said, "Not so, sir. I am an unfortunate woman, I have drunk neither wine nor strong drink, but have been pouring out my heart before the LORD. Count not your maidservant for a base woman; for out of the abundance of my despair and vexation have I spoken thus far."

Then Eli answered and said, "Go in peace; and the God of Israel grant your petition that you have asked of him."

"Let your maidservant find favor in your eyes," she said.

Then the woman went her way to the sacrificial chamber, and she ate and drank with her husband, and her countenance was no more sad.

So they rose up early in the morning, and having prostrated themselves before the LORD, they returned, and came to their house at Ramah. Then Elkanah sought offspring of Hannah his wife, and the LORD remembered her, so that Hannah conceived; and when the time came around, Hannah bore a son, and called his name Samuel; for she said,

"I have asked him of the LORD."

Again the man Elkanah and all his house went up to sacrifice the annual sacrifice to the LORD in Shiloh, and to keep his vow. But Hannah did not go up; for she said to her husband,

"When the child is weaned, then I shall bring him, that he may appear in the presence of the LORD, and there abide forever."

Thereupon Elkanah her husband said to her,

"Do what seems best to you; remain until you have weaned him; only the LORD establish your words."

So the woman remained and nursed her son, until he was weaned; and when she had weaned him, she took him up with her, along with a three-year-old bull and an ephah of meal and a skin of wine. Thus she came to the house of the LORD in Shiloh, accompanied by the child; and they slew the bull and Hannah brought the child to Eli, and said,

"O sir! as surely as you live, sir, I am the woman that was standing here in your presence, engaged in prayer unto the LORD. I prayed earnestly for this boy; and the LORD has given me my request which I asked of him. Therefore I have dedicated him to the LORD; as long as he lives he is set apart to the LORD."

And he worshiped the LORD there.

#### HANNAH'S SONG OF PRAISE,

2:1-10

- 2 Then Hannah prayed and said:  
 "My heart exults in the LORD;  
 My strength is exalted through my God.  
 My mouth is enlarged against my foes,  
 Because I rejoice in thy salvation.
- 2 "There is none holy like the LORD;  
 (there is none beside thee);  
 There is none righteous like our God.
- 3 "Boast no more so very proudly;  
 Let not arrogance go forth from your mouth;  
 For the LORD is a God of knowledge,  
 And by him actions are accounted.
- 4 "The bows of the heroes are shattered;  
 While they that are feeble gird on might.
- 5 They that were replete have hired out for bread;  
 While the hungry have ceased to toil.  
 The barren has borne seven;  
 While the one rich in children languishes alone
- 6 "The LORD slays and makes alive;  
 He brings down to Sheol and raises up.

The LORD impoverishes, and he makes rich;  
 He brings low, he also exalts.

"He raises up the poor from the dust;  
 He exalts the needy from the refuse heap,  
 To make them sit with the noble,  
 And inherit a seat of honor;  
 For the pillars of the earth are the LORD'S,  
 And he has set the world upon them.

"He will guard the feet of his pious ones;  
 But the wicked shall be cut off in darkness;  
 For not by might shall a man prevail.

"The adversaries of the LORD will be in dismay;  
 Against them will he thunder in heaven.  
 The LORD will judge the ends of the earth;  
 And he will give strength to his king,  
 And exalt the power of his anointed."

So she left him there before the LORD, and went back to Ramah. Thus the child began to minister to the LORD in the presence of Eli the priest.

#### THE SIN AND DOOM OF THE HOUSE OF ELI, 2:12-36

Now the sons of Eli were unscrupulous men. They did not regard the LORD, nor the rightful dues of the priest from the people. Whenever any man was about to make a sacrifice, an attendant of the priest would come, while the meat was still boiling, and with a three-pronged fork in his hand, he would thrust into the pot, or kettle, or cauldron, or vessel; all that the fork brought up the priest would take for himself. So they used to do to all the Israelites who came there to sacrifice to the LORD in Shiloh. Also, before they burned the fat, the attendant of the priest would come, and say to the man about to sacrifice,

"Give meat to roast for the priest; for he will not accept boiled meat from you, but raw."  
 Should the man, however, say to him,  
 "They will surely burn the fat first of

all, and then take to your heart's content."

"No, but you shall give it now," he would say, "and if not, I will surely take it by force."

17 Thus the sin of the young men was exceedingly great in the sight of the LORD; for the men despised the offering of the LORD.

18 Meanwhile Samuel continued to minister in the presence of the LORD, as a lad, girl with a linen apron. Moreover his mother used to make for him a little outer garment, and bring it up to him each year, when she went up with her husband to offer the annual sacrifice.

20 And Eli would bless Elkanah and his wife, and would say,

"The LORD reward you with offspring from this woman, because of the object of her petition which she dedicated to the LORD."

21 Then they would go to their own home. So the LORD visited Hannah, and she conceived and bore three sons and two daughters. Meanwhile the lad Samuel grew up in the service of the LORD.

22 Now Eli was exceedingly old; and when he kept hearing all that his sons were habitually doing to all Israel, how they lay with the women who served at the door of the tent of meeting, he said to them,

"Why do you do according to these evil rumors which I am constantly hearing from all the people? No, my sons; for the report is not a good one which I hear the people of the LORD are spreading abroad. If a man sin against a man, God will mediate for him; but if a man sin against the LORD, who will intercede for him?"

But they would not listen to the voice of their father; for it was the pleasure of the LORD to destroy them.

26 Now as the child Samuel grew older, more and more he won the approval both of the LORD and of men.

17 Now there came a man of God to Eli, and said to him,

"Thus says the LORD: 'I did indeed reveal myself to the house of your father, when they were in Egypt subject to the house of Pharaoh; and I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear a priestly apron before me; and I gave to the house of

your father all the fire offerings of the Israelites. Why do you look with an envious eye upon my sacrifice and my offering which I commanded, and honor your sons above me, by feeding greedily in my presence upon the choicest of all the offerings of Israel?' Therefore it is the oracle of the LORD, the God of Israel, 'I did indeed say that your house and the house of your father should prosper before me forever'; but now it is the oracle of the LORD, 'Far be it from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days are about to come, when I will cut off your strength, and the strength of your father's house, that there shall not be an old man in your house. You shall also look upon distress, eyeing enviously all the prosperity which I will bestow on Israel; and there shall not be an old man in your house forever. That man of you whom I shall not cut off from my altar shall be left to weep out his eyes, and to eat out his heart; and all the increase of your house shall die by the sword of men. This then is to be the sign to you, that shall come upon your two sons, Hophni and Phinehas: both of them shall die on the same day. But I will raise up for myself a faithful priest, who will do according to that which is in my mind and in my heart; and I will build for him a sure house, and he shall continue before my anointed forever. The time shall also come, when everyone that is left in your house shall come to supplicate him for a piece of money or a loaf of bread, and shall say, "Attach me, I pray, to one of the priestly offices, that I may not lack a morsel of bread." "'

#### THE CALL OF SAMUEL, 3:1—4:1a

The child Samuel was ministering in the presence of the LORD before Eli. And the word of the LORD was rare in those days; there was no frequent vision. Now it happened at that time, as Eli was lying down in his place (his eyesight had begun to fail, so that he could not see), and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was, that the LORD called,

"Samuel! Samuel!"

- "Here I am!" he said.  
 5 So he ran to Eli, and said,  
 "Here I am; for you called me."  
 "I did not call," he said, "go back and lie down."  
 6 So he went and lay down. Then the LORD called once again,  
 "Samuel! Samuel!"  
 Again Samuel arose and went to Eli, and said,  
 "Here I am; for you called me."  
 "I did not call, my son," he said, "go back and lie down."  
 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed to him. So when the LORD called Samuel again the third time, he arose and went to Eli, and said,  
 "Here I am; for you called me."  
 9 Then Eli perceived that the LORD was calling the lad. Therefore Eli said to Samuel,  
 "Go, lie down: and it shall be, if he calls you, you shall say, 'Speak, LORD; for thy servant hears.'"  
 So Samuel went and lay down in his place. Then the LORD came, and took his stand, and called as at other times,  
 "Samuel! Samuel!"  
 So Samuel said,  
 "Speak, for thy servant hears."  
 11 Then the LORD said to Samuel,  
 "Behold, I am about to do a thing in Israel, at which both ears of every-  
 12 one that hears it will tingle. At that time I will execute against Eli all that I have spoken concerning his house, from  
 13 beginning to end. You shall tell him that I am about to judge his house forever, for the wrong-doing which he knew, because his sons were blaspheming God, and he did not rebuke them.  
 14 Therefore I have sworn to the house of Eli, that the wrong-doing of Eli's house shall not be expiated by sacrifice or offering forever."  
 15 So Samuel lay until morning; then he rose early in the morning, and opened the double doors of the house of the LORD. But Samuel feared to show Eli the vision. Then Eli called Samuel, and said,  
 "Samuel, my son."  
 "Here I am," he said.  
 17 "What is the thing that he spoke to you?" he said. "Do not, I beg of you, hide it from me. May God requite you and worse, if you hide anything from

me of the whole matter which he spoke to you."

Then Samuel told him everything, and concealed nothing from him.

"It was the LORD," he said, "let him do what is good in his sight."

Thus Samuel grew, and the LORD was with him, and he let none of his words fall to the ground. All Israel from Dan even to Beersheba knew that Samuel was one accredited as a prophet of the LORD, since the LORD continued to reveal himself in Shiloh; for the LORD revealed himself to Samuel. But Eli was exceedingly old, and his sons kept right on making their conduct hateful before the LORD. Thus the word of Samuel came to all Israel.

#### WARS WITH THE PHILISTINES,

4:1b-7:14

Now it happened in those days, that the Philistines mustered against Israel for war; and Israel went out to meet the Philistines in battle, and encamped at Ebenezer, while the Philistines encamped in Aphek. Then the Philistines drew up in line of battle to meet Israel; and when the battle became general Israel was beaten by the Philistines, about four thousand men being slain on the field of battle. So when the people reached the camp, the older men of Israel said,

"Why has the LORD put us to rout today before the Philistines? Let us take the ark of the covenant of our God from Shiloh, that it may come into our midst, and deliver us from the power of our enemies."

So the people sent to Shiloh; and they brought from there the ark of the covenant of the LORD of hosts who is seated upon the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

Now when the ark of the covenant of the LORD reached the camp, all Israel gave a great cheer, so that the earth echoed. But when the Philistines heard the noise of the cheering, they said,  
 "What is the meaning of this great sound of cheering in the camp of the Hebrews?"

Then they learned that the ark of the LORD had arrived at the camp. And the Philistines were afraid, for they said,

"The gods have come to them to the camp."

8 "Alas for us!" they said, "for nothing like this has happened before. Alas for us! who shall deliver us from the power of these majestic gods? These are the gods that struck down the Egyptians with every sort of calamity and plague. 9 Strengthen yourselves, and be real men, O Philistines, lest you become slaves to the Hebrews, as they have been to you; be real men and fight."

10 So the Philistines fought, and Israel was defeated, and they fled in confusion, every man for himself; and the number killed was very great indeed, for there fell of Israel thirty thousand 11 footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, perished.

12 Now a man of Benjamin ran from the battle line, and came to Shiloh the same day, with his clothes torn, and with 13 earth upon his head. Just as he arrived, Eli was sitting on the seat beside the gate, anxiously watching the road, because he was deeply stirred regarding the ark of God. Then as the man came to tell it in the city, all the city was in 14 uproar; and when Eli heard the noise of the outcry, he said,

"What is this confused noise?"

Then the man came in haste and told 15 Eli. (Now Eli was ninety-eight years old, and his eyes were set, so that he 16 could not see.) The man said to Eli,

"I am he who came from the camp, for I fled today from the battle line."

"What has happened, my son?" he said.

17 He that brought the tidings answered and said,

"Israel has fled before the Philistines, and likewise there has been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken."

18 Then it was, as he mentioned the ark of God, that Eli fell from his seat backward through the gate opening; and his neck was broken and he expired, for the man was old and heavy. He had judged Israel forty years.

19 Moreover, his daughter-in-law, the wife of Phinehas, was about to become a mother. When she heard the report in regard to the capture of the ark of God, and that her father-in-law and her

husband were dead, she reclined and gave birth; for she was in travail. At 20 about the time of her death the attending women said to her,

"Fear not; for you have borne a son."

Yet she neither answered nor gave heed. But she named the child Ichabod, 21 saying,

"The glory is departed from Israel."

Because the ark of God was captured and because of her father-in-law and her husband, she said, 22

"The glory is departed from Israel;

For the ark of God is taken."

Now the Philistines had captured the 5 ark of God, and taken it from Ebenezer to Ashdod. The Philistines also took 2 the ark of God, and brought it to the house of Dagon and set it up by the side of Dagon. But when the people of Ash- 3 dod arose early the next day and went to the house of Dagon, they looked and there was Dagon fallen face downward upon the ground before the ark of the LORD. So they lifted up Dagon and re- 4 stored him to his place. But when they arose early on the morning following, there was Dagon fallen face downward upon the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold, only his body being left. Therefore neither the priests of Dagon 5 nor any who enter Dagon's house tread on the threshold of Dagon in Ashdod to this day, but leap over it.

The hand of the LORD also was heavy 6 upon the Ashdodites, and he ravaged them, and brought upon them plague-boils, both upon Ashdod and its borders. When the men of Ashdod saw that it 7 was so, they said,

"The ark of the God of Israel shall not remain with us; for his hand is severe upon us, and upon Dagon our god."

Accordingly they sent and brought 8 together all the city rulers of the Philistines, and said,

"What shall we do with the ark of the God of Israel?"

"Let the ark of the God of Israel be brought around to Gath," they said.

So they brought the ark of the God of 9 Israel around. But after they had brought it around, the hand of the LORD was against the city—there was a very great panic—and he smote the men of the city, both young and old, 10

that plague-boils broke out upon them.

- 12 Therefore they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the Ekronites cried out, saying,

"They have brought around the ark of the God of Israel to us, to slay us and our people."

- 11 They sent therefore and gathered together all the city rulers of the Philistines, and said,

"Send away the ark of the God of Israel, and let it return to its own place and not kill us and our people."

- 12 For a deadly panic raged throughout the entire city; the hand of God was very heavy there. The men who did not die were stricken with plague-boils; and the cry of the city for help arose to heaven.

- 6 Now the ark of the LORD had been in the territory of the Philistines seven months, when the Philistines called for the priests and the diviners, saying,

"What shall we do with the ark of the LORD? Show us how we shall send it to its place."

- 3 "If you are going to send away the ark of the God of Israel," they said, "do not send it away empty, but be sure to return to him a guilt-offering. Then you will be healed and it shall be made known to you why his hand is not removed from you."

- 4 "What should be the guilt-offering which we should return to him?" they said.

- "Five plague-boils of gold," they said, "and five golden mice, according to the number of the city rulers of the Philistines; for one plague was upon you and upon your city rulers. Therefore you should make images of your plague-boils and images of your mice that ravage the land; and give glory to the God of Israel; perhaps he will relax the grip of his hand from you and from your gods and from your land. Why then should you make your minds stubborn, as the Egyptians and Pharaoh made their minds stubborn? Was it not after he had flouted them that they let them go, and they departed? Now therefore take and make ready a new cart, and two milch cows upon which there has never been a yoke; and hitch the cows to the cart, but keep their calves behind them at home. Take the ark of the LORD and place it in the cart

and put in a box at its side the objects of gold which you must surely return to him as a guilt-offering. Then send it off that it may be on its way. But observe, if it goes up on the way to its own territory to Bethshemesh, it is he who has done us this great harm; but if not, then we shall know that his hand did not touch us; we simply met with an accident."

Accordingly the men did so, and took two milch cows and hitched them to the cart, and shut up their calves in the house. They put the ark of the LORD in the cart, and the box with the golden mice and the images of their plague-boils. The cows went straight in the direction of Bethshemesh, keeping to one highway, and lowing as they went along. They turned neither to the right nor the left; and the city rulers of the Philistines were proceeding along after them as far as the border of Bethshemesh. Now the inhabitants of Bethshemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and came with rejoicing to meet it. But when the cart came into the field of Joshua the Bethshemeshite, there it stopped, where there was a huge stone. So they broke up the wood of the cart and offered the cows as a burnt-offering to the LORD. Also the Levites took down the ark of the LORD and the box that was beside it, in which were the golden objects, and set them upon the great stone; and the men of Bethshemesh offered burnt-offerings and sacrificed sacrifices on that day to the LORD. When the five city rulers of the Philistines saw it, they returned that day to Ekron.

These are the golden plague-boils which the Philistines returned as a guilt-offering to the LORD: one for Ashdod, one for Gaza, one for Askelon, one for Gath, one for Ekron. But the golden mice corresponded to the number of all the cities of the Philistines belonging to the five city rulers, including both fortified cities and country villages. The great stone also is a witness, beside which they caused the ark of the LORD to rest. To this day it is in the field of Joshua the Bethshemeshite.

The sons of Jechoniah, however, did not rejoice with the men of Bethshemesh, when they looked upon the ark of the LORD. Therefore he smote among

them seventy men (fifty thousand men) and the people mourned because the LORD had made a great slaughter among the people. Therefore the men of Bethshemesh said,

"Who is able to stand before the LORD, this holy God? And to whom shall he go up from us?"

Then they sent messengers to the inhabitants of Kirjath-jearim, saying,

"The Philistines have brought back the ark of the LORD. Come down and take it up to you."

Accordingly the men of Kirjath-jearim came and took up the ark of the LORD, and brought it into the house of Abinadab on the hill, and he consecrated Eleazar his son to have charge of the ark of the LORD. So from the day that the ark found lodgment in Kirjath-jearim, the time ran on, and it was twenty years.

Moreover all the house of Israel sought after the LORD. Then Samuel spoke to all the house of Israel, saying,

"If with all your heart you are turning to the LORD, put away the foreign gods and the Ashtarts from your midst, and direct your attention toward the LORD and serve him alone that he may deliver you out of the hand of the Philistines."

So the Israelites put away the Baals and the Ashtarts, and served the LORD alone.

Accordingly Samuel said, "Assemble all Israel at Mizpeh that I may intercede on your behalf with the LORD."

So they assembled at Mizpeh, and drew water and poured it out before the LORD, and fasted on that day, saying, "We have sinned against the LORD."

Samuel also judged the Israelites in Mizpeh; and when the Philistines heard that the Israelites were assembled together at Mizpeh, the city rulers of the Philistines went up against Israel. But when the Israelites heard of it, they were afraid of the Philistines.

Then the Israelites said to Samuel, "Cease not to cry out to the LORD our God for us, that he may save us from the power of the Philistines."

Accordingly Samuel took a sucking lamb and offered it as a burnt-offering to the LORD. Samuel also cried out to the LORD in behalf of Israel, and the LORD answered him; for just as Samuel

was offering the burnt-offering, the Philistines came on for an attack upon Israel; but the LORD thundered with a mighty voice that day against the Philistines, and threw them into confusion and they were overcome before Israel. Whereupon the men of Israel went forth from Mizpeh and pursued the Philistines and harassed them until they were below Bethcar.

Then Samuel took a stone and set it between Mizpeh and Yeshana and called its name Ebenezer, for he said,

"Hitherto the LORD has helped us."

Thus the Philistines were humbled and came no more into the territory of Israel. The hand of the LORD was against the Philistines all the days of Samuel. Also the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel rescued their territory from the power of the Philistines. Thus there was peace between Israel and the Amorites.

#### THE CHOICE OF SAUL AS KING, 7:15—12:25

Now Samuel judged Israel all the days of his life. He used to go around as often as once a year in succession to Bethel, Gilgal, and Mizpeh; and he used to judge Israel in all these places. The end of his circuit was Ramah, for there was his home; there too he judged Israel; and he built there an altar for the LORD.

But as Samuel grew old, he established his sons as judges over Israel. The name of his eldest son was Joel, and that of his second, Abijah; they were judges in Beersheba. However, his sons did not follow his example, but became grasping for gain by methods of violence and received bribes and perverted justice.

Then all the elders of Israel gathered together and came to Samuel at Ramah, and they said to him,

"Consider, you have become old and your sons do not follow in your footsteps. Now set up for us a king to judge us like all the nations."

But the thing was evil in the sight of Samuel, when they said,

"Give us a king to judge us."

Nevertheless Samuel prayed earnest-

7 ly unto the LORD; and the LORD said to Samuel,

"Listen to the voice of the people according to all that they say to you; for they have not rejected you, but they have rejected me from being king over 8 them. Like all the deeds which they have done to me from the day I brought them up from Egypt even to this day, inasmuch as they have forsaken me and served other gods, so they are also doing 9 to you. Now therefore listen to their utterance, except that you shall certainly warn them, and show them the procedure of the king who shall reign over them."

10 Then Samuel told all the words of the LORD to the people who were asking of 11 him a king; and he said,

"This will be the procedure of the king who shall reign over you: he will take your sons and appoint them for himself for his chariots and for his horsemen; and they shall run before his 12 chariots; and he will appoint for himself commanders of thousands and commanders of hundreds, and some to do his plowing and to reap his harvests and make his implements of war and the 13 equipment for his chariots. He will take your daughters for perfumers, for 14 cooks, and for bakers. He will take the best of your fields and your vineyards and your olive orchards, and give them 15 to his servants. He will take the tenth of your grain crops and of your vineyards and give it to his eunuchs and to 16 his servants. He will take your male and female slaves, and the best of your cattle and your asses, and make use of 17 them for his work. He will take a tenth of your flocks; and you yourselves will 18 become his slaves. Then you will cry out on that day because of your king whom you will have chosen for yourselves; but the LORD will not answer you on that day."

19 But the people refused to listen to the voice of Samuel, and said,

20 "No but there shall be a king over us, that we also may be like all the nations, and that our king may judge us and go forth before us and fight our battles."

21 When Samuel had heard all the words of the people, he repeated them in the 22 presence of the LORD. Then the LORD said to Samuel,

"Listen to their appeal and make them a king."

Samuel then said to the men of Israel, "Go every man to his city."

Now there was a man of Benjamin, 9 whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjaminite, a well-to-do person; and he had a son 2 whose name was Saul, a handsome young man; and there was not a man among the Israelites more handsome than he. From his shoulders and upwards, he was taller than any of the people.

Now the she-asses of Kish, Saul's 3 father, were lost. Accordingly Kish said to Saul his son,

"Take now one of the lads with you and arise, go and seek the she-asses."

So they passed through the highlands 4 of Ephraim and the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, but they were not there. They also passed through the land of the South, but did not find them. As they came into the 5 land of Zuph, Saul said to his servant who was with him,

"Come, let us go back, lest my father cease to be concerned for the asses and become anxious for us."

But he said to him, 6 "See now, there is a man of God in this city, and the man is held in honor; all that he speaks is sure to prove true. Now let us go there; perhaps he can tell us of our mission on which we have started."

Then Saul said to his servant, 7 "Very well, suppose we go, but what shall we offer to the man? for the provisions are used up from our sacks, and there is no present to offer to the man of God. What have we?"

The lad answered Saul again, and 8 said,

"See, there is in my possession a fourth of a shekel of silver, and you shall give it to the man of God that he may inform us regarding our mission."

(Formerly, in Israel, when a man 9 went to inquire of God, thus he said,

"Come, let us go to the seer"; for he who is now called a prophet was earlier called a seer.)

Then Saul said to his servant, 10 "Your advice is good; come, let us go."



So they went to the city where the man of God was.

11 As they were going up the ascent to the city, they met maidens going forth to draw water and said to them,

"Is there a seer here?"

12 They answered them and said,

"There is; he is directly before you.

13 He has just now come to the city; for the people have a sacrifice today on the high place. As you come to the city, you may find him at once before he goes up to the high place to eat; for the people will not eat until he arrives, for he is accustomed to bless the sacrifice; afterward the invited guests eat. Now therefore go up; for you may immediately meet him."

14 So they went up to the city. They were just about to enter the city, when, behold, Samuel was already coming out toward them, to go up to the high place.

15 Now the day before Saul came, the LORD had communicated to Samuel the following message:

16 "About this time tomorrow I will send you a man out of the land of Benjamin and you shall anoint him to be a leader of my people Israel. He shall deliver my people from the power of the Philistines; for I have seen the affliction of my people and their cry has come to me."

17 Thus when Samuel saw Saul, the LORD indicated to him,

"Behold the man of whom I spoke to you! He it is who shall bear rule over my people."

18 Then Saul approached Samuel in the gate, and said,

"Pray tell me, where is the house of the seer?"

19 Samuel answered Saul and said,

"I am the seer; go up before me to the high place, for you shall eat with me today; and in the morning I will gladly further your journey, and tell you all that is on your mind. As for your asses that were lost three days ago, dismiss them from your mind, for they have been found. For whom is all that is desirable in Israel reserved? Is it not for you and for your father's house?"

20 But Saul answered and said,

"Am I not a Benjaminite, from the smallest of the tribes of Israel, and is not my family the least of all the families of the tribe of Benjamin? Why

then have you spoken to me after this manner?"

But Samuel took Saul and his servant 22 and brought them to the sacred hall and gave them a place at the head of the guests, who were about thirty persons.

Samuel also said to the cook,

23 "Bring the portion I gave you, which I told you to put aside."

Accordingly the cook took up the leg 24 and the fat tail and set them before Saul. Then Samuel said,

"Behold that which was reserved to set before you! Eat! for it was being kept for you until the appointed time, before I invited the people."

So Saul ate with Samuel that day.

Now after they came down from the 25 high place into the city, they spread a bed for Saul upon the roof, and he retired. Then at dawn Samuel called to 26 Saul on the roof, saying,

"Up, that I may further your journey."

So Saul arose, and he and Samuel went out into the street. As they were 27 going down near the city limits, Samuel said to Saul,

"Tell the servant to pass on before us (and he passed on), but do you halt at this point that I may make known to you the word of God."

Then Samuel took a vial of oil, and 10 poured it on his head, and kissed him and said,

"Has not the LORD anointed you to be a leader over his people Israel? You shall rule over the people of the LORD and deliver them from the power of their enemies round about; and this shall be the sign that the LORD has anointed you to be a leader over his heritage: when you go from me today 2 you will find two men at Rachel's tomb, in the territory of Benjamin at Zelzah; and they will say to you, 'The asses which you went to seek are found, and now your father has dismissed the matter of the asses only to become anxious about you, saying, "What shall I do regarding my son?"' Then you shall 3 hasten on from there until you come to the oak of Tabor; and there three men going up to God to Bethel will meet you, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine. They will greet you and give you two 4 loaves of bread which you shall take

5 from their hands. Afterward you will come to the hill of God, where there is a Philistine post; and furthermore when you come there to the city, you will meet a band of prophets coming down from the high place with a lyre, a tambourine, a flute, and a harp before them; and they will be prophesying 6 ecstatically. Then the spirit of the LORD shall suddenly seize upon you, and you shall prophesy ecstatically with them and you shall be changed 7 into another man. When these signs come to you, do as the occasion demands; for God is with you. You shall go down before me to Gilgal; and behold, I shall be coming down to you, to offer burnt-offerings and to sacrifice thank-offerings. Wait seven days until I come to you and show you what you shall do."

9 Accordingly when he turned about to leave Samuel, God gave him another heart, and all these signs took place 10 that day. When they came there to the hill, behold, a band of prophets met him; and the spirit of God suddenly seized upon him, and he prophesied 11 ecstatically among them. When all his former acquaintances saw that he really prophesied with the prophets, the people said to one another,

"What is this that has happened to the son of Kish? Is Saul also among the prophets?"

12 A bystander answered and said, "But who is their father?"

Therefore it became a proverb,

"Is Saul also among the prophets?"

13 Now when he had finished prophesying, he went home.

14 Saul's uncle also said to him and to his servant,

"Where have you been?"

"To seek the asses," he said, "and when we saw that they were not to be found, we went to Samuel."

15 Then Saul's uncle said,

"Tell me, I pray, what Samuel said to you."

16 So Saul said to his uncle,

"He told us emphatically that the asses were found."

But the matter of the kingdom, of which Samuel had spoken, he did not mention to him.

17 Thereafter Samuel summoned the 18 people unto the LORD to Mizpeh; and he said to the Israelites,

"Thus says the LORD the God of Israel: 'I brought up Israel out of Egypt, and I delivered you from the power of the Egyptians, and from the power of all the kingdoms that were oppressing you. But you yourselves have 19 this day despised your God, who himself is your savior from all your calamities and your distresses, and you have said, "No, but a king you shall set over us." Now therefore take your stand before the LORD by your tribes and by your thousands.'"

Then Samuel caused all the tribes of 20 Israel to approach, and the tribe of Benjamin was taken. He caused the 21 tribe of Benjamin to approach by its clans, and the clan of the Matrites was taken; and he caused the clan of the Matrites to approach man by man, and Saul, the son of Kish, was taken; but when they sought him, he could not be found. Therefore they asked of the 22 LORD further,

"Did the man come hither?"

And the Lord said,

"Behold, he has hidden himself among the baggage."

So they ran and brought him from 23 there; and as he took his stand in the midst of the people, he was taller than any of the people from his shoulders upward. So Samuel said to all the 24 people,

"Do you see him whom the LORD has chosen? For there is not his peer among all the people."

Then all the people gave a mighty shout and said,

"Long live the king!"

Samuel also described to the people 25 the nature of the kingdom; and wrote it in a book, and laid it up before the LORD. Thereupon Samuel sent all the people away, each one to his own home. Saul also went to his home at Gibeah; 26 and there went with him some brave men whose hearts the LORD had touched. But there were some worth- 27 less individuals who said,

"How shall this man save us?"

Thus they despised him, and brought him no present.

Now it happened after about a 111 month that Nahash the Ammonite went up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash,

"Make a treaty with us and we will serve you."

2 But Nahash the Ammonite said to them,

"On this condition will I make terms with you: that I gouge out the right eye of every one of you, thereby making it a reproach against all Israel."

3 But the elders of Jabesh said to him, "Give us seven days respite, that we may send messengers through all the territory of Israel. Then if there should be none to save us we will come out to you."

4 Thus the messengers came to Gibeah of Saul and stated these things in the hearing of the people, and all the people raised a cry of lamentation, just as Saul was coming from the field behind the oxen; and Saul said,

"What is the trouble with the people that they are weeping?"

6 Then they related to him the words of the men of Jabesh; and the spirit of the LORD suddenly seized upon Saul when he heard these words, and he became violently enraged. So he took a yoke of oxen, and cut them in pieces, and dispatched them throughout all the territory of Israel by the hand of messengers, saying,

"Whoever does not come forth after Saul and after Samuel, so shall it be done to his oxen."

7 Then a terror from the LORD fell upon the people, and they rallied with one accord. Thus he mustered them in Bezek; and the Israelites were three hundred thousand, and the men of Judah thirty thousand. Then he said to the messengers who came,

"Thus shall you say to the men of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, deliverance shall come to you.'"

8 So the messengers went and told the men of Jabesh, and they were glad.

10 Therefore the men of Jabesh said,

"Tomorrow we will come out to you, and you may do to us whatever you please."

11 Accordingly on the day following, Saul divided the people into three contingents; and they came into the midst of the camp at the morning watch, and they fought the Ammonites until the heat of the day, even until those who remained scattered, so that no two of them were left together.

12 Then the people said to Samuel, "Who is he that says, 'Saul shall not reign over us?' Bring the men that we may put them to death."

13 "There shall not a man be put to death today," said Saul, "for today the LORD has brought about deliverance in Israel."

14 Then Samuel said to the people, "Come, and let us go to Gilgal and renew there the kingdom."

15 So all the people went to Gilgal, and there Samuel anointed Saul king before the LORD in Gilgal; and there they sacrificed thank-offerings before the LORD; and there Samuel and all the men of Israel held a great celebration.

12 Then Samuel said to all Israel,

"See, I have yielded to your plea in all that you have said to me and have appointed a king over you. Behold now the king who is to go out and in before you; but as for me, I am old and gray, and my sons are here with you; and I have conducted myself before you from my youth unto this day. Here I stand; testify against me before the LORD, and before his anointed: whose ox have I taken, or whose ass have I taken, or whom have I oppressed? Whom have I defrauded, or from whose hand have I taken a ransom, or a pair of sandals? Testify against me and I will restore it to you."

4 "You have not oppressed us," they said, "or defrauded us, nor have you taken anything from anyone's hand."

5 Therefore he said to them,

"The LORD is witness against you, and his anointed is witness this day, that you have found nothing in my hand."

"He is witness," they said.

6 Then Samuel said to the people,

"The LORD is witness, who appointed Moses and Aaron and who brought your fathers up out of the land of Egypt. Now therefore take your stand that I may enter into court with you before the LORD and let me declare to you all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob went to Egypt, and the Egyptians afflicted them, your fathers cried to the LORD, and the LORD sent Moses and Aaron, and they brought your fathers out of Egypt, and he made them dwell in this place. But they forgot the LORD their God, and he

sold them into the hand of Sisera, commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. Then they cried to the LORD and said, "We have sinned because we have forsaken the Lord and served the Baals and the Ashtarts. But now deliver us out of the hand of our enemies, and we will serve thee."

11 So the LORD sent Jerubbaal, and Barak, and Jephthah, and Samson, and delivered you out of the hand of your enemies round about you so that you dwelt in safety. And you saw that Nahash, king of the Ammonites, came against you. Accordingly you said to me, 'No, but a king shall reign over us,' although the LORD your God was your king.

13 "Now therefore see the king whom you have chosen and whom you have requested; for the LORD has now set a king over you. If you will fear the LORD and serve him and listen to his voice, and not rebel against the command of the LORD, and both you and the king who reigns over you follow the LORD your God, it is well. But if you will not listen to the voice of the LORD, but rebel against the command of the LORD, then shall the hand of the LORD be against you and your king to destroy you. Now therefore take your stand and see this great thing which the LORD is about to do before your eyes. Is it not wheat harvest today? I will call upon the LORD to send thunder and rain; and you shall know and see that your wickedness is great, which you have done in the sight of the LORD in asking for yourselves a king."

18 So Samuel called upon the LORD, and the LORD sent thunder and rain that day; and all the people were greatly afraid of the LORD and Samuel.

19 Then all the people said to Samuel, "Intercede with the LORD your God in behalf of your servants that we die not; for we have added to all our sins the wickedness of asking for ourselves a king."

20 But Samuel said to the people, "Fear not; you have indeed done all this evil, yet do not turn aside from following the LORD, but serve the LORD with all your heart; and do not turn aside after vain things which cannot profit or deliver; for they are vain. For

the LORD because of his great name will not cast away his people; for the LORD has undertaken to make you a people for himself. Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to intercede on your behalf; but I will instruct you in the good and the right way. Only fear the LORD and serve him in truth with all your heart, for see what a great thing he has done in your presence. But if you persist in wrong-doing, both you and your king shall be swept away."

### THE REJECTION OF KING SAUL, 13:1-18

Saul was . . . . . years old when he began to reign; and he reigned . . . . . years over Israel. Now Saul chose for himself three thousand men of Israel: two thousand were with Saul in Michmash and on the mountain of Bethel, and a thousand were with Jonathan his son in Gibeah of Benjamin. But the rest of the people he had sent away, each to his home. Now Jonathan overcame the garrison of the Philistines that was in Gibeah. Thus the Philistines heard the report: the Hebrews have revolted. But Saul had meantime sent the trumpet call throughout all the land; and all Israel heard the report that Saul had smitten the garrison of the Philistines, and also that Israel was now in bad odor with the Philistines. Accordingly the people were summoned after Saul to Gilgal. Likewise the Philistines were gathered together to fight with Israel, three thousand chariots and six thousand horsemen, and people as numerous as the sand which is on the seashore; and they came up, and encamped in Michmash, on the east side of Bethaven. When the men of Israel saw that they were in jeopardy (for the people were at their wits' end), the people hid themselves in caves, in thickets, in rocky crags, in caverns, and in pits. They also crossed the fords of the Jordan to the land of Gad and Gilead; but Saul was still in Gilgal, and all the people were on the point of desertion. Thus he waited seven days according to the appointed time which Samuel had said; but Samuel did not come to Gilgal, and the peo-

9 ple were scattering from him. Therefore Saul said,

"Bring here to me the burnt-offering and the thank-offerings."

10 So he offered the burnt-offering. Then just as he finished offering the burnt-offering, Samuel came; and Saul went

11 out to welcome him. But Samuel said,

"What have you done?"

Then Saul said,

"Because I saw that the people were scattering from me and you did not come within the appointed time, and the Philistines were gathering at

12 Michmash, I said, 'Now the Philistines will come down against me at Gilgal, and I shall not have appeased the LORD.' So I forced myself and offered the burnt-offering."

13 Then Samuel said to Saul,

"You have acted foolishly, in that you have not kept the command of the LORD your God, which he commanded you; for now would the LORD have established your kingdom over Israel

14 forever. But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has appointed him a leader over his people, because you have not kept that which the LORD commanded you."

15 Then Samuel arose and went up from Gilgal and proceeded on his way; and the rest of the people went up after Saul to meet the men of war, and they went from Gilgal to Gibeah of Benjamin. Saul also numbered the people

16 that were left with him, about six hundred men. Thus Saul and Jonathan his son, together with the people that remained with them, were staying in Gibeah of Benjamin, while the Philistines encamped in Michmash. Mean-

17 while raiders went out of the camp of the Philistines in three detachments, one detachment turning in the direction of

18 Ophrah in the land of Shual, and another detachment turning in the direction of Beth-horon, and another detachment turning in the direction of the hill that looks down over the valley of Zeboim toward the desert.

#### WAR WITH THE PHILISTINES, 13:19—14:52

19 Now there was no smith found throughout all the land of Israel, for the Philistines said,

"Lest the Hebrews make sword or spear."

But all the Israelites went down to 20 the Philistines to sharpen each his plowpoint and his coultter and his ax and his mattock; and the price for the 21 plowpoints and the coultters was a pim and a third of a shekel for the axes and for setting the goads. Accordingly on 22 the day of Michmash neither sword nor spear was found in the possession of all the people who were with Saul and Jonathan; but Saul and Jonathan his son had them.

Now an outpost of the Philistines 23 was advanced to the pass of Michmash.

Thus it happened one day that Jona- 14 than, the son of Saul, said to the youth who bore his armor,

"Come, let us go over to the post of the Philistines, that is on the other side yonder."

But he did not tell his father. Now 2 Saul was tarrying in the outskirts of Gibeah, under the pomegranate tree which is by the threshing-floor, and the people who were with him were about six hundred men; and Ahijah, the son 3 of Ahitub, Ichabod's brother, the son of Phinehas, and son of Eli, the priest of the LORD at Shiloh, was in charge of an ephod. The people also did not know that Jonathan had gone. Now 4 between the passes by which Jonathan sought to go over to the Philistine post there was a sharp crag on the one side, and a sharp crag on the other side; and the name of the one was Bozez and the name of the other Seneh. The one crag 5 was on the north in front of Michmash, and the other on the south in front of Geba. Then Jonathan said to the 6 young man who bore his armor,

"Come, let us go over to the post of these uncircumcised Philistines; perchance the LORD will act on our behalf, for with the LORD there is no limitation to deliver by many or by few."

Accordingly his armor-bearer said 7 to him,

"Do whatever your judgment determines; see, I am with you; your inclination is mine."

Then Jonathan said,

"See, we are going to pass over to the men and show ourselves to them. If 9 they say to us, 'Halt, until we can

- reach you,' then we will remain where we are, and will not go up to them.
- 10 But if they say thus, 'Come up to us,' then we will go up; for the LORD has given them into our hand; and this shall be the sign to us."
- 11 Now when they both showed themselves to the Philistine post, the Philistines said,  
"Look! Hebrews are coming out of the holes where they have hidden themselves."
- 12 So the men of the post hailed Jonathan and his armor-bearer, saying,  
"Come up to us, we have something to tell you."  
Then Jonathan said to his armor-bearer,  
"Come up after me; for the LORD has given them into the hand of Israel."
- 13 Thereupon Jonathan scrambled up on his hands and feet, and his armor-bearer after him. But they turned back at the approach of Jonathan and he attacked them, and his armor-bearer was despatching the wounded after him, with arrows, with slingstones, and
- 14 with stones of the field. That first slaughter, which Jonathan and his armor-bearer made, amounted to about twenty men, part from the post and
- 15 part from the field. There was also terror in the camp, in the field, and among all the people; the garrison and even the raiders trembled; and the earth quaked so that it became a terror inspired of God.
- 16 The watchmen of Saul in Gibeah of Benjamin looked and behold the camp
- 17 melted away hither and thither. Then Saul said to the people who were with him,  
"Investigate now and see who is gone from among us."  
When they had investigated, behold, Jonathan and his armor-bearer were
- 18 not there. Then Saul said to Ahijah,  
"Bring the ephod here."  
For at that time he was intrusted with the ephod before the Israelites.
- 19 But while Saul was still speaking to the priest, the tumult in the camp of the Philistines kept on increasing. Therefore Saul said to the priest,  
"Withdraw your hand"
- 20 Thereupon Saul and all the people who were with him rallied, and came to the battle, and now every man's sword

was against his fellow in wild confusion. Those Hebrews too who had thus far been with the Philistines, who had gone up with them into the camp, even these turned to be with the Israelites who were with Saul and Jonathan. Likewise all the men of Israel who were in hiding in the highlands of Ephraim, when they heard that the Philistines had fled, also pursued after them in the battle. So the LORD saved Israel that day, and the battle passed beyond Beth-horon. All the people with Saul were about ten thousand men; and the fighting was scattered over the entire highlands of Ephraim. But Saul committed a grave error that day, for he put the people under oath, saying,  
"Cursed be the man who shall eat food until evening and I avenge myself on my enemies."

So none of the people tasted food. Now there was comb honey in the fields; and when the people came to the honeycomb, the bees had just flown away; but no one put his hand to his mouth, for the people feared the oath. But Jonathan had not heard when his father adjured the people; therefore he put forth the end of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes brightened. Then up spoke one of the people, and said,  
"Your father strictly adjured the people saying, 'Cursed be the man who eats food today.'"

But the people were faint. Then said Jonathan, "My father has perturbed the land. See, now, how my eyes brightened because I tasted a little of this honey. The more, then, if the people had eaten freely today of the spoil of their enemies which they found, would there have been a great slaughter among the Philistines."

Nevertheless they fought the Philistines that day from Michmash to Ajalon, and the people were exceedingly faint. Then the people flung themselves upon the spoil, and took sheep and oxen and calves, and slew them on the ground, and the people were eating them with the blood. When they told Saul, saying,

"See, the people are sinning against the LORD in eating with the blood," he said,

"You have dealt treacherously; roll hither to me a great stone."

34 Saul also said,  
"Disperse yourselves among the people and say to them, 'Let each man bring to me his ox and his sheep, and slay it here and eat; but do not sin against the LORD by eating the flesh together with the blood.'"

Accordingly all the people brought that night, each what he had in his  
35 possession, and slew them there. So Saul built an altar unto the LORD: that marked the beginning of his building of altars to the LORD.

36 "Let us go down after the Philistines by night," said Saul, "and plunder among them until dawn, and let us not leave a man of them."

"Do whatever you deem best," they said.

But the priest said,  
"Let us here draw near to God."

37 So Saul asked of God,  
"Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel?"

But he did not answer him that day.

38 Then Saul said,  
"Draw near here, all you chiefs of the people, and find out and see wherein  
39 was this sin today. For as the LORD lives, who delivers Israel, though it be in Jonathan my son, he shall surely die."

But no one of all the people answered him. Then he said to all Israel,

"You shall be on one side, and I and Jonathan my son will be on the other side."

Then the people said to Saul,  
"Do as it seems good to you."

11 Therefore Saul said,  
"O LORD, God of Israel, why hast thou not answered thy servant this day? If the guilt be in me or in Jonathan my son, O LORD, God of Israel, give Urim: but if it be in thy people Israel, give Thummim."

Then Jonathan and Saul were taken and the people escaped.

12 "Cast the lot between me and Jonathan my son," said Saul. "He whom the LORD shall take, must die."

"It shall not be so!" the people said.

But Saul overruled the people and they cast the lot between him and Jonathan his son; and Jonathan was taken.

Then Saul said to Jonathan, 43  
"Tell me what you have done."

So Jonathan told him, saying,  
"I did indeed taste a little honey with the end of the staff that was in my hand; here I am, ready to die."

"May God requite me and worse; 44  
you shall surely die, Jonathan," said Saul.

But the people said to Saul, 45  
"Shall Jonathan die who has brought about this great deliverance in Israel? Far from it! As the LORD lives, there shall not a hair of his head fall to the ground; for he has worked with God this day."

Therefore the people ransomed Jonathan, so that he did not die. Then 46  
Saul went up from pursuing the Philistines; and the Philistines went to their own place.

Now when Saul had taken the king- 47  
dom over Israel, he fought against all his enemies on every side: against Moab and the Ammonites, and Edom and Beth-rehob, the king of Zobah, and the Philistines; and wherever he turned he was successful. He acted 48  
vigorously and conquered the Amalekites and delivered Israel out of the hands of its plunderers.

Now the sons of Saul were Jona- 49  
than, Ishbaal, and Malchishua; and these were the names of his two daughters: the name of the eldest was Merab, and that of the youngest, Michal. The 50  
name of Saul's wife was Ahinoam, the daughter of Ahimaaz. The name of the commander of his army was Abner, the son of Ner, Saul's cousin; and Kish, the 51  
father of Saul, and Ner, the father of Abner, were the sons of Abiel.

But the war against the Philistines 52  
was severe all the days of Saul. Therefore whenever Saul saw any valiant or outstanding man, he would attach him to himself.

#### A RAID UPON THE AMALEKITES, 15:1-35

Now Samuel said to Saul, 15

"The LORD sent me to anoint you to be king over his people Israel. Now then listen to the words of the LORD. Thus says the LORD of hosts: 'I will 2  
punish Amalek for what he did to Israel, in that he opposed him on the

way, when he came up out of Egypt.  
 3 Now go and attack Amalek and utterly destroy him and all that he has, and spare him not, but slaughter both man and woman, child and infant, ox and sheep, camel and ass."

4 So Saul summoned the people and mustered them in Telaim, two hundred thousand footmen and ten thousand 5 men of Judah. Accordingly when Saul came to the city of Amalek, he laid an 6 ambush in the valley. But Saul said to the Kenites,

"Come, withdraw, come down from among the Amalekites, lest I destroy you with them; for you showed kindness to the Israelites when they came up from Egypt."

7 So the Kenites departed from among the Amalekites. Then Saul overcame the Amalekites from Havilah as far as Shur, which is contiguous to Egypt; 8 and he took Agag, the king of Amalek, alive and completely destroyed all the 9 people with the sword. But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing utterly to destroy them; but everything that was vile and despised, that they completely destroyed.

10 Then the word of the LORD came to Samuel, saying,

11 "I repent that I have made Saul king; for he has turned from following me and has not carried out my commands."

12 Thereupon Samuel was angry and cried to the LORD all night. In the morning Samuel rose early to meet Saul; and it was told Samuel, saying,

"Saul came to Carmel and behold, he has set up a trophy for himself, and has turned and passed on and gone down to Gilgal."

13 When Samuel came to Saul, Saul said to him,

"Blessed be you of the LORD! I have fulfilled the command of the LORD."

14 "What then is this bleating of sheep in my ears and the lowing of cattle which I hear?" said Samuel.

15 "They have brought them from the Amalekites," said Saul, "for the people spared the best of the sheep and the oxen to sacrifice to the LORD your God; and the rest we have completely destroyed."

"Desist! and let me tell you what the LORD spoke to me last night," said Samuel to Saul.

"Declare it," he said to him.

"Though you are insignificant in your own eyes," said Samuel, "are you not the head of the tribes of Israel? The LORD anointed you king over Israel, and the LORD sent you on a mission and said, 'Go and completely wipe out the sinners, the Amalekites, and fight against them until you have consumed them.' Why then did you not obey the voice of the LORD and why did you fling yourselves upon the spoil and do that which was evil in the sight of the LORD?"

"I have obeyed the voice of the LORD," said Saul to Samuel, "and have gone on the mission upon which the LORD sent me and have brought back Agag, king of the Amalekites, and have completely destroyed the Amalekites. But the people took some of the spoil, sheep and cattle, the best of that which was put under the ban, to sacrifice to the LORD your God in Gilgal."

But Samuel said,  
 "Does the LORD delight in burnt-offerings and sacrifices

As much as in obedience to the voice of the LORD?

Behold, to obey is better than sacrifice,

And to hearken, than the fat of rams.

For the sin of divination is rebellion, and the iniquity of the teraphim is arrogance.

Because you have rejected the word of the LORD,

He has rejected you from being king."

Then Saul said to Samuel,

"I have sinned; for I have transgressed the command of the LORD and your words, because I feared the people and listened to their voice. Now therefore pardon my sin and turn back with me, that I may worship the LORD."

But Samuel said to Saul,

"I will not turn back with you; for you have rejected the word of the LORD and the LORD has rejected you from being king over Israel."

As Samuel turned to go, Saul seized the skirt of his outer garment, and it tore. Then Samuel said to him,

"Today the LORD has torn the king-



dom of Israel from you and given it to your neighbor who is better than you. 29 Moreover the Glory of Israel will not lie nor repent; for he is not a man that he should repent."

30 "I have sinned," he said, "yet honor me now before the elders of my people and before Israel, and return with me, that I may worship the LORD your God."

31 So Samuel turned back after Saul, while Saul worshiped the LORD.

32 "Bring to me here Agag, the king of the Amalekites," said Samuel.

Then Agag came to him trembling; and Agag said,

"Surely death is bitter."

33 "As your sword has bereaved women," said Samuel, "so shall your mother be the most bereaved of women."

Thereupon Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah, but Saul went up to his house to Gibeah of

35 Saul. So Samuel saw Saul no more until the day of his death, for Samuel grieved over Saul. Moreover the LORD repented that he had made Saul king over Israel.

#### THE ANOINTING OF DAVID AS KING, 16:1-13

6 Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go. I will send you to Jesse the Bethlehemite; for I have discovered for myself a king among his sons."

12 "How can I go," said Samuel, "since Saul will hear of it and kill me?"

Accordingly the LORD said,

"You shall take a young heifer with you and say, 'I have come to sacrifice to the LORD.' You shall invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint for me him whom I indicate to you."

14 Samuel did that which the LORD had commanded; and when he came to Bethlehem, the elders of the city came trembling to meet him and said, "Is your coming peaceable?"

15 "Yes, I have come to sacrifice to the LORD," he said. "Purify yourselves and rejoice with me today."

Then he purified Jesse and his sons and invited them to the sacrifice.

When they came and he saw Eliab, he 6 said,

"Surely the LORD's anointed is before him."

But the LORD said to Samuel, 7

"Do not look at his appearance or the height of his stature, since I have rejected him; for the LORD does not see as man sees, for man looks on the outward appearance, but the LORD looks at the heart."

Then Jesse called Abinadab, and 8 presented him before Samuel.

"Neither has the LORD chosen this one," he said.

Then Jesse presented Shammah. 9 But he said,

"Neither has the LORD chosen this one."

Then Jesse presented his seven sons 10 before Samuel. But Samuel said to Jesse,

"The LORD has not chosen these."

"Are these all the young men?" 11

Samuel said to Jesse.

"There is still the youngest," he said, "but just now he is shepherding the flock."

"Send and bring him," said Samuel, "for we will not sit down until he arrives."

So he sent and brought him in. Now 12 he was ruddy, a youth with beautiful eyes and attractive appearance. Then the LORD said,

"Arise, anoint him, for this is he."

Then Samuel took the horn of oil and 13 anointed him in the midst of his brothers, and the spirit of the LORD seized upon David from that day forward. Then Samuel arose and went to Ramah.

#### DAVID AS SAUL'S MUSICIAN, 16:14-23

Now the spirit of the LORD had de- 14 parted from Saul and an evil spirit from the LORD terrified him. So the 15 servants of Saul said to him,

"See now, an evil spirit from the LORD is terrorizing you. Let now 16 your servants who are before you speak: let them seek for our lord a man skilful in playing the lyre. Then whenever the evil spirit comes upon you he will play with his hand, and you will be well."

- 17 Accordingly Saul said to his servants, "Provide me now with a man who plays well, and bring him to me."
- 18 Thereupon one of the young men answered and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skillful in playing and a man of unusual power, a warrior, judicious in speech, a distinguished looking man, and the LORD is with him."
- 19 Therefore Saul sent messengers to Jesse and said, "Send me David your son, who is with the flock."
- 20 Then Jesse took ten loaves of bread, a skin of wine, and a kid, and sent them to Saul by David his son. So David came to Saul and became his personal attendant; and he greatly loved him, so much so that he became one of his armor-bearers. Wherefore Saul sent to Jesse, saying, "Let David now stand in my presence, for he has found favor in my sight."
- 23 So whenever the evil spirit from God came upon Saul, David would take the lyre and play with his hand, and Saul would be relieved and feel restored and the evil spirit would depart from him.

### DAVID SLAYS GOLIATH,

17:1-58

- 17 Now the Philistines mustered their armed forces for war, and they were gathered together at Socoh, which belongs to Judah, and they encamped between Socoh and Azekah, in Ephes-dammim. Saul and the men of Israel were gathered together and encamped in the valley of Elah; and they drew up in line of battle facing the Philistines.
- 3 The Philistines were stationed on the mountain on one side, and the Israelites were stationed on the mountain on the other side, and the valley was between them. Then there came out a champion from the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. He had a helmet of bronze upon his head, and he was clad with a coat of mail of bronze scales, whose weight was about six thousand shekels. He had greaves of bronze upon his legs and a javelin of bronze between his shoulders. The

shaft of his spear was like a weaver's beam, and the head of his iron spear weighed six hundred shekels; and his shield-bearer went before him.

He stood and shouted to the battle-line of Israel and said to them,

"Why have you come out to draw up the line of battle? Am I not a Philistine and you the servants of Saul? Choose for yourselves a man and let him come down to me. If he is able to fight with me and can kill me, then we will be your servants; but if I overcome him and kill him, then you shall be our servants and serve us."

"I challenge the ranks of Israel this day," said the Philistine, "give me a man that we may fight together."

When Saul and all Israel heard the words of the Philistine, they were terrified and panic-stricken.

Now David was the son of an Ephrathite of Bethlehem in Judah, whose name was Jesse, who had eight sons. The man was old in the days of Saul, well advanced in years. The three eldest sons of Jesse had gone after Saul to the war; and the names of these three sons who went to the war were Eliab the eldest, the second Abinadab, and the third Shammah. But David was the youngest. The three eldest had followed Saul; but David went to and fro from Saul to feed his father's sheep at Bethlehem.

So the Philistine drew near morning and evening and took his stand for forty days. Then Jesse said to David his son,

"Take now for your brothers an ephah of this parched grain and these ten loaves and take them quickly to the camp to your brothers. But bring these ten cheeses to the captain of the thousand, and look into the welfare of your brothers and take assurance of them."

Now Saul and they and all the men of Israel were in the valley of Elah fighting with the Philistines.

So David rose up early in the morning and left the flock with a keeper and took and went, as Jesse had commanded him. He came to the intrenchment just as the army was going forth to the battle-line, raising the shout of battle. Israel and the Philistines drew up the battle-lines facing each other. Then David left his supplies in care of the keeper of the baggage and ran to the

battle-line and came and greeted his  
 23 brothers. While he was talking with  
 them, the champion, the Philistine of  
 Gath, Goliath by name, was seen coming  
 up from the Philistine lines and he  
 spoke the same words as before; and  
 14 David heard them. Then all the men  
 of Israel, when they saw the man, fled  
 from him and were panic-stricken.  
 15 The men of Israel said,

"Have you seen this man who comes  
 up? Surely to taunt Israel he comes up.  
 Whoever overcomes him, the king will  
 make very rich and will give him his  
 daughter and make his father's house  
 free in Israel."

16 Then said David to the men standing  
 by him,

"What shall be done for the man  
 who overcomes yonder Philistine and  
 takes away the reproach of Israel? For  
 who is this uncircumcised Philistine,  
 that he should taunt the battle-lines of  
 the living God?"

7 The people replied to him according  
 to the above words, saying,

"Thus shall it be done to the man  
 who overcomes him."

8 Now Eliab, his eldest brother, heard  
 when he spoke to the men; and Eliab's  
 anger blazed against David, and he  
 said,

"Why now have you come down?  
 With whom have you left those few  
 sheep in the desert? I know your insolence,  
 and the wickedness of your heart;  
 for you have come down to look  
 at the battle."

9 "What have I now done?" said David.  
 "Is there not a cause?"

10 And turning away from him to another,  
 he spoke as before; and the people  
 returned answer as at the first. Now  
 when the words which David spoke  
 were heard, they reported them to Saul;  
 and they took him and brought him before  
 Saul.

2 Then David said to Saul,

"Let not my lord's courage fail him;  
 your servant will go and fight with this  
 Philistine."

3 "You are not able to go against this  
 Philistine to fight with him," said Saul  
 to David, "for you are but a youth and  
 he has been a warrior from his youth."

But David said to Saul,

"Your servant has been a shepherd  
 with his father's flock; and when a lion

or a bear would come and take a sheep  
 out of the flock, I would go out after 35  
 him and attack him and deliver it from  
 his mouth; and if he rose up against  
 me, I would seize him by his beard and  
 wound him and kill him. Your servant 30  
 has slain both lion and bear; and this  
 uncircumcised Philistine shall be as one  
 of them, since he has taunted the battle-  
 lines of the living God."

"The LORD who delivered me from 37  
 the paw of the lion, and from the paw  
 of the bear, will deliver me from the  
 hand of this Philistine," said David.

So Saul said to David,

"Go, and may the LORD be with  
 you."

Saul clothed David with his gar- 38  
 ments, and put a helmet of bronze on  
 his head, and equipped him with a coat  
 of mail. He also girded David with his 39  
 sword over his outer garments; and he  
 struggled in vain to go, for he had not  
 tried them.

"I cannot go with these, for I have  
 not tried them," said David to Saul.

So David put them off him.

But he took his stick in his hand, and 40  
 chose five smooth stones out of the  
 brook and put them in his bag, and  
 with his sling in his hand he advanced  
 toward the Philistine. The Philistine 41  
 began cautiously to approach David,  
 having the bearer of his shield directly  
 in front of him; and when the Philistine 42  
 looked about and saw David, he  
 scorned him; for he was youthful and  
 ruddy, and of attractive appearance.

"Am I a dog that you come to me 43  
 with sticks?" said the Philistine to  
 David.

The Philistine also cursed David by 44  
 his gods; and the Philistine said to  
 David,

"Come to me and I will give your  
 flesh to the birds of the air and to the  
 beasts of the field."

Then David said to the Philistine, 45

"You come to me with a sword and a  
 spear and a javelin,

But I come to you in the name of the  
 LORD of hosts,

The God of the battle-lines of Israel  
 whom you have taunted.

This day the LORD will deliver you 46  
 into my hand,

That I may lay you and sever your  
 head from your body;

And I will this day give your dead body and the dead of the camp of the Philistines

To the birds of the air and to the wild beasts of the earth,

That all the earth may know that there is a God in Israel,

47 And that all this assembly may know That not with sword and spear does the LORD deliver;

For the battle is the LORD'S and he will give you into our hands."

48 Now when the Philistine arose and came and drew near to meet David, David also hastened and ran toward

49 the line to meet the Philistine. David put his hand in his bag and took from it a stone and slung it and it struck the Philistine on his forehead; and the stone sank into his forehead, so that he

50 fell on his face to the earth. So David overpowered the Philistine with a sling and a stone, and he struck the Philistine, and slew him, although there was 51 no sword in David's hand. Then David ran and stood over the Philistine, and took his sword, and drew it out of its sheath, and slew him, and cut off his head with it.

Now when the Philistines saw that their champion was dead, they fled; 52 and the men of Israel and Judah arose and raised a shout and pursued the Philistines to the entrance to Gath and the gates of Ekron, so that the wounded of the Philistines fell down on the way from Shaaraim, even to Gath and 53 Ekron. When the Israelites returned from pursuing the Philistines, they 54 plundered their camp, but David took the head of the Philistine and brought it to Jerusalem; and he put his armor in his tent.

55 When Saul saw David going out against the Philistine, he said to Abner, the commander of the army,

"Whose son is this lad, Abner?"

56 "As you live, O king, I do not know," said Abner.

"Inquire whose son the youth is," said the king.

57 When David returned from slaying the Philistine, Abner took him, and brought him before Saul with the Philistine's head in his hand; and Saul said to him,

"Whose son are you, my lad?"

"The son of your servant Jesse, the Bethlehemite," said David.

## SAUL'S JEALOUSY OF DAVID,

18:1—20:42

Now when he had finished speaking 1 with Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself. Saul took him at that time and would not allow him to return to his father's house; and Jonathan made a covenant with David, because he loved him as his own life. Jonathan also stripped off the cloak which he had on and gave it to David and his equipment, even to his sword, his bow, and his girdle. So David went out; wherever Saul sent him he had good success, so that Saul appointed him over the fighting forces. He was well pleasing in the estimation of all the people and in the estimation of the servants of Saul.

Accordingly when they came back, as David returned from fighting the Philistine, the women came dancing out of all the cities of Israel, to meet David, with tambourines, with rejoicing, and with sistrums. The women sang as they played, and said,

"Saul has slain his thousands,

But David his ten thousands."

Then Saul was very angry, and this saying displeased him and he said,

"They have ascribed to David the ten thousands, while to me they have ascribed but the thousands, and what more can he have but the kingdom?"

So Saul kept his eye on David from that day forward.

On the next day the evil spirit from God seized upon Saul, and he was filled with prophetic frenzy within the house, while David was playing with his hand as he did each day. Now Saul had his spear in his hand; and Saul lifted up his spear, saying,

"I will pin David to the wall."

But David escaped from his presence twice.

Saul was afraid of David because the LORD was with him and had departed from Saul. Therefore Saul removed him from him, and made him his commander of a thousand; and he went out and came in before the people. David had good success in all his undertakings, for the LORD was with him. So when Saul saw that he exercised very good judgment, he stood in dread of him. But all Israel and Judah loved

David; for he went out and came in before the people.

17 Then Saul said to David,  
"Here is my eldest daughter, Merab, I am ready to give her to you in marriage; only be zealous for me and fight the battles of the LORD."

For Saul said,

"Let not my hand be upon him, but let the hand of the Philistines be upon him."

8 David said to Saul,  
"Who am I, and who are my kinsfolk in Israel, that I should be the king's son-in-law?"

9 But when the time came that Merab, Saul's daughter, should have been given to David, she was given as wife to Adriel, the Meholathite.

10 However, Michal, Saul's daughter, loved David; and when they told Saul, the thing was agreeable to him.

11 "I will give her to him, that she may be a snare to him and that the hand of the Philistines may be upon him," said Saul.

Therefore Saul said to David,

"You shall this day be my son-in-law."

2 So Saul commanded his servants as follows:

"Communicate with David secretly and say, 'You see, the king is pleased with you and all his servants love you; now therefore make yourself the king's son-in-law.'"

3 The servants of Saul spoke these words in the ears of David.

"Is it an easy thing in your estimation to make one's self the king's son-in-law, and I a poor man and of humble station?" said David.

4 So Saul's servants told him, saying,  
"David spoke according to these words."

5 Then Saul said,

"Thus shall you say to David: 'The king desires no dowry, but a hundred foreskins of the Philistines, in order to take vengeance on the king's enemies.'"

Now Saul thought to make David fall by the hand of the Philistines.

6 When his servants told David these words, David was well pleased to become the king's son-in-law. The days had not expired; so David arose and went, and he together with his men slew of the Philistines one hundred

men; and David brought their foreskins and gave them in full to the king, in order to make himself the king's son-in-law. Accordingly Saul gave him Michal, his daughter, as wife. But when 28 Saul saw and realized that the LORD was with David and that all Israel loved him, Saul was still more afraid of 29 David. Thus Saul remained permanently hostile to David. At times the 30 princes of the Philistines went forth; and as often as they went forth, David had better success than all the servants of Saul, so that his name was very highly esteemed.

Saul spoke to Jonathan his son and 19 to all his servants that they should put David to death. But Jonathan, Saul's 2 son, was exceedingly fond of David. So Jonathan told David, saying,

"Saul my father is plotting to kill you; now therefore, I pray you, be on your guard in the morning and remain out of sight and keep yourself hidden. I will go out and stand beside my father in the field where you are, and I will speak about you to my father, and whatever I discover I will tell you."

Accordingly Jonathan spoke well of 4 David to Saul his father, and said to him,

"Let not the king sin against his servant David, because he has not sinned against you and his behavior toward you has been very praiseworthy; for he 5 took his life in his hand and overcame the Philistine, and the LORD brought about a great deliverance for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood, by slaying David without a cause?"

So Saul listened to the appeal of 6 Jonathan; and Saul took oath,

"As the LORD lives, he shall not be put to death."

Then Jonathan called David, and 7 Jonathan told him all these words; and Jonathan brought David to Saul, so that he was again in his presence as formerly. Thus when there was again 8 war, David went out and fought against the Philistines, and overcame them with great slaughter, so that they fled before him. Then an evil spirit 9 from the LORD was upon Saul, while he was sitting in his house with his spear in his hand, and David was playing with his hand; and Saul tried to pin 10 David to the wall with his spear, but he

slipped away out of Saul's presence, so that he drove the spear into the wall, and David fled and escaped.

11 That night Saul sent messengers to David's house to watch him, in order to slay him in the morning. But Michal, his wife, informed David saying,

"If you do not make your escape tonight, tomorrow you will be a corpse."

12 So Michal let David down through a window; and he stole away and escaped.

13 Michal then took the teraphim and laid it in the bed, and put a quilt of goat's hair at its head and covered

14 it with a garment. And when Saul sent messengers to take David, she said,

"He is sick."

15 Then Saul sent the messengers to see David, saying,

"Bring him up to me in the bed, that I may put him to death."

16 But when the messengers entered, behold, there was the teraphim in the bed, with a quilt of goat's hair at its head.

17 So Saul said to Michal,

"Why have you deceived me thus, and let my enemy go, so that he has escaped?"

Michal said to Saul,

"He said to me, 'Let me go; why should I kill you?'"

18 Now David fled and escaped and came to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went and stayed in Naioth.

19 Accordingly when it was told Saul, saying,

"David is there at Naioth in Ramah,"

20 Saul sent messengers to take David.

But when they saw an assemblage of prophets prophesying with Samuel standing as head over them, the spirit of God came upon the messengers of Saul, so that they also prophesied.

21 When they told Saul, he sent other messengers, and they also prophesied ecstatically. Saul sent messengers again the third time, and they also

22 prophesied ecstatically. Then Saul's anger was aroused and he himself went to Ramah. When he came to the cistern of the threshing floor, which is on the bare height, he asked and said,

"Where are Samuel and David?"

"You will find him at Naioth in Ramah," they said.

23 But when he went from there to Naioth in Ramah, the spirit of God came upon him also, and as he went

along he prophesied ecstatically, until he came to Naioth in Ramah. He even <sup>24</sup> stripped off his clothes, and he also prophesied ecstatically before Samuel, and fell down and lay naked all that day and all night. Therefore they say,

"Is Saul also among the prophets?"

Then David fled from Naioth in <sup>20</sup> Ramah.

Moreover he came and said before Jonathan,

"What have I done; what is my guilt; and what is my sin before your father, that he is seeking my life?"

He said to him,

"Far from it! You shall not die. Now my father does nothing great or small, but that he discloses it to me; and why should my father hide this thing from me? Not so."

David replied and said,

"Your father well knows that I have found favor in your eyes, and he has said to himself, 'Let not Jonathan know this lest he be pained.' Nevertheless as surely as the LORD lives, and as you live, there is but a step between me and death."

Then Jonathan said to David,

"What do you desire that I do for you?"

So David said to Jonathan,

"Behold, tomorrow is the new moon and I should indeed sit at table with the king; but let me go and I will hide myself in the field until evening. If your father does indeed miss me, then say, 'David urgently asked leave of me to run to his city Bethlehem; for the annual sacrifice is there for the whole family.' If he says, 'Good,' then it is well with your servant, but if it really stirs up his anger, then know that evil is determined upon by him. Now deal kindly with your servant, for you have brought your servant into a covenant of the LORD with yourself; but if there be guilt in me, slay me yourself, for why should you bring me thus to your father?"

"Far be it from you!" said Jonathan, <sup>9</sup> "for if I should indeed learn that my father had determined that evil should come upon you, would I not tell you that?"

Then David said to Jonathan,

"Who will tell me, if your father answers you harshly?"

So Jonathan said to David,

"Come, and let us go out to the field."

So the two of them went out to the field.

12 Then Jonathan said to David, "The LORD, the God of Israel be witness, that I will sound my father at this time tomorrow [or the third day], and if he be well disposed to David, then will I not send to you and disclose it to you? May the LORD requite Jonathan and worse, if my father be pleased to do you harm and I disclose it not to you, and send you away that you may go in peace. May the LORD be with you as he has been with my father. But O may you, if I am still alive, O may you show me the kindness of the LORD! But if I should die, may you never cut off your kindness from my house. When the LORD cuts off the enemies of David, everyone from the face of the ground, the name of Jonathan shall not be cut off from the house of David, and may the LORD require it at the hand of David's enemies."

17 So Jonathan took oath again to David because of his love to him; for he loved him as his own life.

18 Then Jonathan said to him, "Tomorrow is the new moon and you will be missed, because your seat will be empty; and on the third day you will be greatly missed. Then you shall come to the place where you hid yourself on the day of the affair, and you shall sit down there beside that stone heap. On the third day I will shoot to its side with arrows, as though I shot at a mark. Then I will send a lad, (saying), 'Go, find the arrows.' If I say explicitly to the lad, 'See, the arrows are on this side of you; get them!'—then come; for it is well for you, and, as the LORD lives, there is nothing the matter. But if I say thus to the youth, 'See, the arrows are beyond you,' go, for the LORD has sent you away. As for the word which we have spoken, you and I, behold, the LORD is between you and me forever."

14 So David hid himself in the field; and when it was new moon, the king sat at table to eat. The king sat upon his seat as usual, even on the seat by the wall, and Jonathan sat opposite, and Abner sat by Saul's side; but David's place was empty. Nevertheless Saul did not remark anything that day, for he thought,

"It is an accident; he is not ceremonially clean, for he has not been cleansed."

But when on the morrow of the new moon, even on the second day, David's place was empty, Saul said to Jonathan his son,

"Why has not the son of Jesse come to the meal, either yesterday or today?"

So Jonathan answered Saul, "David urgently asked leave of me to go to Bethlehem, for he said, 'Let me go, I pray you, since our family has a sacrifice in the city; and my brothers have commanded me. Now if I have found favor in your sight, let me slip away, I pray you, and see my brothers.' Therefore he has not come to the king's table."

Then Saul's anger blazed against Jonathan, and he said to him,

"Son of a renegade girl! Do I not know that you are attached to the son of Jesse to your own shame and to the shame of your mother's nakedness? For as long as the son of Jesse lives on the ground, neither you nor your kingdom will be established. Therefore now send and bring him to me, for he is condemned to die."

Then Jonathan answered Saul his father and said to him,

"Why should he be put to death? What has he done?"

But Saul lifted up his spear at him to strike him. So Jonathan knew that his father had determined to put David to death. Therefore Jonathan rose from the table in fierce anger and ate no food on the second day of the month, for he was grieved for David, because his father had vilified him. But in the morning Jonathan went out to the field at the time agreed with David, accompanied by a small boy. He said to his lad,

"Run, find now the arrows that I am about to shoot."

Then as the lad ran, he shot an arrow beyond him; and when the boy came to the location of the arrow which Jonathan had shot, Jonathan called after the lad, and said,

"Is not the arrow beyond you?"

Again Jonathan called after the boy, "Make haste, be quick, do not stand still!"

So Jonathan's lad gathered up the arrows, and brought them to his mas-

39 ter. But the lad did not perceive anything; only David and Jonathan understood the matter. Then Jonathan gave his weapons to the lad who was with him, and said to him,

"Go, take them to the city."

41 The lad departed, whereupon David arose from beside the stone heap, and fell on his face to the ground and prostrated himself three times; and they kissed each other and wept together 42 profusely. Then Jonathan said to David,

"Go in peace! inasmuch as we two have sworn in the name of the LORD, saying, 'The LORD will be between me and you and between my descendants and your descendants forever.'"

Then David rose and departed, while Jonathan went into the city.

#### DAVID IN FLIGHT FROM SAUL, 21:1—24:22

21 Thereupon David came to Nob, to Ahimelech the priest. But Ahimelech came trembling to meet David and said to him,

"Why are you alone and no one with you?"

2 Then David said to Ahimelech the priest,

"The king has charged me with a matter and has said to me, 'Let no one know anything about the mission upon which I am sending you and which I have commanded you; and I have appointed the young men to such and such a place.' Now what is there in your possession? Five loaves of bread? Give them, or whatever can be found, into my hand."

4 The priest answered David and said, "There is no ordinary bread in my possession, but there is holy bread, if only the young men have kept themselves from women."

5 David answered the priest and said, "Of a truth women have been kept from us; as usual when I set out, the weapons of the young men are ceremonially cleansed, even though it be an ordinary journey; how much more then today shall their weapons be holy!"

6 So the priest gave him holy bread; for there was no bread there but the Presence-bread, that was taken from before the LORD in order to put hot

bread there the day it was taken away. Now one of the servants of Saul was there that day, detained before the LORD, whose name was Doeg, an Edomite, the chief of Saul's shepherds. David then said to Ahimelech,

"Is there not here in your possession a spear or a sword? for I brought neither my sword nor my equipment with me, because the king's business required haste."

"The sword of Goliath the Philistine, whom you slew in the valley of Elah, see, it is wrapped in a garment behind the ephod," said the priest. "If you wish to take that, take it, for there is no other except that here."

"There is none like it, give it to me," said David.

Then David arose and fled that day from before Saul, and went to Achish, the king of Gath. Whereupon the servants of Achish said to him,

"Is not this David, the king of the land? Was it not of him that they used to sing responsively in the dances, saying,

'Saul has slain his thousands,  
But David his ten thousands?'"

Now David took these words to heart and was greatly afraid of Achish, the king of Gath. So he disguised his sanity before them, and pretended to be mad in their hands and drummed on the doors of the gate and let his spittle run down on his beard. Then Achish said to his servants,

"Truly you look upon a man demented; why do you bring him to me? Do I lack madmen that you have brought this wretch to act the madman in my presence? Should this fellow come to my house?"

So David departed from there and escaped to the cave of Adullam. Now when his brothers and all his father's clan heard it, they went down there to him. There were also drawn together to him everyone that was in distress, and everyone who was in debt, and everyone who was embittered, and he became their leader. There were thus with him about four hundred men.

David then went forth from there to Mizpeh of Moab; and he said to the king of Moab,

"I pray you, let my father and my mother dwell with you, until I know what God will do for me."



4 So he left them in the presence of the king of Moab; and they remained with him all the time that David was in the stronghold. Then Gad the prophet said to David,

"Do not remain in Mizpeh; but go and enter the land of Judah."

So David went and entered the forest of Hereth.

6 Now when Saul heard that David and the men who were with him were discovered (Saul was sitting in Gibeah under a tamarisk tree on the high place, with his spear in his hand, and all his servants were standing about him), Saul said to his servants who were standing about him,

"Hear now O Benjaminites! Will the son of Jesse also give to everyone of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds, that all of you have conspired against me, and there is no one that discloses to me when my son makes a covenant with the son of Jesse, and none of you sympathizes with me, or discloses to me that my son has incited my servant against me as an enemy, as it is this day?"

9 Then Doeg the Edomite, who was appointed over the servants of Saul, answered and said,

"I saw the son of Jesse as he came to Nob, to Ahimelech, the son of Ahitub. He inquired of God for him and gave him provisions and the sword of Goliath the Philistine."

1 Then the king sent a summons to Ahimelech, the son of Ahitub the priest, and to all his father's house, the priests who were in Nob, and all of them came to the king. Saul said,

"Hear now, O son of Ahitub!"

"I am here, my lord!" he said.

3 Then Saul said to him,

"Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, that he should rise against me as an enemy, as it is this day?"

4 Ahimelech answered the king and said,

"But who among all your servants is trusted as is David, being both the king's son-in-law and commander of your body-guard and honored in your house? Have I begun today to inquire of God for him? Far be it from me! Let

not the king impute anything to his servant nor to anyone of my father's house, for your servant knew nothing at all about all this."

"You shall surely die, Ahimelech, 16 you and your entire house," said the king.

Then the king said to the runners 17 that were standing by him,

"Turn and slay the priests of the LORD, for their hand also was with David, and because they knew that he was a fugitive, but would not disclose it to me."

But the servants of the king would not put forth their hands to slay the priests of the LORD. Then the king 18 said to Doeg,

"Doeg, turn about and fall upon the priests."

Accordingly Doeg the Edomite turned and fell upon the priests, and he slew that day eighty-five men who wore the linen apron. Also Nob, the city of the 19 priests, he put to the sword, both men and women, children and infants, oxen and asses and sheep.

But one son of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David. And Abiathar told 21 David that Saul had slain the priests of the LORD. Then David said to Abiathar,

"I knew that day, because Doeg the Edomite was there, that he would surely tell Saul. I myself am responsible for all the lives of your father's house. Remain with me, fear not; for he that seeks my life seeks your life, for you shall be a charge to me."

Now when they told David, saying, 23

"Behold, the Philistines are fighting against Keilah, and are robbing the threshing-floors,"

David inquired of the LORD, saying, 2 "Shall I go and attack these Philistines?"

So the LORD said to David, "Go and attack the Philistines, and save Keilah."

But David's men said to him, 3 "We are afraid here in Judah; how much more if we go to Keilah against the forces of the Philistines."

Then David inquired once again of 4 the LORD; and the LORD answered him and said,

"Arise, go down to Keilah, for I am

about to deliver the Philistines into your hand."

- 5 So David and his men went to Keilah and fought with the Philistines and drove off their cattle and caused them heavy loss of life. Thus David relieved the inhabitants of Keilah. Now when Abiathar, the son of Ahimelech, fled to Keilah to David, he went down with an ephod in his hand. When it was told Saul that David had gone to Keilah, Saul said,

"God has sold him into my hand; for he has entrapped himself by going into a town that has double doors and bars."

- 8 Accordingly Saul summoned all the people for war, to go down to Keilah, and besiege David and his men. When therefore David learned that Saul was devising evil against him, he said to Abiathar the priest,

"Bring the ephod here."

- 10 "O LORD, God of Israel," said David, "thy servant has indeed heard that Saul is seeking to come to Keilah, to destroy the city because of me. Will the citizens of Keilah deliver me into his hand? Will Saul come down, as thy servant has heard? O LORD, God of Israel, I beseech thee, tell thy servant."

Then the LORD said,

"He will come down."

- 12 "Will the citizens of Keilah deliver me and my men into the hand of Saul?" said David.

The LORD said,

"They will deliver you up."

- 13 Then David and his men, who were about six hundred, arose and departed from Keilah, and they went on their wanderings as they used to go. When it was told Saul that David had escaped from Keilah, he gave up the campaign.

- 14 So David dwelt in the desert in the strongholds, and in the hilly country in the Desert of Ziph. Saul was always seeking him, but the LORD did not deliver him into his hand.

- 15 Now David was afraid because Saul had come out to seek his life; and David was in the Desert of Ziph in Horesha. Jonathan, Saul's son, arose and went to David in Horesha and strengthened his hand in God; and he said to him,

"Fear not, for the hand of Saul my father shall not find you, and you shall be king over Israel and I shall be next to you; and that too my father Saul well knows."

So they two made a covenant before the LORD; and David remained in Horesha, while Jonathan went to his home.

Then the Ziphites went up to Saul to Gibeah, saying,

"Is not David stealing from one hiding place to another among us in the strongholds in Horesha, in the hill of Hachilah, which is to the south of the Desolate Waste? Now therefore, O king, according to all your heart's desire, come down, and it shall be our part to deliver him into the hand of the king."

Then Saul said,

"Blessed be you of the LORD; for you have had compassion on me. Go now, make still more sure, and know and see the place where his haunt is and who has seen him there; for I am told that he is very cunning. Therefore know and see and learn all the secret places where he is accustomed to conceal himself, and return to me with evidence, and I will go with you, and if he be in the land, I will search him out of all the thousands of Judah."

So they arose and went to Ziph before Saul. But David and his men were in the Desert of Maon, in the Arabah to the south of the Desolate Waste. When Saul and his men went to seek him, they told David, and he went down to the crag which is in the Desert of Maon. When Saul heard it, he pursued David to the Desert of Maon. Saul went on one side of the mountain, and David and his men on the other side of the mountain; and David was in desperate straits to escape from Saul, for Saul and his men were at the point of surrounding David and his men, to seize them, when a messenger came to Saul, saying,

"Come quickly, for the Philistines have made a raid upon the land."

So Saul returned from pursuing David and went to meet the Philistines; therefore they called that place the Crag of the Divisions. Then David went up from there, and dwelt in the strongholds of Engedi.

Now when Saul returned from following the Philistines, it was told him, saying,

"Behold, David is in the Desert of Engedi."

Then Saul took three thousand men

chosen from all Israel and went to seek David and his men upon the Rocks of the Wild Goats; and he came to the sheepfolds by the way, and there was a cave. So Saul went in to cover his feet, while David and his men were lodging in the inner recesses of the cave.

Then David's men said to him, "Behold the day of which the LORD said to you, 'Truly I am about to give your enemy into your hand and you shall do to him as it shall seem good in your sight.'"

David then arose and secretly cut off the skirt of Saul's mantle. But afterward David was conscience-stricken because he had cut off the skirt of Saul's mantle. Therefore he said to his men,

"The LORD forbid that I should do this thing to my lord, the LORD'S anointed, to put forth my hand against him, since he is the LORD'S anointed."

So David persuaded his men with these words, and did not permit them to rise up against Saul.

But when Saul arose from the cave and went on his way, David also arose after him and went from the cave and called after Saul, saying,

"My lord the king!"

Then when Saul looked behind him, David bowed his face to the earth, and did obeisance; and David said to Saul,

"Why did you listen to the words of the men who said, 'See, David seeks your hurt?' Behold, this day your eyes see that the LORD gave you into my hand in the cave, but I refused to kill you and had pity on you, and I said, 'I will not put forth my hand against my lord, for he is the LORD'S anointed.' Moreover, my father, see indeed the skirt of your mantle in my hand; in that I cut off the skirt of your mantle and did not kill you, know and see that there is neither wrong nor crime in my hands, and I have not sinned against you, though you are lying in wait to take my life. The LORD judge between me and you, and the LORD avenge me of you; but my hand shall not be upon you. As runs the old saying, 'Out of the wicked comes wickedness.' But my hand shall not be against you. After whom has the king of Israel come forth? Whom are you pursuing? A dead dog? A single flea? The LORD therefore be judge and execute justice between me

and you and see and plead my cause and acquit me from your hand."

Now as David finished speaking these words to Saul, Saul said,

"Is this your voice, my son David?"

Then Saul lifted up his voice and wept, and he said to David,

"You are more righteous than I, for you have shown me kindness, while I have shown you evil. You have shown exceptional kindness in what you have done to me, in that today, when the LORD had shut me up in your hand, you did not kill me. For when a man finds his enemy, does he send him away safely? Therefore may the LORD reward you richly in return for what you have done to me this day. Now indeed I know that you shall surely be king, and that by your hand the kingdom of Israel shall be established. So now swear to me by the LORD, that you will not cut off my descendants after me and that you will not destroy my name from my father's house."

So David swore to Saul. Then Saul went home, while David and his men went up to the stronghold.

## DAVID'S RAID UPON NABAL;

25:1-43

Now Samuel had died and all Israel gathered themselves together and lamented for him and buried him in his own house in Ramah. Then David arose and went down to the Desert of Maon. Now there was a man in Maon, whose business was in Carmel. The man was very prosperous, and he had three thousand sheep and a thousand goats, and he was shearing his sheep in Carmel. Now the man's name was Nabal; and the name of his wife was Abigail; and the woman had good sense and was fair to look upon, but the man was rough and uncouth; and he was a Calebite.

David heard in the desert that Nabal was shearing his sheep. So David sent ten young men, and David said to the young men,

"Go up to Carmel and visit Nabal and greet him in my name; and you shall say thus to my brother, 'Peace be to you and your house and all that you have. I have heard that you have shearers. Now your shepherds were

with us, and we did not insult them, and nothing of theirs was missing all the 8 time they were in Carmel. Ask your young men and let them tell you. Therefore let the young men find favor in your eyes, for we have come on a propitious day. Give therefore whatever you have at hand to your servants and to your son David.' "

9 So when David's young men came, they spoke to Nabal in accordance with all these words in the name of David, and then they waited.

10 But Nabal answered David's servants, and said,

"Who is David, and who is the son of Jesse? There are many slaves today who connivingly break away, each from 11 his master! Should I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men whose origin I do not know?"

12 So David's young men retraced their steps, and returned and came and reported to him in accordance with all 13 these words. So David said to his men, "Let every man gird on his sword."

And they girded on each man his sword. David also girded on his sword; and there went up after David about four hundred men, while two hundred remained with the baggage.

14 But one of the young men told Abigail, Nabal's wife, saying,

"David has just sent messengers from the desert to salute our master, and he 15 railed at them. But the men have been very kind to us and we have not been insulted nor have we missed anything, as long as we were associated with 16 them, while we were in the field. They were a wall about us both by night and by day, all the time we were with them 17 keeping the sheep. Now therefore know and consider what you will do, for evil is determined against our master and against all his house, for he is such a base rascal that no one can speak to him."

18 Then Abigail hastened and took two hundred loaves of bread and two skins of wine and five dressed sheep and five homers of parched grain and a hundred bunches of raisins and two hundred cakes of figs, and loaded them on asses; 19 and she said to her young men,

"Go on before me; see, I am coming after you."

But she did not tell Nabal, her husband. As she was riding on the ass and 20 coming down through a defile of the mountain, David and his men were also coming down in her direction, so that she met them. Now David had said, 21

"Surely in vain have I guarded all that this fellow has in the desert, so that nothing was missing of all that belongs to him, and he has returned me evil for good. May God requite David and 22 worse, if I leave of all that belongs to him until tomorrow as much as a single male person."

Therefore when Abigail saw David, 23 she hastened and dismounted from her ass and fell on her face before David and bowed herself to the ground. She 24 fell at his feet, and said,

"Upon me, my lord, even me, be the blame. Only, I pray you, let your maidservant speak in your ears, and give heed to the words of your maidservant. Let not my lord, I pray you, take seriously this worthless individual, Nabal, for as his name is, so is he; 'Fool' is his name, and folly his boon companion; but as for myself your maidservant, I did not see the young men of my lord, whom you sent. Now therefore, my 25 lord, as the LORD lives and as you live, since the LORD has restrained you from shedding blood and from finding redress for yourself by your own hand—and now may your enemies and those who seek to harm my lord be as Nabal—let now this gift, which your humble 26 servant has brought to my lord, be given to the young men who accompany my lord. Forgive, I pray, the 27 transgression of your maidservant, for the LORD will surely make for my lord a secure house, for my lord is fighting the wars of the LORD, and evil shall not be found in you all your days. Should 28 man rise up to pursue you and seek your life, the life of my lord shall be bound in the bundle of the living along with the LORD your God, but he will sling out the life of your enemies as from the hollow of a sling. When the 29 LORD shall do to my lord in accordance with all the good which he spoke concerning you and shall appoint you prince over Israel, then this shall not 30 be a qualm of conscience or a burden of remorse to my lord, that you have shed blood without cause or that my lord has found redress for himself by

his own hand. When therefore the LORD shall prosper my lord, then remember your maidservant."

2 Then David said to Abigail,

"Blessed be the LORD, the God of Israel, who sent you this day to meet me, and blessed be your discernment, and blessed be you yourself, who have restrained me this day from bloodshed and from finding redress for myself by my own hand. For in very deed as the LORD, the God of Israel, lives, who has restrained me from doing you harm, except you had made haste and come to meet me, surely there would not have been left to Nabal by the morning light so much as one male person."

3 So David received from her hand that which she had brought him; and he said to her,

"Go up to your house in peace. See, I have listened to your plea, and shown you favor."

4 But when Abigail came to Nabal, he was just holding a drinking bout in his house, like the drinking bout of a king. Nabal's heart was merry within him, for he was very drunk, so that she could not tell him anything at all until the morning light. But in the morning, when the effects of the wine upon Nabal were passing off, his wife told him these things, and his heart died within him and he became like a stone. And about ten days later the LORD inflicted a stroke upon Nabal, so that he died.

5 Accordingly when David heard that Nabal was dead, he said,

"Blessed be the LORD, who has vindicated my charge of reproach at the hand of Nabal and has kept back his servant from evil; and the LORD has returned the evil-doing of Nabal upon his own head."

6 Then David sent and made his proposal to Abigail to take her to him to be his wife. And when the servants of David came to Abigail at Carmel and said to her,

"David has sent us to you to take you to him to be his wife," she arose and bowed her face to the earth and said,

"Behold your female slave, a maidservant to wash the feet of my lord's servants."

7 Then Abigail hastily arose and mounted an ass, and five of her maidens followed in her train. So she went after

the messengers of David and became his wife.

8 David also took Ahinoam of Jezreel and they both became his wives. Now Saul had given Michal his daughter, David's wife, to Paltai, the son of Laish of Gallim.

#### DAVID SPARES SAUL'S LIFE, 26:1-25

Now the Ziphites came to Saul at 26 Gibeah, saying,

"Is not David in hiding in the hill of Hachilah, which is east of the Desolate Waste?"

1 Accordingly Saul arose and went down to the Desert of Ziph, having three thousand chosen men of Israel with him, to seek David in the Desert of Ziph; and Saul encamped in the hill of Hachilah, which is east of the Desolate Waste, by the way. But David was staying in the desert. And when he saw that Saul had come to the desert in pursuit of him, David sent out spies, and when he learned that Saul was coming straight on, David arose and came to the place where Saul was encamped. So David saw the place where lay Saul and Abner the son of Ner, the commander of his army; and Saul lay within the barricade, and the people were encamped round about him.

2 Then David spoke up and said to Ahimelech the Hittite and to Abishai, the son of Zeruiah, Joab's brother, saying,

"Who will go down with me to Saul to the camp?"

"I will go down with you," said Abishai.

3 So David and Abishai came to the people by night; and there was Saul lying asleep within the barricade, with his spear thrust into the earth at his head; and Abner and the people were lying round about him.

4 "God has today delivered up your enemy into your hand," said Abishai to David. "Now therefore, I pray you, let me pin him to the earth with but one thrust of his own spear, and I shall have no occasion to repeat the blow, so far as he is concerned."

5 But David said to Abishai,

"Destroy him not; for who can lay his hand upon the LORD'S anointed and be innocent?"

- 10 "As the LORD lives," said David, "either the LORD shall smite him, or his day shall come to die, or he shall go
- 11 down into the battle and perish. The LORD forbid that I should put forth my hand against the LORD'S anointed; but take now, I pray you, the spear that is at his head and the jug of water and let us go."
- 12 So David took the spear and the jug of water from Saul's head and they withdrew. No one saw it or knew it, neither did any awake; for they were all asleep because a deep sleep from the LORD had fallen upon them.
- 13 Thereupon David went over to the other side and stood on the top of a mountain at a safe distance, a great
- 14 space being between them. Then David called to the people and to Abner, the son of Ner, saying,  
"Will you not answer, Abner?"  
Abner answered and said,  
"Who are you that calls?"
- 15 So David said to Abner,  
"Are you not a man? Who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to destroy the king
- 16 your lord. This thing that you have done is not good. As the LORD lives, you are worthy of death, because you did not keep watch over your master, the LORD'S anointed. See now where the king's spear is and the jug of water that was at his head."
- 17 Then Saul recognized David's voice and said,  
"Is that your voice, my son David?"  
"It is my voice, my lord, O king," said David.
- 18 "Why is my lord pursuing his servant," he said, "for what have I done,
- 19 or of what evil am I guilty? Now therefore, I pray, let my lord the king listen to the words of his servant. If the LORD has stirred you up against me, let him be appeased by an offering; but if they be the sons of men, cursed be they before the LORD; for they have driven me out today, so that I have no share in the heritage of the LORD, saying, 'Go serve other gods.' Now therefore, may my blood not fall to the earth far removed from the presence of the LORD; for the king of Israel has come forth to seek my life, as one hunts a partridge in the mountains."
- 21 "I have sinned," Saul said, "return,

my son David, for I will do you no more harm, because my life was held sacred by you this day. I have acted foolishly; indeed and have erred exceedingly."

Then David answered and said,

"Here is the king's spear! Now let one of the young men come over and get it. The LORD will recompense every man's righteousness and fidelity; for the LORD delivered you into my hand today, but I refused to stretch forth my hand against the LORD'S anointed. Just as your life was highly valued in my sight today, so may my life be highly valued in the sight of the LORD, and may he deliver me out of every distress."

Then Saul said to David,

"Blessed are you my son David; you will certainly succeed in whatever you undertake."

So David went his way, while Saul returned to his home.

#### DAVID'S RESIDENCE AMONG THE PHILISTINES,

27:1—28:2

Thereupon David said to himself,

"I shall be captured some day by the hand of Saul. There is nothing better for me than that I should make good my escape to the land of the Philistines; then Saul will despair of seeking me further in all the territory of Israel, and I shall escape from his hand."

So David arose and went over, accompanied by the six hundred men who were with him, to Achish, the son of Maoch, king of Gath. David with his men remained with Achish at Gath, each with his household, David with his two wives, Ahinoam the Jezreelitess and Abigail the Carmelitess, Nabal's widow. Now when it was told Saul that David had fled to Gath, he gave up entirely his search for him.

"If now I have found favor in your sight," David said to Achish, "let a place be given me in one of the country towns, that I may dwell there; for why should your servant dwell in the royal city with you?"

Then Achish gave him Ziklag at that time; therefore Ziklag has belonged to the kings of Judah to this day. The length of time that David dwelt in the country of the Philistines was a year

and four months. David and his men went up and made raids upon the Geshurites, the Girzites, and the Amalekites; for these tribes dwell in the land which extends from Telem as one goes to Shur, even to the land of Egypt. And whenever David attacked the land, he would not leave alive either man or woman, but he would take the sheep and cattle, the asses and camels, and clothing; and when he returned and came to Achish, and Achish said, "Against whom have you made a raid today?"

David would say,

"Against the Negeb of Judah, or against the Negeb of the Jerahmeelites, or against the Negeb of the Kenites."

But David would never leave alive man or woman, to bring them to Gath, "Lest," said he, "they should report concerning us and say, 'Thus David has done.'"

Such was his custom as long as he remained in the country of the Philistines; and Achish believed in David, saying,

"He has surely made himself abhorrent to his people Israel; therefore he shall be my servant permanently."

Now in those days the Philistines assembled their armed camps in order to make war upon Israel. Achish said to David,

"Know for a certainty that you shall go forth with me into the camp, you and your men."

David said to Achish,

"Then you shall now know what your servant is capable of."

So Achish said to David,

"Then I make you my body-guard from this time forth."

#### SAMUEL AND THE WITCH OF ENDOR, 28:3-25

Now Samuel had died and all Israel had lamented for him and buried him in Ramah, his own city. And Saul had put the mediums and the wizards out of the land. Then when the Philistines gathered together and came and encamped in Shunem, Saul assembled all Israel, and encamped in Gilboa. But when Saul saw the camp of the Philistines, he was afraid and his mind was filled with misgivings. Consequently Saul inquired of the LORD, but the

LORD did not answer him either by dreams or by Urim or by prophets. Then Saul said to his servants,

"Seek for me a woman who has a divining talisman that I may go to her and inquire of her."

So his servants said to him,

"Behold, there is a woman at Endor who has a divining talisman."

Then Saul disguised himself by putting on other garments and went, accompanied by two men, and they came to the woman by night.

"Divine now for me by the talisman," he said, "and bring up for me the one whom I shall indicate to you."

But the woman said to him,

"Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life, to bring about my death?"

Then Saul swore to her by the LORD, 10 saying,

"As the LORD lives, no guilt shall I come upon you from this matter."

"Whom shall I bring up to you?" said the woman.

"Bring Samuel up for me," said he.

Now when the woman saw Samuel, 12 she gave a great shriek; and the woman said to Saul,

"Why have you deceived me, for you are Saul?"

So the king said to her,

"Do not be alarmed. What have you seen?"

The woman said to Saul,

"I have seen a divine being coming up out of the earth."

"What was his appearance?" said he 14 to her.

"An old man is coming up," she said, "and he is wrapped in a mantle."

Then Saul knew that it was Samuel, and he bowed with his face to the earth and did obeisance.

Then Samuel said to Saul,

"Why have you disturbed me by bringing me up?"

"I am in great distress," said Saul, "for the Philistines are waging war against me, and God has turned from me and answers me no more, either by prophets or by dreams; therefore I have called you to tell me what I should do."

"Why do you ask me when the LORD 16 has turned from you and become your adversary?" said Samuel. "The LORD 17

has done to you as he spoke by me; for the LORD has wrenched the kingdom from your hand, and given it to your neighbor—to David. Because you did not listen to the voice of the LORD, and did not execute the fierceness of his wrath against Amalek, the LORD has done this thing to you today. Moreover the LORD will give Israel along with you into the hand of the Philistines; and tomorrow you and your sons with you will fall; the LORD will also deliver the camp of Israel into the hand of the Philistines."

Immediately Saul fell at full length upon the earth and was exceedingly fearful because of the words of Samuel; besides he had no strength in him, for he had not eaten food during a whole day and that whole night. Accordingly when the woman came to Saul and saw that he was panic-stricken, she said to him,

"You see, your maidservant has heeded your voice, and I have taken my life in my hand and have listened to your words which you spoke to me. Now therefore, listen, I beg of you, even you yourself to the voice of your maidservant; and let me set before you a bit of food, and eat that you may have strength when you go on your way."

But he refused and said, "I cannot eat."

However, his servants together with the woman proceeded to urge him, until he yielded to their entreaty. So he arose from the earth and sat upon a couch. Now the woman had a fattened calf in the house; and she speedily slew it, and took flour and kneaded it and baked from it unleavened cakes. She set it before Saul and his servants, and they ate. Then they arose and went away that night.

## DAVID WITH THE PHILISTINES

29:1—30:31

Now the Philistines had assembled all their forces at Aphek; and the Israelites were encamped by the fountain which is in Jezreel. The princes of the Philistines were pressing forward (with their forces) by companies and by regiments; and David and his men were bringing up the rear with Achish. Then the commanders of the Philistines said, "What are these Hebrews?"

So Achish said to the commanders of the Philistines,

"Is not this David, the servant of Saul king of Israel, who has been with me two years? and I have found no fault in him from the day of his desertion to me until now?"

But the commanders of the Philistines were enraged against him, and the commanders of the Philistines said to him,

"Send the man back that he may return to the place where you have assigned him residence; he shall not go down with us to battle, that he may not be an adversary to us in the fray; for with what could this fellow reconcile himself to his lord? Might it not be with the heads of these men? Is not this David of whom they sang in the dances, saying,

'Saul has slain his thousands,  
But David his ten thousands?'"

Then Achish called to David and said to him,

"As the LORD lives, you are reliable, and your going out and coming in with me in the camp is pleasing in my sight; for I have found no evil in you from the day that you came to me until this day, but you are not acceptable in the eyes of the princes. Now therefore return and go away quietly, that you may do nothing offensive in the sight of the princes of the Philistines."

"But what have I done?" David said to Achish, "and what have you found in your servant from the day that I came into your presence to this day, that I may not go and fight against the enemies of my lord the king?"

Achish answered and said to David, "I acknowledge that you are as acceptable in my sight as a messenger of God; nevertheless the commanders of the Philistines have said, 'He shall not go up with us to the battle.' Now therefore rise early in the morning, together with the servants of your master who came with you, and go to the place where I have assigned you residence, and allow no base thought to enter your mind, for you are upright in my sight; but rise early in the morning, and as soon as you can see, depart."

So David rose up early, together with his men, to go in the morning to return to the land of the Philistines; and the Philistines went up to Jezreel.



30 Now when David and his men arrived at Ziklag on the third day, the Amalekites had made a raid on the Negeb and upon Ziklag, and had overcome Ziklag and burned it, and they took captive the women and all who were in it, from the least to the greatest, but without slaying any, and carried them off and went their way. And when David and his men came to the city, there were only the burnt ruins; for their wives and their sons and their daughters were carried off. Then David and the people who were with him raised a cry and wept until they were without strength even to weep. Also David's two wives were taken captive, Ahinoam the Jezreelitess, and Abigail, the widow of Nabal the Carmelite.

16 Moreover David was in a serious predicament; for the people threatened to stone him, for the spirit of all the people was embittered, each for his sons and for his daughters; but David strengthened himself in the LORD his God; and David said to Abiathar the priest, the son of Ahimelech,

"Now bring to me the ephod."

18 So Abiathar brought the ephod to David; and David inquired of the LORD, saying,

"Shall I pursue this band?"

"Shall I overtake them?"

Then he said to him,

"Pursue, for you shall assuredly overtake,

And as certainly, rescue."

19 So David set out, together with the six hundred men who were with him, and they came to the Brook Besor, and the ones left behind remained. But David together with four hundred men kept up the pursuit; while two hundred men remained behind, who were too faint to cross the Brook Besor. Then they found an Egyptian in a field and they brought him to David, and gave him food and he ate, and they provided him with water to drink; and what they gave him was a piece of a cake of figs, and two clusters of raisins. When he had eaten, his energy came back to him; for he had not tasted food or drunk water for three days and three nights.

23 Then David said to him, "To whom do you belong? And whence are you?"

"I am an Egyptian youth, a slave of

an Amalekite," he said, "and my master left me when I fell sick three days ago. We had been making a raid upon the Negeb of the Cherethites and upon that which belongs to Judah and upon the Negeb of Caleb, and had burned Ziklag."

"Will you bring me down to this band?" said David to him.

"Swear to me by God," he said, "that you will neither kill me nor deliver me over to my master, and I will bring you down to this band."

So when he had brought him down, they were there scattered over the face of the whole landscape, eating and drinking and dancing, because of all the vast booty which they had taken from the land of the Philistines and from the land of Judah. But David slaughtered them from dawn until evening in order to exterminate them. Not a man escaped except four hundred young men who rode upon camels and fled. So David rescued all whom the Amalekites had taken; and likewise David rescued his two wives. Nothing belonging to them was missing, whether much or little, sons or daughters, booty or anything that they had taken for themselves—David recovered everything. So they took all the sheep and cattle and drove them before him and said,

"This is David's spoil."

But when David came to the two hundred men who had been too faint to follow David, so that he had halted them at the Brook Besor, they went out to meet David and the people who were with him, and when they drew near to the people, they saluted them. Then every base and worthless rascal among the men who went with David spoke up and said,

"Because they did not go with us, we will not give them any share of the spoil which we have recovered, except to each his wife and his children, that he may take them away and be gone."

But David said,

"Do not do so after what the LORD has given us and the way in which he has kept us and delivered the band that came against us into our hand. Who will listen to you in this matter? For: As is the share of him who goes down into the battle,

Even so is his portion who remains with the baggage;  
They shall share alike."

- 25 Accordingly he made it a statute and an ordinance in Israel from that day forward to this day.
- 26 Now when David came to Ziklag, he sent some of the spoil to the elders of Judah, his friends, saying, "Here is a gift for you from the booty of the enemies of the LORD": to those who were in Bethel, to those who were in Ramoth of the Negeb, and to those in Jattir, to those who were in Aroer, in 29 Siphmoth and in Eshtemoa, to those who were in Carmel, and in the cities of the Jerahmeelites, and in the cities 30 of the Kenites, to those who were in Hormah, and in Beersheba, and in 31 Athach, and to those who were in Hebron, and to all the places which David and his men had frequented.

#### THE DEATH OF SAUL, 31:1-13

- 31 Now the Philistines fought against Israel, and the men of Israel fled before the Philistines, and the wounded fell on 2 Mount Gilboa. The Philistines overtook Saul and his sons; and the Philistines slew Jonathan and Abinadab and 3 Malchishua, the sons of Saul. Thus the battle raged about Saul, and the archers found their mark, and he was seriously 4 wounded in the abdomen. Then Saul said to his armor-bearer,  
"Draw your sword and run me

through with it, lest these uncircumcised men come and run me through and make sport of me."

But his armor-bearer would not, for he was terrified. Therefore Saul took his sword and fell upon it. So when his armor-bearer saw that Saul was dead, then he also fell upon his sword and died with him. Thus Saul and his three sons and his armor-bearer and all his men died together on the same day.

Likewise when the men of Israel who were across the valley and beyond the Jordan saw that the Israelites had fled and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and occupied them. Then on the morrow when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. They cut off his head and stripped off his armor and dispatched them throughout the land of the Philistines to bring good tidings to their idols and to the people. They also put his armor in the temple of Ashtart, and they impaled his body on the wall of Beth-shan. Now when the inhabitants of Jabesh-gilead heard of it, namely, what the Philistines had done to Saul, all the valiant men arose and marched all night and took the bodies of Saul and his sons from the wall of Beth-shan; and they came to Jabesh and burned them there. Then they took their bones and buried them under the tamarisk tree at Jabesh, and they fasted seven days.

## THE SECOND BOOK OF SAMUEL

### DAVID AVENGES THE DEATH OF SAUL, 1:1-16

**N**OW after Saul's death, when David had returned from overcoming the Amalekites, David remained two days in Ziklag. Then on the third day, behold, a man came from the camp from Saul, with his garments rent and with earth upon his head. When he came to David, he fell to the earth and did obeisance; and David said to him,

"From where do you come?"

"From the camp of Israel I have escaped," he said to him.

"What is the situation? I pray you, tell me," said David to him.

"The people," he said, "fled from the battle, and many of the people have fallen, and also Saul and Jonathan his son are dead."

Then David said to the young man who told him,

"How do you know that Saul and Jonathan his son are dead?"

The young man who told him said, "By chance I happened to be on Mount Gilboa, and right there was Saul leaning upon his spear, and at the same time the chariotry and the leaders of the horsemen were sweeping toward him. When he looked behind him, he saw me and called to me; and I said, 'Here I am.' He said to me, 'Who are you?' So I said to him, 'I am an Amalekite.' Then he said to me, 'Stand, I pray you, beside me and despatch me; for confusion has seized me, because my life is still in me.' So I stood beside him and despatched him, because I was convinced that he could not live after he had fallen; and I took the crown that was upon his head, and the armlet that was on his arm, and I have brought them here to my lord."

Then David grasped his garments and tore them; as did likewise all the men who were with him. They mourned and lamented and fasted until evening over Saul and over Jonathan

his son and over the people of the LORD and over the house of Israel, because they had fallen by the sword.

Then David said to the young man **13** who had reported to him,

"Whence are you?"

"I am the son of an Amalekite sojourner," he said.

"Why were you not afraid to stretch **14** forth your hand to destroy the LORD'S anointed?" said David to him.

David also said to him, **16**

"Your blood be upon your head; for your own mouth has testified against you, by saying, 'I have slain the LORD'S anointed.'"

Then David called to one of the **15** young men, and said,

"Here! Cut him down."

So he struck him a blow, and he died.

### DAVID'S DIRGE OVER SAUL AND JONATHAN, 1:17-27

Then David sang this dirge over **17** Saul and Jonathan his son (behold, it is **18** written in the Book of Jashar to instruct the Judeans), and he said,

"Your beauty, O Israel, **19**  
Upon your heights is slain.  
How have the heroes fallen!

"Tell it not in Gath, **20**  
Announce it not in the streets of Askelon;  
Lest the daughters of the Philistines rejoice,  
Lest the daughters of the uncircumcised exult.

"O mountains of Gilboa, let neither **21**  
dew fall,  
Nor rain be upon you, O fields of death!  
For there was the shield of the mighty thrown aside,  
The shield of Saul, not anointed with oil.

- 22 "From the blood of the slain,  
From the fat of the mighty,  
The bow of Jonathan turned not back,  
Nor empty returned the sword of  
Saul.
- 23 "Saul and Jonathan, beloved and love-  
ly!  
In life and in death they were not di-  
vided;  
Swifter than eagles were they,  
They were stronger than lions.
- 24 "O daughters of Israel, weep over Saul,  
Who clothed you in scarlet daintily,  
Who adorned your garments with  
gold and jewels;
- 25 How are the mighty fallen in the midst  
of battle!
- "O Jonathan! by your death am I mor-  
tally wounded,
- 26 I am distressed for you, my brother  
Jonathan!  
You were exceedingly dear to me,  
Your love was more marvelous to me  
than the love of women.
- 27 "How have the mighty fallen,  
And the weapons of war perished!"

#### WARS BETWEEN DAVID AND THE FORCES OF SAUL,

2:1—3:39

- 2 Now after that David inquired of the  
LORD, saying,  
"Shall I go up to one of the cities of  
Judah?"  
The LORD said to him,  
"Go up."  
And when David said,  
"Whither shall I go up?"  
He said,  
"To Hebron."
- 2 So David went up there with his two  
wives, Ahinoam the Jezreelitess, and  
Abigail, the widow of Nabal the Car-  
melite. David also brought up the men  
who were with him, each with his  
household, and they dwelt in the towns  
of Hebron. Then the men of Judah  
came and there anointed David king  
over the house of Judah.
- Now when they told David, saying  
that the men of Jabesh-gilead had  
buried Saul, David sent messengers to  
the men of Jabesh-gilead, and said to  
them,

"Blessed are you of the LORD, be-  
cause you have shown this kindness to  
your lord, even to Saul, and have  
buried him. Now may the LORD show  
kindness and truth to you; and I also  
will do well by you, because you have  
done this thing. Therefore let your  
hands be strong and be valiant; for  
Saul your lord is dead, and the house of  
Judah has anointed me king over  
them."

Now Abner, the son of Ner, com-  
mander of Saul's army, had taken Ish-  
baal, the son of Saul, and brought him  
over to Mahanaim. He had him made  
king over Gilead and the Ashurites and  
Jezreel and Ephraim and Benjamin and  
all Israel. Ishbaal, Saul's son, was for-  
ty years old when he became king over  
Israel, and he reigned two years. But  
the house of Judah followed David; and  
the length of time that David was king  
in Hebron over the house of Judah was  
seven years and six months.

Now Abner, the son of Ner, and the  
servants of Ishbaal, the son of Saul,  
went out from Mahanaim to Gibeon;  
and Joab, the son of Zeruiah, and the  
servants of David went out from He-  
bron and met them at the pool of Gib-  
eon. They sat down, the one on the one  
side of the pool and the other on the  
other side of the pool. Then Abner said  
to Joab,

"I pray you, let the young men arise  
and make sport before us."

"Let them arise," said Joab.

Then they arose and were numbered  
off: twelve for Benjamin, and Ishbaal  
the son of Saul, and twelve for the serv-  
ants of David. Thereupon they seized  
each his adversary by the head and his  
sword transfixed his side, so they fell  
down together. So they called that  
place the Portion of Ground of the  
Sides, which is in Gibeon. The battle  
was very bitterly fought that day, and  
Abner and the men of Israel were put  
to rout before the servants of David.

There were three sons of Zeruiah  
there, Joab, Abishai, and Asahel; and  
Asahel was as swift of foot as one of the  
gazelles which are in the field. Now  
Asahel pursued Abner; and he turned  
not in his course to the right or to the  
left from his pursuit of Abner. So Ab-  
ner turned about and said,

"Is that you, Asahel?"

"It is I," he said.

121 So Abner said to him,  
 "Turn aside to your right or to your left and seize one of the young men and take for yourself his spoil."

122 But Asahel would not turn from pursuing him. Therefore Abner said again to Asahel,

"Turn aside from following me. Why should I fell you to the earth? How then could I look your brother Joab in the face?"

123 But he refused to turn aside. Therefore Abner struck him with a backward thrust of the spear in the abdomen, so that the spear came out at his back, and he fell there and died in his tracks. So all who came to the place where Asahel had fallen and died, stood still.

124 Then Joab and Abishai took up the pursuit of Abner; and as the sun was setting, they came to the hill of Ammah, which is in front of Giah on the way to the Desert of Gibeon. The Benjaminites rallied their forces around Abner and formed into line, and halted on a hilltop. Then Abner called to Joab and said,

"Shall the sword devour forever? Do you not know that it will be bitter in the end? How long then before you are going to tell the people to give up the pursuit of their brothers?"

127 "As the LORD lives," said Joab, "unless you had spoken, then only after the morning would the people have given up, each from pursuing his brother. So Joab blew the trumpet and all the people halted and pursued Israel no more, nor was there any more fighting. Then Abner and his men marched all that night through the Arabah and crossed the Jordan and traversed the whole of Bithron and arrived at Mahanaim.

130 So Joab returned from pursuing Abner. But when he had assembled all the people, nineteen of David's servants were missing, besides Asahel; while the servants of David had slain from Benjamin and among Abner's men three hundred and sixty. Moreover they took up Asahel and buried him in his father's grave, which was in Bethlehem. Then Joab and his men marched all night, and the light broke upon them at Hebron.

138 Moreover the war between the house of Saul and the house of David grew more strenuous; and David kept grow-

ing stronger, while the house of Saul became gradually weaker.

Also sons were born to David in Hebron; his first-born was Amnon, the son of Ahinoam the Jezreelitess; and his second, Chileab, the son of Abigail, the widow of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmi, king of Geshur; and the fourth, Adonijah, the son of Haggith; and the fifth, Shephethiah, the son of Abital; and the sixth, Ithream, belonged to Eglah, David's wife. These were born to David in Hebron.

Now, while there was war between the house of Saul and the house of David, Abner was strengthening himself in the house of Saul. Saul had a concubine, whose name was Rizpah, the daughter of Aiah, and Ishbaal, the son of Saul, said to Abner,

"Why do you go in unto my father's concubine?"

Then Abner was very angry at the words of Ishbaal and said,

"Am I a dog's head, that today I am showing kindness to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David, that you now charge me with guilt in relation to a woman? May God requite Abner and worse, if, as the LORD has sworn to David, I do not even so to him, by transferring the kingdom from the house of Saul and by establishing the throne of David over Israel and Judah from Dan to Beersheba."

But he could not answer Abner a single word, because of his fear of him.

Accordingly Abner sent messengers to David to Hebron, saying,

"Make your covenant with me; then my hand shall be with you to bring all Israel to you."

"It is well," he said; "I will make a covenant with you, but one thing I demand of you, namely, you shall not see my face unless you bring Michal, Saul's daughter, when you come to see me."

Then David sent messengers to Ishbaal, Saul's son, saying,

"Give me my wife Michal, whom I acquired for a hundred foreskins of the Philistines."

So Ishbaal sent and took her from her husband, Paltiel, the son of Laish. But her husband accompanied her, weeping

as he followed her as far as Bahurim. Then Abner said to him,  
"Go, return."

So he returned.

17 Now Abner had communicated with the elders of Israel, saying,

"Already some considerable time ago you were seeking to have David king over you. Now then do it; for the LORD has said of David, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the power of all their enemies.'"

19 Abner also spoke in the ears of Benjamin, and Abner went also to speak to David personally in Hebron all that seemed good in the sight of Israel and in the sight of the whole house of Benjamin.

20 So when Abner came to David at Hebron, accompanied by twenty men, David made Abner and the men who were with him a feast. Then Abner said to David,

"I will arise and assemble all Israel to my lord the king, that they may make a covenant with you and that you may be king over all, as you personally desire."

Then David sent Abner away, and he went in peace.

22 Just then the servants of David and Joab arrived from a raid, and they brought a large amount of plunder with them; but Abner was not with David in Hebron, because David had sent him away, and he had gone in peace. But when Joab and all the force that was with him came in, they told Joab, saying,

"Abner, the son of Ner, has been with the king, but he has sent him away, and he has gone in peace."

24 Then Joab went to the king and said,

"What have you done? I understand that Abner has been to see you; why have you now sent him away, so that he is gone? Do you not know Abner, the son of Ner, that he has come to deceive you and to learn of your going out and your coming in and to know all that you are doing?"

26 Therefore when Joab came out from David's presence, he sent messengers after Abner and they brought him back from the Well of Sirah without David's knowledge. Then when Abner returned

to Hebron, Joab beckoned him to the side of the gate to speak with him privately and stabbed him there in the abdomen. So he died for the blood of Asahel Joab's brother.

Now when David heard of it, he said, 24

"I and my kingdom are forever innocent before the LORD of the blood of Abner, the son of Ner. May it fall temptuously upon the head of Joab and upon all his father's house, and may there not be lacking from the house of Joab one who has an issue, or who is leprous, or who holds the distaff, or who falls by the sword, or who lacks bread."

But Joab and Abishai his brother slew Abner because he had killed Asahel their brother in the battle at Gibeon.

Then David said to Joab, and to all the people who were with him,

"Rend your garments and gird on sackcloth, and lament before Abner!"

Also King David followed the bier; and when they buried Abner in Hebron, the king raised a loud wailing at the grave of Abner, and all the people wept. David also chanted a dirge for Abner and said,

"Should Abner die as dies the wanton fool?

Your hands were not bound,  
Nor your feet cramped in fetters;  
As one falls before bandits, you have fallen."

Then all the people wept afresh for him. Afterward all the people came to persuade David to eat food while it was still day; but David swore, saying,

"May God requite me and worse, if I taste bread or anything else before the sun sets."

Now when all the people took notice, it was pleasing in their eyes; for everything which the king did was pleasing in the sight of all the people. So all the people and all Israel perceived that day that it was not the intention of David to slay Abner, the son of Ner. Then the king said to his servants,

"Do you not know that a prince and a great man has fallen this day in Israel? I am today weak, though anointed king; for these men, the sons of Zeruiah, are too difficult for me. May the LORD requite the evil-doer according to his guilt!"

## THE END OF SAUL'S HOUSE,

4:1-12

1 Accordingly when Ishbaal, Saul's son, heard that Abner was dead in Hebron, his hands became listless and all Israel was dismayed. Ishbaal, Saul's son, had two men who were captains of guerilla bands: the name of one was Baanah, and the name of the other was Rechab, sons of Rimmon the Beerothite, of the Benjaminites (for Beeroth is also reckoned to Benjamin, and the Beerothites fled to Gittaim and have been sojourners there until this day).

1 Also Jonathan, Saul's son, had a son who was crippled in his feet. He was five years old when the news of Saul and Jonathan came from Jezreel; and his nurse took him up and fled, and as she fled in haste, he fell and was made lame. His name was Meribaal. Then the sons of Rimmon the Beerothite, Rechab and Baanah, went forth and came to the house of Ishbaal about the heat of the day as he was taking his mid-day siesta. At that particular time the doorkeeper of the house was cleaning wheat, but she had become drowsy and slept. So Rechab and Baanah his brother slipped through and thus entered the house, as he was lying on his couch in his sleeping room, and they struck him and killed him and cut off his head.

Then they took his head and journeyed all night by the way of the Arabah, and they brought the head of Ishbaal to David at Hebron and said to the king,

"Here is the head of Ishbaal, the son of Saul your enemy, who sought your life. Thus the LORD has granted vengeance to my lord the king this day on Saul and his descendants."

Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them,

"As the LORD lives, who has delivered my life out of every distress, when one told me, saying, 'Behold, Saul is dead,' considering himself a messenger of good tidings, I seized him and killed him in Ziklag, to give him a reward for his tidings. How much more, when wicked men have slain a righteous man in his own house upon his bed, shall I not hold you responsible for his

blood, and destroy you from the earth?"

Then David gave a command to his young men and they slew them and cut off their hands and their feet and hanged them up beside the pool in Hebron. But the head of Ishbaal they took and buried in the grave of Abner in Hebron.

## DAVID, KING OF ISRAEL,

5:1-16

Then all the tribes of Israel came to David at Hebron and said as follows:

"Behold, we are your bone and your flesh. Also formerly when Saul was king over us, it was you who led out and brought in Israel, and the LORD said to you, 'You shall shepherd my people Israel, and you shall be a leader over Israel.'"

So all the elders of Israel came to the king at Hebron, and King David made a covenant with them in Hebron before the LORD, and they anointed David king over Israel.

David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here, but the blind and the lame shall prevent you," thinking David could not enter there.

Nevertheless David took the citadel of Zion (that is the city of David). David said on that day,

"He who would smite the Jebusites, let him gain the water shaft, and all will be as the lame and blind who hate David's life."

Therefore it is said,

"The blind and the lame cannot come into the house."

So David dwelt in the citadel, and called it the City of David.

David also built an encircling wall from the Millo and inward.

Thus David kept on increasing in power, for the LORD of hosts was with him. Therefore Hiram, king of Tyre, sent messengers to David, also cedar

- trees and carpenters and stone-cutters  
 12 and they built David a house; and David realized that the LORD had established him king over Israel; for his kingdom had been exalted for the sake of his people Israel.
- 13 David also took more concubines and wives from Jerusalem, after he  
 14 came from Hebron; and there were other sons and daughters born to David. These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar,  
 15 Elishua, Nepheg, Japhia, Elishama,  
 16 Baaliada, and Eliphelet.

### WAR WITH THE PHILISTINES, 5:17-25

- 17 Accordingly when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David; and when David heard of this he went down to the stronghold.
- 18 Now the Philistines had come and spread themselves out in the valley of  
 19 Rephaim. Therefore David inquired of the LORD, saying,  
 "Shall I go up against the Philistines? Wilt thou deliver them into my hand?"
- Then the LORD said to David,  
 "Go up; for I will certainly deliver the Philistines into your hand."
- 20 So David came to Baal-perazim, and David defeated them there; and he said,  
 "The LORD has burst forth upon my enemies before me, like the bursting of a dam."
- Therefore he called the name of that  
 21 place Baal-perazim. Moreover they left their gods there, and David and his men carried them away.
- 22 The Philistines came up once again and spread themselves out in the valley of  
 23 Rephaim; and when David inquired of the LORD, he said,  
 "You shall not go up; go around to their rear and come upon them opposite the balsam trees. Then when you hear the sound of marching in the tops of the balsam trees, make haste, for at that moment the LORD has gone forth before you to fall upon the camp of the Philistines."
- 24 So David did as the LORD com-

manded him, and he joined battle with the Philistines from Gibeon as far as Gezer.

### THE RETURN OF THE ARK TO JERUSALEM, 6:1-23

David again mustered all the chosen  
 men of Israel, thirty thousand. Then  
 David and all the people who were with him arose and went to Baal-Judah, to bring up from there the ark of God which is called by the name of the LORD of hosts who is seated upon the cherubim. Also they conveyed the ark of God upon a new cart, and they brought it up from the house of Abinadab which was on the hill, and Uzzah and Ahio, the sons of Abinadab, were guiding the cart: Uzzah was walking beside the ark of God, while Ahio was walking in front of the ark. At the same time David and all the house of Israel were reveling before the LORD with all their might with songs and harps and lyres and with tambourines and castanets and cymbals. But when they came to the threshing floor of Naccon, Uzzah put out his hand to the ark of God and grasped hold of it, for the oxen jostled it. Then the anger of the LORD blazed against Uzzah and God struck him down there because he put his hand to the ark and there he died beside the ark of God. Whereupon David was angry because the LORD had broken forth upon Uzzah. Therefore that place is called Perez-uzzah [Breach of Uzzah] to this day. Moreover David was afraid of the LORD that day and he said,

"How can the ark of the LORD come to me?"

So David was unwilling to remove the ark of the LORD unto him into the city of David, but took it aside into the house of Obed-edom the Gittite. Thus the ark of the LORD remained in the house of Obed-edom the Gittite three months. But the LORD blessed Obed-edom and all his house.

Now when it was told King David that the LORD had blessed the house of Obed-edom and all that belonged to him, because of the ark of God, David went and brought up the ark of God with joy from the house of Obed-edom to the city of David. Accordingly



when the bearers of the ark of the LORD had advanced six paces, he sacrificed an ox and a fatling. David was also whirling in a dance with all his might, and David was girded with a linen apron. So David and all the house of Israel brought up the ark of the LORD with shouting and the sound of the trumpet.

Then as the ark of the LORD was coming to the city of David, and Michal, the daughter of Saul, was looking out of the window, she saw King David whirling and leaping before the LORD, and despised him in her heart. Now when they brought in the ark of the LORD and set it in its place within the tent that David had pitched for it, David offered burnt-offerings and thank-offerings before the LORD; and when David finished offering the burnt-offerings and the thank-offerings, he blessed the people in the name of the LORD of hosts. He also distributed to all the people, even the whole multitude of Israel, both men and women, to each a loaf of bread and a portion of meat and a raisin cake. Then all the people departed each to his home.

But when David returned to bless his family, Michal the daughter of Saul came out to meet David and said,

"How dignified was the king of Israel today as he stripped himself in the sight of the maidservants of his retainers, as a common rake exposes himself!"

"It is before the LORD that I dance," said David to Michal. "Blessed be the LORD, who chose me rather than your father or any of his house to appoint me as a leader over the people of the LORD, over Israel. Therefore I will dispute myself before the LORD and I will be still more abandoned than that, and I will be vile in your eyes. But with the maid-servants to whom you have referred I shall indeed be held in honor."

Michal the daughter of Saul had no child to the day of her death.

#### DAVID'S DESIRE TO BUILD A TEMPLE, 7:1-29

Now when the king dwelt in his house, and the LORD had given him rest from all his enemies on every side, the king said to Nathan the prophet,  
"See here, I dwell in a house of cedar,

but the ark of God dwells under tent curtains."

Then Nathan said to the king,  
"Go, do all that is in your mind, for the LORD is with you."

But that very night the word of the LORD came to Nathan, saying,

"Go and say to my servant David,  
"Thus says the LORD: "Should you

build me a house to dwell in? for I have not dwelt in a house since the day I brought up the Israelites out of Egypt, even to this day, but I have been making my abode in a tent as a dwelling.

In all the places where I have made my abode with all the Israelites, did I speak a word with one of the judges of Israel whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?' "

Now therefore thus you shall say to my servant David, 'Thus says the LORD of hosts: "I took you from the pasture,

from following the sheep, that you should be a leader over my people, over Israel; and I have been with you wherever you have gone, and I have cut off

all your enemies from before you, and I will make for you a great name, like the name of the great who are in the earth.

I will also appoint a place for my people Israel and will plant them that they may dwell in their own place, and be

disturbed no more. The wicked shall no more afflict them as formerly, even from the day that I commanded judges to be over my people Israel.

"Thus I will give you respite from all your foes.

The LORD also declares to you That he will make you a house;  
And when your days are finished, 12

And you are laid with your fathers, I will raise up your heir after you, Who shall be born of your body;

And I will establish his kingdom. He shall build a house for my name, 13  
And I will establish the throne of his kingdom forever.

"I will be a father to him, 14  
And he shall be a son to me;  
When he goes astray,

I will chasten him with the rod of men, And with the stripes of the sons of Adam.

But my kindness shall not depart from 15  
him,

As I withdrew it from him who was before you.

16 Your house and your kingdom shall be confirmed before me forever; Your throne shall be established forever." " "

17 In accordance with all these words and all this vision, so did Nathan speak to David.

18 Then King David went in and sat down before the LORD and said,

"Who am I, my lord GOD, and what is my house, that thou hast brought me

19 thus far? As though this were too small a thing in thine eyes, O my lord GOD, thou hast gone on to speak concerning the house of thy servant for a long time to come, and hast made me see the coming generations of men, O my lord

20 GOD! Now what more can David say to thee? for thou knowest thy servant,

21 O my lord GOD. For thy word's sake, and according to thine own heart hast thou brought about all this greatness to

22 show it to thy servant. Therefore thou art great, O LORD God, for there is none like thee, and there is no God beside thee, according to all that we have

23 heard with our ears. What other nation in the earth is like thy people Israel, whom God went to redeem for himself

as a people, to make himself a name by doing great and terrible things for them (for thy land) in driving out from before his people, whom thou didst redeem for thyself from Egypt, a nation

24 and its gods? And thou didst establish for thyself thy people Israel for thine own people forever, and thou, O LORD,

25 didst become their God. Now, therefore, O LORD God, confirm forever the word which thou hast spoken concerning thy servant and concerning his

26 house, and do as thou hast spoken, that thy name may be magnified forever, in saying, 'The LORD of hosts is God over Israel; and the house of thy servant

David shall be established before thee.'

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, 'I will build you a house'; therefore thy servant has found his courage to

28 pray unto thee this prayer. And now, O my lord GOD, thou art God, and thy words are truth, and thou hast spoken

29 this good word to thy servant; now therefore may it please thee to bless the house of thy servant that it may con-

tinue before thee forever; for thou, O my lord GOD, hast spoken; and with thy blessing the house of thy servant shall be forever blest."

#### DAVID'S WARS, 8:1-18

Now after this David defeated the Philistines and subdued them; and David took the control of the metropolis out of the hand of the Philistines. He also defeated the Moabites and measured them off with a line, making them lie down on the ground; and he measured two lines to put to death and one line to save alive. Thus the Moabites became subject to David and brought tribute. Then David defeated Hadadezer, the son of Rehob, the king of Zobah, as he went to establish his power at the River; and David took from him a thousand chariots, seven thousand cavalry, and twenty thousand infantry; and David hamstringed all the chariot horses, but reserved enough of them for one hundred chariots.

Likewise when the Syrians of Damascus came to help Hadadezer, king of Zobah, David slew of the Syrians twenty-two thousand men. Then David put garrisons in Damascene Syria, and the Syrians became subject to David and brought tribute. Thus the LORD gave victory to David wherever he went. David also took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem; and from Tabah and Berothai, cities of Hadadezer, King David took a very large amount of bronze.

Now when Toi, king of Hamath, heard that David had defeated all the army of Hadadezer, Toi sent Hadoram his son to King David, to greet him and congratulate him because he had fought against Hadadezer and defeated him; for Hadadezer had been Toi's opponent in war; and he brought with him articles of silver, gold, and bronze. These also King David dedicated to the LORD, along with the silver and gold that he dedicated from all the nations that he had subdued—from Edom, Moab, the Ammonites, the Philistines, and Amalek, and from the spoil of Hadadezer, son of Rehob, king of Zobah. So David won fame. On his return, he overcame eighteen thousand

6 Edomites in the Valley of Salt; and he put garrisons throughout all Edom; and all the Edomites became David's servants. Thus the LORD gave David victory wherever he went.

7 David was king over all Israel; and David administered justice and righteousness for all his people. Joab, the son of Zeruiah, was in command of the army, and Jehoshaphat, the son of Ahilud, was recorder, and Zadok, the son of Ahitub, and Abiathar, the son of Ahimelech, were priests, and Seraiah was scribe, and Benaiah, the son of Jehoiada, was in command of the Cherethites and Pelethites, and David's sons were priests.

#### DAVID'S KINDNESS TO JONATHAN'S SON, 9:1-13

"Is there anyone left of the family of Saul to whom I may show kindness for Jonathan's sake?" said David.

2 Now there was a retainer of Saul's house whose name was Ziba, and they called him to David; and the king said to him,

"Are you Ziba?"

"Your servant," he said.

3 "Is there not still someone belonging to the house of Saul to whom I may show the kindness of God?" said the king.

"There is a son of Jonathan still living, who is crippled in his feet," said Ziba to the king.

4 "Where is he?" said the king to him.

"Behold, he is in the house of Machir, the son of Ammiel, in Lodebar," Ziba said to the king.

5 Then King David sent and took him from the house of Machir, the son of Aminiel, from Lodebar. When Meribaal, the son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance; and David said, "Meribaal!"

"Behold your servant," he said.

7 "Fear not," said David to him, "for I will surely show you kindness for the sake of Jonathan your father and I will restore to you the entire estate of Saul your grandfather, and you shall always eat bread at my table."

8 Again he did obeisance and said,

"What is your servant that you should regard such a dead dog as I am?"

Then the king called to Ziba, Saul's 9 domestic, and said to him,

"All that belonged to Saul and to all his house I give to your master's son; and you together with your sons and 10 your servants shall cultivate the soil for him, and bring in the harvest that your master's son may have food to eat; but Meribaal, your master's son, shall always eat bread at my table."

Now Ziba had fifteen sons and twenty servants. Then Ziba said to the king, 11

"Your servant will do just as my lord the king commands his servant."

So Meribaal ate at David's table like one of the king's sons. And Meribaal 12 had a little son and his name was Mica; and all who dwelt in Ziba's house were Meribaal's servants. So Meribaal 13 dwelt in Jerusalem; for he ate regularly at the king's table, being crippled in both feet.

#### DAVID'S VICTORY OVER AMMON, 10:1-19

Now after this, the king of the Am- 10 monites died and Hanun his son became king in his stead. Then David 2 said,

"I will show kindness to Hanun, the son of Nahash, as his father showed kindness to me."

So David sent by his servants to condole with him concerning his father. But when the servants of David came to the land of the Ammonites, 3 the princes of the Ammonites said to Hanun their lord,

"Do you imagine that David is honoring your father in sending you comforters? Is it not to inspect the city and to spy it out and to overthrow it, that David has sent his servants to you?"

Whereupon Hanun took David's 4 servants, and shaved off one side of their beards, cut their garments off at the hips, and sent them away. When 5 they told David about the men, he sent to meet them, for the men were deeply ashamed. So the king said,

"Remain at Jericho until your beards are grown and then return."

Now when the Ammonites saw that 6 they were in bad odor with David, the Ammonites sent and hired the Arameans of Beth-Rehob, and the Arameans of Zobah, twenty thousand infantry, and the king of Maacah with a thou-

sand men, and Ishtob with twelve thousand men. When David heard of it, he sent Joab and all the army of seasoned troops. Then the Ammonites came out and drew up in line of battle at the entrance of the city; and the Arameans of Zobah and Rehob, and Ishtob and Maacah, were by themselves in the open country.

9 Now when Joab saw that he had to meet both a frontal and rear attack, he made a selection from all the picked men of Israel, and drew them up in line against the Arameans. The rest of the people he placed in command of Abishai his brother; and he drew them up in line against the Ammonites. Then he said,

"If the Arameans prove too strong for me, then you shall be my help, but if the Ammonites prove too strong for you, then I will come to your aid. Be courageous, and let us show ourselves strong for the sake of our people and for the cities of our God; and may the LORD do that which is good in his sight."

13 Now when Joab and the people who were with him drew near to join battle with the Arameans, they fled before him; and when the Ammonites saw that the Arameans had fled, they likewise fled before Abishai, and entered the city. Then Joab returned from his attack upon the Ammonites, and came to Jerusalem.

15 But when the Arameans saw that they had been defeated by Israel, they gathered themselves together. Moreover Hadadezer sent, and brought the Arameans who were beyond the River, and they came to Helam, with Shobach, the commander of Hadadezer's army, at their head. Now when it was told David, he gathered all Israel together and crossed the Jordan and came to Helam. Thereupon the Arameans drew up their lines to meet David and fought with him. But the Arameans fled before Israel; and David destroyed seven hundred chariots and forty thousand horsemen and he mortally wounded Shobach, the commander of their army, so that he died there.

19 When all the kings who were servants of Hadadezer, saw that they were defeated by Israel, they made peace with Israel and became subject to them. So the Arameans feared to help the Ammonites any more.

### DAVID'S SIN WITH BATHSHEBA, 11:1—12:25

Now at the return of spring, at the time when kings go forth, David sent Joab and his servants with him, even all Israel, and they ravaged the Ammonites, and besieged Rabbah. But David remained in Jerusalem. Then one day at sunset, David got up from his couch, and walked to and fro upon the roof of the king's house; and from the roof he saw a woman bathing. The woman was very beautiful. Therefore David sent and sought for the woman, and said,

"Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

So David sent messengers and took her; and she came to him, and he lay with her at the time she was cleansing herself from her impurity; then she returned to her house. So the woman conceived; and she sent and informed David, and she said,

"I am with child."

Then David sent to Joab,

"Send me Uriah the Hittite."

Accordingly Joab sent Uriah the Hittite to David; and when Uriah came to him, David asked concerning the welfare of Joab and the condition of the people and the course of the war. Then David said to Uriah,

"Go down to your house and wash your feet."

So Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house, along with all the servants of his lord, and did not go down to his house. Now when they told David that Uriah did not go down to his house, David said to Uriah,

"Have you not come from a journey? Why have you not gone down to your house?"

Then Uriah said to David,

"The ark and Israel and Judah dwell in booths, and my master Joab and the servants of my lord are camping in the open field; and should I enter my house to eat and drink and to lie with my wife? As the LORD lives and as you yourself live, I could not do this thing."

So David said to Uriah,

"Remain here today also, and tomorrow I will send you away."

Accordingly Uriah remained in Jeru-

3 salem that day. But on the morrow David summoned him and he ate and drank before him, so that he made him drunk; and in the evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

4 Then in the morning, David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter, saying,

5 "Put Uriah in the forefront of the hottest fighting, then draw back from him, that he may be struck down and die."

6 Therefore as Joab pressed the siege against the city, he put Uriah at a point where he knew the best opposing troops were; and when the men of the city sallied out and fought with Joab, some of the men of David's forces fell, and Uriah the Hittite was also among the slain. Then Joab sent and reported to David the full details of the fighting.

7 He also gave instructions to the messenger, saying,

8 "When you have finished telling all the details of the fighting to the king, then if the king's anger is aroused, and he say to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall? Who killed Abimelech, the son of Jerubbaal? Did not a woman drop an upper millstone upon him from the wall, so that he died in Thebez? Why did you go near the wall?' Then you shall say, 'Your servant Uriah the Hittite is dead also.'"

9 So the messenger of Joab set out and came and when he told David all that with which Joab had charged him, even all the details of the fighting, then David was enraged at Joab, and he said to the messenger,

10 "Why did you go near the city to fight? Did you not realize that you would be attacked from the wall? Who killed Abimelech, the son of Jerubbaal? Did not a woman drop an upper millstone upon him from the wall, so that he died in Thebez? Why did you go near the wall?"

11 Then the messenger said to David, "Because the men gained an advantage over us and came out to fight us in the open field, but we fought them back to the very entrance of the gate, and then the archers shot from the

wall at your servants; and some of the king's servants are dead, and your servant Uriah the Hittite is dead also."

12 Thereupon David said to the messenger,

13 "Thus shall you say to Joab: 'Let not this affair depress you, for the sword devours one as well as another; strengthen your attack upon the city and overthrow it,' and do you encourage him."

14 Now when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. But when the mourning was over, David sent and removed her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

15 Accordingly, the LORD sent the prophet Nathan to David; and he came to him, and said to him,

16 "There were two men in a certain city, the one rich, and the other poor. The rich man owned very many flocks and herds. But the poor man had nothing but a single little ewe lamb, which he had bought. He reared it and it grew up with him and with his children. It would eat from his food and drink from his cup, and it lay in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he refused to take from his own flock or his own herd to make ready for the wayfarer who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him."

17 Then David's anger became furious against the man, and he said to Nathan,

18 "As the LORD lives, the man that does this is worthy of death; he shall restore the lamb sevenfold, because he did this and because he showed no pity."

19 "You are the man!" said Nathan to David. "Thus says the LORD God of Israel: 'I anointed you king over Israel and I delivered you out of the hand of Saul, and I gave you your master's house and your master's wives into your bosom; I also gave you the house of Israel and of Judah, and if that were too little, I would add in this or that way. Why have you despised the LORD by doing that which is evil in my sight? You have slain Uriah the

Hittite with the sword, and you have taken his wife to be your wife, having slain him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.' Thus says the LORD: 'Behold, I will raise up evil against you out of your own house, and I will take your wives from before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun, for you did it secretly; but I will do this thing before all Israel in the open light of day.' "

13 Then David said to Nathan, "I have sinned against the LORD."  
"The LORD has also taken away your sin; you shall not die," said Nathan to David. "Nevertheless, because you have openly spurned the LORD by this deed, the child that is born to you shall surely die."

15 Then Nathan went to his house. And the LORD struck the child that the wife of Uriah bore to David, so that it was taken ill, and David besought the LORD in behalf of the child, and he kept a fast and went in and lay in sackcloth upon the earth. Then the older men of his household arose and stood beside him in order to raise him up from the earth, but he would not, neither would he eat food with them.

18 Now on the seventh day the child died; and the servants of David feared to tell him that the child was dead, for they said,

"Behold, while the child was still alive, we spoke to him, and he heeded not our voice; how can we say to him, the child is dead? How desperate it will make him!"

19 But when David saw that his servants were whispering to one another, David perceived that the child was dead, and David said to his servants,

"Is the child dead?"

"He is dead," they said.

20 Thereupon David arose from the earth, and bathed and anointed himself, and changed his garments; and he went into the house of the LORD and worshiped. Then he went to his own house; and he asked for food and they set it before him and he ate. However, his servants said to him,

"What is the meaning of this thing

that you have done? You have fasted and wept for the child, while it was alive, but when the child died, you have arisen and eaten food!"

"While the child was still alive," he said, "I fasted and wept; for I said, 'Who knows whether the LORD will show himself merciful to me and let the child live?' But now he is dead; why should I fast? Can I bring him back again? I expect to go to him, but he will never come back to me."

Then David comforted Bathsheba his wife, and went in to her and lay with her and she conceived and bore a son, and he called his name Solomon. The LORD loved him, and sent a message through Nathan the prophet; so he called his name Jedidiah, according to the command of the LORD.

#### DAVID'S CAPTURE OF RABBAH OF AMMON, 12:26-31

Joab fought against Rabbah of the Ammonites and took the City of the Waters. Then Joab sent messengers to David, and said,

"I have fought against Rabbah; I have also taken the City of the Waters. Now therefore muster the rest of the people, and encamp against the city, and take it, lest I take it and my name be proclaimed over it."

So David mustered all the people and went to Rabbah and fought against it and took it. He also took the crown of Milcom from his head; and its weight was about a talent of gold, and in it was a precious stone; and it was placed on David's head. And he brought away the very great amount of the city's spoil. He also brought forth the people who were in it, and set them to the saws and to cutting instruments of iron and to axes of iron, and on occasion he made them labor at the brick-molds. Even thus he did in turn to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

#### DAVID'S FAMILY TROUBLES, 13:1-14:33

Now Absalom, a son of David, had a beautiful sister, whose name was Tamar; and it happened after this that

Amnon, a son of David, loved her.  
 2 Amnon was so distressed that he made himself sick because of his sister Tamar — for she was a virgin—and it seemed impossible to Amnon to get any approach to her.

3 But Amnon had a friend whose name was Jonadab, the son of Shimeah, David's brother, and Jonadab was a very shrewd man.

4 "Why, O prince, are you so depressed morning after morning?" he said to him. "Will you not tell me?"

"I love Tamar, my brother Absalom's sister," said Amnon to him.

5 "Lie down on your bed, and pretend to be ill," Jonadab said to him. "Then when your father comes to see you, say to him, 'Let now my sister Tamar come and serve me some food, and let her prepare the food in my sight, that I may see it and eat from her hand.'"

6 So Amnon lay down and pretended to be ill. And when the king came to see him, Amnon said to the king,

"Let now my sister Tamar come and make a couple of cakes in my sight, that I may eat from her hand."

7 So David sent to the house for Tamar, saying,

"Go now to your brother Amnon's house, and prepare food for him."

8 Then Tamar went to her brother Amnon's house while he was there in bed. She took dough and kneaded it and make cakes before him, and fried  
 9 the cakes; and she took the pan and poured them out before him, but he refused to eat. Amnon then said,

"Put out everybody from attending me."

10 So they all withdrew from him. Then Amnon said to Tamar,

"Bring the food into the chamber, that I may eat from your hand."

So Tamar took the cakes that she had made, and brought them into the chamber to Amnon her brother. But  
 11 when she had brought them near to him to eat, he took hold of her and said to her,

"Come, lie with me, my sister."

12 "No, my brother," she said to him, "do not humiliate me, for it is not so done in Israel; do not this disgraceful

13 folly. As for me, whither could I carry my shame? and as for you, you would become as one of the impious profligates in Israel. Now therefore, I pray

you, speak to the king; for he will not withhold me from marrying you."

But he would not listen to her voice, 14 and being stronger than she, he overpowered her and lay with her.

Then Amnon hated her with un- 15 terable hatred, for the hatred with which he hated her was greater than the love with which he had loved her.

"Arise be gone!" said Amnon to her. But she said to him,

16 "No, my brother; for greater would be this wrong, to send me away, than the first that you have done to me."

However, he would not listen to her, but called his servant, who ministered 17 to him, and said,

"Put out now this female from my presence, and bolt the door after her."

Now she wore a long-sleeved tunic 18 reaching to the ankles, for thus the virgin princesses were formerly accustomed to be clad. So his servant put her out and bolted the door after her. Then Ta- 19 mar put ashes on her head, and rent the long-sleeved tunic which she wore; and putting her hand on her head, she departed, crying aloud as she went along.

Accordingly Absalom her own broth- 20 er said to her,

"Has Amnon your brother been with you? But now, my sister, be quiet, he is your brother; do not take this matter to heart."

So Tamar remained desolate in the house of Absalom her brother. More- 21 over when king David heard all these things, he was very angry, but he did not reprove Amnon his son, for he loved him, because he was his first-born. But 22 Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had violated his sister Tamar.

Now it happened just two years lat- 23 er, that Absalom had sheep-shearers in Baal-hazor near Ephraim, and Absalom invited all the king's sons. Like- 24 wise Absalom went to the king and said,

"See now, your servant has sheep-shearers, let the king and his servants, I pray you, go with your servant."

But the king said to Absalom, 25 "No, my son, let us not all go now, lest we be a burden to you."

He pressed him, but he would not go, but he added his blessing.

"If not, then I pray you, let my 26

brother Amnon go with us," said Absalom.

"Why should he go with you?" said the king to him.

27 But when Absalom pressed him, he let Amnon and all the king's sons go with him. So Absalom made a feast like a royal feast. Then Absalom commanded his servants, saying,

"See now, when Amnon's heart is merry with wine, and when I say to you, 'Strike down Amnon,' then kill him. Fear not; have I not given you your orders? Be courageous and show yourselves valiant."

29 So the retainers of Absalom did to Amnon as Absalom commanded. Then all the king's sons arose and each mounted his mule and fled.

30 While they were on the way, the report came to David that Absalom had murdered all the king's sons so that there was not one of them left. Then the king arose and tore his garments and lay on the earth; and all his servants who were standing by him tore their garments. But Jonadab, the son of Shimeah, David's brother, answered and said,

"Let not my lord suppose that they have killed all the young men, the king's sons, for Amnon alone is dead, since by the mouth of Absalom this has been determined ever since he violated his sister Tamar. Now therefore let not 33 his sister Tamar. Now therefore let not my lord the king take the report so seriously to heart as to imagine that all the king's sons are dead; but Amnon alone is dead."

34 When the youth who kept the watch lifted up his eyes and looked, behold many people were coming on the Horonaim road; and the watchman came and told the king, saying,

"I have seen men coming down from the Horonaim road by the side of the mountain."

35 So Jonadab said to the king, "There, the king's sons have come; according to the word of your servant, so it has come about."

36 As soon as he had finished speaking, behold, the king's sons arrived, and they lifted up their voice and wept; and the king also and all his servants wept very bitterly.

37 But Absalom fled and went to Talmai, son of Ammihud, king of Geshur, and David kept on mourning for his son

day after day. So Absalom fled and went to Geshur, and he was there three years. But the spirit of King David 35 pinned for Absalom, for he was comforted concerning Amnon, seeing that he was dead.

Now when Joab, the son of Zeruah, 11 perceived that the king's heart was inclined toward Absalom, Joab sent to Tekoa and brought from there a wise woman and said to her,

"Pretend now to be a mourner and put on mourning garments, I pray you, and do not anoint yourself with oil, but become as a woman who has been mourning many days for the dead; and go to the king and speak thus to him."

So Joab put the words into her mouth.

Accordingly when the woman of Tekoa came to the king, she fell on her face to the earth and did obeisance, and said,

"Help, O king!"

"What is your trouble?" said the king to her.

"Of a truth I am a widow," she said, "and my husband is dead. Your maidservant had two sons, and the two of them struggled together in the field, and there being no one to part them, the one struck the other and killed him. Now the whole clan has risen up against your maidservant and they say, 'Deliver up the slayer of his brother, that we may kill him for the life of his brother whom he slew,' that they may destroy the heir also. Thus they will quench my remaining hope, so as to leave to my husband neither name nor remnant on the face of the ground."

Then the king said to the woman,

"Go to your house and I will give orders concerning you."

But the woman of Tekoa said to the king,

"Upon me, my lord, O king, be the guilt and on my father's house; and the king and his throne be innocent."

"Whoever speaks to you, bring him to me and he shall not touch you again," said the king.

"I pray you," she said, "let the king remember the LORD your God, not to allow the avenger of blood to destroy and not to let them murder my son."

"As the LORD lives," he said, "not one hair of your son shall fall to the earth."



12 "I pray you," said the woman, "let your maidservant speak a word to my lord the king."

"Speak," he said.

13 "Why then," said the woman, "have you devised such a thing against the people of God? For in speaking this word the king is as one that is guilty, in that the king does not bring back his  
14 banished one. For we must indeed die and are as water poured upon the earth, that cannot be gathered up again; nor can God take it up. Therefore a person should devise plans not to keep in banishment the one who is banished. Now  
15 the reason why I have come to speak this word to the king my lord is because the people frightened me, and your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his handmaid.'

16 For the king will hearken, to deliver his handmaid from the hand of the man who seeks to destroy me and my son  
17 from the heritage of the LORD. Then your maidservant said, 'Let the word of my lord the king be a comfort,' for as the angel of God, so is my lord the king to hear good and evil; and the LORD your God be with you."

18 Then the king answered and said to the woman,

"Do not, I pray you, conceal from me anything that I ask you."

The woman said,

"Let now my lord the king speak."

19 "Is the hand of Joab with you in all this?" said the king.

The woman answered and said,

"As sure as you are alive, my lord the king, one cannot turn to the right hand or to the left hand from all that my lord the king has spoken; for your servant Joab, he it was that commanded me, and he put all these words in the mouth  
20 of your maidservant; in order to change the face of the matter your servant Joab did this thing. But my lord is wise, according to the wisdom of the angel of God, so that he knows all things that are in the earth."

21 Therefore the king said to Joab,

"See now, you have accomplished this thing; go therefore, bring the young man Absalom back."

22 Then Joab fell on his face to the earth and did obeisance and blessed the king; and Joab said,

"Today your servant knows that I

have found favor in your sight, my lord, O king, in that the king has performed the request of his servant."

So Joab arose and went to Geshur, 23 and brought Absalom back to Jerusalem. However the king said, 24

"Let him live apart in his own house, since he is not to visit me."

So Absalom lived apart in his own house, and did not visit the king.

Now in all Israel there was no man so 25 much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was no blemish in him. When he shaved his 26 head—now at the end of every year he used to cut his hair, because it was heavy on him, therefore he cut it—he used to weigh his hair, two hundred shekels by the royal standard of weight. There were born to Absalom three sons 27 and one daughter, whose name was Tamar—she was a beautiful woman.

Absalom dwelt two full years in Je- 28 rusalem, without visiting the king. Then Absalom sent for Joab to send 29 him to the king; but he would not come to him. So he sent a second time, but 30 he refused to come. Therefore he said to his servants,

"See, Joab's field borders mine, where he has barley; go and set it on fire."

Later Joab's servants came to him with torn garments, and said,

"The servants of Absalom have set the field on fire."

Then Joab arose, and went to Ab- 31 salom at his house and said to him,

"Why have your servants set my field on fire?"

Accordingly Absalom said to Joab, 32

"Behold, I sent to you saying, 'Come here that I may send you to the king, to say, 'Why have I come from Geshur? It were better that I were still there.' Now therefore let me visit the king, and if there is guilt in me, let him kill me.'"

Therefore when Joab went to the 33 king and told him, he summoned Absalom. So he went to the king and did obeisance and fell upon his face to the earth before the king. Then the king kissed Absalom.

## ABSALOM'S REVOLT,

15:1—19:42

Now afterward Absalom provided 16 for himself a chariot and horses and

- 2 fifty men to run before him. Also Absalom used to rise early and stand beside the way of the gate, and whenever any man had a suit to come to the king for judgment, Absalom would take occasion to call to him and say  
 "Of what city are you?"  
 And when he said,  
 "Your servant is of some one of the tribes of Israel,"
- 3 Absalom would say to him,  
 "It is evident your claims are valid and legitimate; but there is no one deputed by the king to hear you."
- 4 Absalom said moreover,  
 "O that someone would make me a judge in the land, that any man who had a suit or cause might come to me, that I might give him justice!"
- 5 Whenever a man came near to do obeisance to him, he would put out his hand and take hold of him and kiss him.
- 6 After this manner Absalom dealt with all the Israelites who came to the king for judgment. So Absalom alienated the hearts of the men of Israel.
- 7 Now at the end of four years, Absalom said to the king,  
 "Let me go, I pray you, and pay my vow, which I vowed to the LORD, in Hebron. For your servant vowed a vow, while I abode at Geshur in Syria, as follows: 'If the LORD will indeed bring me back to Jerusalem, then I will serve the LORD in Hebron.'"
- 9 "Go in peace," said the king to him.
- 10 So he arose and went to Hebron. But Absalom sent emissaries throughout all the tribes of Israel, saying,  
 "As soon as you hear the sound of the trumpet, then say, 'Absalom is king in Hebron.'"
- 11 Also with Absalom went two hundred men from Jerusalem, who went in all innocence as invited guests, and were not aware of any plot.
- 12 Moreover Absalom sent and called Ahithophel the Gilonite, David's counselor, from his city Giloh, where he was offering sacrifices; and the conspiracy was strong, for the people with Absalom kept on increasing.
- 13 Therefore when a messenger came to David, saying,  
 "The heart of the men of Israel has gone after Absalom,"
- 14 David said to all his servants who were with him at Jerusalem,  
 "Up and away; for otherwise there

will be for us no escape from Absalom. Make haste to be off, lest he quickly overtake us and set evil in motion against us and put the city to the sword."

Then the king's servants said to the king,

"In accordance with all that my lord the king decides, your servants are ready."

So the king went out and all his household after him. But the king left behind ten concubines to keep the palace. The king and all his attendants who followed after him went forth and halted at the last house, while all the people marched past him; and all the Cherethites and all the Pelethites and all the men of Ittai the Gittite, six hundred men who had followed him from Gath, passed on before the king.

Then the king said to Ittai the Gittite,

"Why will you also go with us? Return and remain with the king; for you are a foreigner and an exile from your own home. You came but yesterday and shall I today cause you to wander with us, while I go wherever I may? Return and lead back your fellow-countrymen with you; and the LORD will show you kindness and faithfulness."

But Ittai answered the king and said,  
 "As the LORD lives and as my lord the king lives, wherever my lord the king shall be—whether for death or for life—there will your servant be."

Wherefore David said to Ittai,  
 "Go and pass on."

So Ittai the Gittite passed on with all his men and all the children that were with him.

Moreover all the countryside was in loud lamentation as all the people were passing by. While the king stood in the Kidron valley, all the people were passing on before him by way of the olive tree which is in the desert. There too were both Zadok and Abiathar with him, bearing the ark of the covenant of God, and they halted the ark of God until all the people had entirely passed out of the city. Then the king said to Zadok and Abiathar,

"Carry back the ark of God into the city and let it remain in its place. If I shall find favor in the eyes of the LORD, he will bring me back, and show me both it and his abode. But if he say, 'I

'have no delight in you,' then here I am, let him do to me as seems good in his sight."

The king also said to Zadok and Abiathar the priests,

"Return to the city in peace and your two sons with you, Ahimaaz your son and Jonathan, the son of Abiathar. See, I am going to wait at the fords of the desert, until word comes from you to inform me."

Therefore Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

But David went up the ascent of Olivet, weeping as he went, with his head covered and walking barefoot, and all the people who were with him covered each his head, and they went up, weeping as they ascended; and when it was told David, saying,

"Ahithophel is among the conspirators with Absalom,"

David said,

"O LORD, I pray, turn the counsel of Ahithophel to foolishness."

When David came to the top where one worships God, there was Hushai the Archite to meet him with his tunic torn and earth upon his head; and David said to him,

"If you accompany me you will be a burden to me. But if you return to the city, and say to Absalom, 'O king, I will be your servant; and as I have been your father's servant in time past, so now I will be your servant,' thus you can defeat for me the counsel of Ahithophel. Are there not there with you Zadok and Abiathar the priests? It shall be that, everything which you shall hear from the house of the king, you shall make known to Zadok and Abiathar the priests. Behold, there are with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and you shall send to me by them everything that you shall hear."

So Hushai, David's friend, came to the city just as Absalom was entering Jerusalem.

Now when David had passed a little beyond the summit, Ziba, the servant of Meribaal, met him with a couple of asses saddled, loaded with two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine.

"Why have you these?" said the king to Ziba.

"The asses," said Ziba, "are for the king's household to ride on, and the bread and the summer fruit for the young men to eat, and the wine, that those who become faint in the desert may drink."

"And where is your master's son?" said the king.

"He remains yonder at Jerusalem," Ziba said to the king, "for he has said, 'Today will the house of Israel give back to me the kingdom of my father.'"

Then the king said to Ziba,

"See, all is now yours that belonged to Meribaal."

"I do obeisance," said Ziba. "Let me continue to find favor in your sight, my lord, O king!"

When King David came to Bahurim, there was a man coming out from there of the family of the house of Saul, whose name was Shimei, the son of Gera, uttering a stream of curses as he came along. Also he threw stones at David and all the attendants of King David and at all the people and all the famous warriors on his right hand and on his left; and thus he said as he cursed:

"Begone, begone, man of blood and vile scoundrel! The LORD has brought back upon you all the blood of the house of Saul, in whose stead you have ruled; and the LORD has delivered the kingdom into the hand of Absalom your son; and here you are undone; for you are a man of blood!"

Then Abishai, the son of Zeruiah, said to the king,

"Why should this dead dog curse my lord the king? Let me go over now and take off his head."

But the king said,

"What have I in common with you, O sons of Zeruiah? If he curses when the LORD has said to him, 'Curse David!' then who shall say, 'Why have you done so?'"

David also said to Abishai and to all his attendants,

"See, my own son who came forth from my body seeks my life; how much more now a Benjaminite! Let him alone and let him curse, for the LORD has commanded him. Perhaps the LORD will look on my affliction, and the LORD may require good to me instead of his cursing today."

- 13 So David and his men kept on the road; but Shimei, proceeding along the hillside opposite him and cursing as he went along, continued to throw stones and fling dust at him. Finally the king and all the people who were with him arrived weary at the Jordan, and he refreshed himself there.
- 15 Then Absalom and all the men of Israel came to Jerusalem, and Ahithophel with him. Now when Hushai the Archite, David's friend, came to Absalom, Hushai said to Absalom,
- "Long live the king, long live the king!"
- 17 "Is this your loyalty for your friend?" said Absalom to Hushai. "Why did you not go with your friend?"
- 18 Then Hushai said to Absalom,
- "No! for whom the LORD and this people and all the men of Israel have chosen, his will I be and with him will I remain; and secondly, whom should I serve? Should it not be his son? As I served your father, so will I serve you."
- 20 "Give your counsel," said Absalom to Ahithophel. "What shall we do?"
- 21 "Go in to your father's concubines, whom he has left to keep the house," said Ahithophel to Absalom; "and all Israel will hear that you are in bad odor with your father and the hands of all who are with you will be strengthened."
- 22 So they pitched a tent for Absalom upon the roof; and Absalom went in to the concubines of his father in the sight of all Israel. The counsel of Ahithophel, which he gave in those days, was as if one consulted an oracle of God—so was all the counsel of Ahithophel regarded both by David and by Absalom.
- 17 Later Ahithophel said to Absalom,
- "Let me, I pray you, choose twelve thousand man, and let me arise and pursue David tonight; thus I will come upon him when he is weary and exhausted and I will throw him and all the people who are with him into a panic; and I will strike down the king alone. I will then bring back all the people to you as the bride returns to her husband. You seek only the life of one man, and all the people shall be at peace."
- 4 Now the plan pleased Absalom, and all the elders of Israel.
- 6 "Call now Hushai the Archite also," said Absalom, "and let us hear likewise what he has to offer."

Accordingly when Hushai came to Absalom, Absalom said to him,

"Thus Ahithophel has spoken; shall we carry out his plan? If not, speak out."

Then Hushai said to Absalom,

"This time the counsel that Ahithophel has given is not good."

"You know your father and his men," said Hushai, "that they are tried warriors and thoroughly aroused, like a bear in the open robbed of her cubs. Furthermore your father is an expert campaigner and will not spend the night with the people. Even now he has hidden himself in one of the caves or in some other place. In case he falls upon the people at the first, whoever hears the report will say, 'There has been a slaughter among the people who follow Absalom.' Then even the valiant man whose heart is like the heart of a lion, will utterly lose courage; for all Israel knows that your father is a skilled warrior, and those who are with him are valiant men. But I counsel that all Israel be surely gathered together to you, from Dan to Beersheba, as many as the sand that is by the sea, with you yourself marching in their midst. Thus we will come upon him in some place where he has been located, and we will light upon him as the dew falls upon the ground; and of him and of all the men who are with him there shall not be left even one. But if he withdraws into a city, then all Israel will bring ropes to that city and we will drag it into the valley, until not even a pebble can be found there."

Then Absalom and all the men of Israel said,

"The counsel of Hushai the Archite is better than the counsel of Ahithophel."

For the LORD had ordained the good counsel of Ahithophel to be frustrated, in order that the LORD might bring evil upon Absalom.

Then Hushai said to Zadok and Abiathar the priests,

"Thus and so did Ahithophel counsel Absalom and the elders of Israel; and thus and so have I counselled. Now therefore send quickly and tell David, saying, 'Do not camp tonight at the fords of the desert, but cross over without fail, lest the king and all the people with him be swallowed up.'"

Now Jonathan and Ahimaz were

stationed at En-rogel; and a maidservant used to go and keep them informed, and they would go and tell king David, for they dared not be seen to enter the city. But a lad saw them, and told Absalom. Then they both went away in haste and entered into the house of a man in Bahurim, who had a well in his courtyard into which they descended; and a woman took and spread a covering over the well, and strewed dried fruit upon it, so that nothing was known. And when the servants of Absalom came to the woman to the house and said,

"Where are Ahimaaz and Jonathan?"

The woman said to them,

"They have crossed the source of the watercourses."

So when they had sought and could find no trace, they returned to Jerusalem. Now as soon as they had gone away, the two came up out of the well, and went and told King David and said to David,

"Arise, cross quickly over the water, for thus has Ahithophel counselled against you."

Then David and all the people who were with him arose and crossed the Jordan. By daybreak there was not one left behind who had not passed over the Jordan.

Now when Ahithophel saw that his counsel had not been carried out, he saddled his ass and arose, and went home to his own city. And after giving orders concerning his household, he strangled himself, and died and was buried in his father's grave.

Then David came to Mahanaim; and Absalom crossed the Jordan, together with all the men of Israel. And Absalom put Amasa in command of the army in place of Joab. Now Amasa was the son of an Ishmaelite by the name of Jether, who married Abigail the daughter of Jesse, the sister of Zeruiah, Joab's mother. Israel and Absalom encamped in the land of Gilead. When David arrived at Mahanaim, Shobi, the son of Nahash of the Ammonite Rabbah, and Machir, the son of Ammiel of Lodebar, and Barzillai, the Gileadite of Rogelim, brought couches and rugs and bowls, and earthen vessels, and wheat, barley, meal, parched grain, beans, lentils, honey, curds, sheep and calves for Da-

vid, and for the people who were with him, to eat; for they thought,

"The people must have been hungry and weary and thirsty in the desert."

Then David mustered the people who were with him, and appointed over them commanders of thousands and commanders of hundreds; and David divided the people into three divisions, one-third being under the command of Joab, another third under Abishai, the son of Zeruiah, Joab's brother, and another third under the command of Ittai the Gittite. And the king said to the people,

"I will surely go with you myself."

But the people said,

"You shall not go out; for if we do indeed run away, no one will trouble about us; or if half of us die, no one will trouble about us; but you are equal to ten thousand of us; and now the important thing is for you to be ready to help us from the city."

Then the king said to them,

"Whatever seems good in your eyes I will do."

So the king stood at the side of the gate, while all the people marched out by hundreds and by thousands. But the king commanded Joab, and Abishai, and Ittai, saying,

"Deal gently for my sake with the young man, with Absalom!"

And all the people heard when the king gave orders to all the commanders regarding Absalom. Then the people took the field against Israel; and the battle was in the forest of Ephraim. The people of Israel were defeated there by the servants of David; and the slaughter on that day was great—twenty thousand men. Also the battle was there spread out over the whole landscape; and the forest devoured more people that day than the sword.

But Absalom happened to meet the servants of David. Absalom was riding upon a mule, and the mule went under the thick branches of a great oak and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him passed on. Now when a certain man saw it, he told Joab and said,

"Behold, I saw Absalom hanging in an oak."

Then Joab said to the man who had told him,

"You mean to say that you saw him! Why then did you not fell him to the ground at once? Then it would have been my part to have given you ten shekels of silver and a girdle."

- 12 "Though I were to feel the pressure of a thousand shekels of silver in my hand," said the man to Joab, "I would not put forth my hand against the king's son; for in our hearing the king charged you and Abishai and Ittai, saying, 'Spare for my sake the young man Absalom.' Or if I had treacherously made away with him, nothing would have been hidden from the king, and you yourself would have stood aloof."
- 13 "Not so," said Joab; "I would have assuaged his wrath."

Then he took three weapons in his hand, and thrust them into Absalom's vitals, while he was still alive in the midst of the oak; and ten young men who bore Joab's armor gathered around and smote Absalom until he was dead.

16 Then Joab blew the trumpet, and the people returned from pursuing Israel; for Joab held back the people. Thereupon they took Absalom and cast him into a great pit in the forest, and raised over him a great heap of stones. Meanwhile all Israel fled each to his own home. Now Absalom already in his lifetime had taken and set up for himself a pillar which is in the king's valley; for he said,

"I have no son to keep my name in remembrance."

And he named the pillar after his own name; and it is called Absalom's Monument to this day.

- 19 Now when Ahimaaz, the son of Zadok, said to Joab,

"Let me run now and bring the news to the king that the LORD has freed him from the power of his enemies,"

- 20 Joab said to him,

"You are not the man to carry tidings today. On another day you may carry news, but you shall not do so today, for the king's son is dead."

- 21 Then Joab said to the Cushite,

"Go, tell the king what you have seen."

- 22 So the Cushite did obeisance to Joab and proceeded to run. But Ahimaaz the son of Zadok said again to Joab,

"Whatever happens, I should still very much like to run even after the Cushite."

"Why is it that you would run, my son," said Joab, "since you will have no reward for news as a result of going."

"However it may be, I would run," he said.

So he said to him,

"Run."

And Ahimaaz ran by way of the plain of the Jordan; and he passed the Cushite.

Now David was sitting between the two gates; and the watchman had gone up to the roof of the gate by the wall; and when he lifted up his eyes and looked, there was a man running alone. Then the watchman called and told the king; and the king said,

"If he be alone, there are good tidings in his mouth."

Meantime he kept on drawing nearer. Whereupon the watchman saw another man running; and the watchman called toward the gate, and said,

"See, another man running alone!"

"He also is bringing good news," said the king.

"I see that the running of the first is like the running of Ahimaaz, the son of Zadok," said the watchman.

"He is a good man," said the king, "and comes with good news."

Then Ahimaaz drew near and said to the king,

"All is well."

He bowed with his face to the earth, and said,

"Blessed be the LORD your God, who has delivered up the men who lifted up their hand against my lord the king."

"Is it well with the young man Absalom?" said the king.

"When Joab sent your servant I saw a great tumult, but I did not learn what it was," said Ahimaaz.

- 20 "Turn aside and take your stand here," said the king.

So he turned aside and stood still. At that moment the Cushite entered; and the Cushite said,

"Let my lord the king receive the good news that the LORD has freed you this day from all those that rose up against you."

Then the king said to the Cushite,

"Is it well with the young man Absalom?"

"Let the enemies of my lord the king and all who rise up against you for evil

"be as this young man!" said the Cushite.

Then the king was deeply moved and went up to the chamber over the gate and wept. Thus he said, as he wept,

9 "My son Absalom, my son, my son Absalom! O that I, even I, had died instead of you, Absalom, my son, my son!"

Then it was told Joab, "Behold, the king is weeping and lamenting over Absalom."

And the victory that day was turned to mourning for all the people, since the people heard that day, saying,

"The king is grieved over his son."

Therefore the people stole away furtively into the city, as people who are put to shame when they have fled in battle steal away. But the king covered his face, and cried with a loud voice,

"My son Absalom, Absalom, my son, my son!"

So Joab went to the king in the house and said,

"You have covered with shame today the faces of all your servants, who have preserved your life today, and the lives of your sons and your daughters, and the lives of your wives and your concubines, by loving them who hate you and hating them who love you. For you have shown today that commanders and servants are nothing to you; for now I know that if Absalom were alive and all of us dead today, then you would be well pleased. Now therefore arise, go forth, and speak reassuringly to your subjects; for I swear by the LORD, if you do not go forth, not a man will be with you tonight, and this will be worse for you than all the misfortune that has befallen you from your youth until now."

Then the king arose and sat at the gate; and when the word passed to all the people, saying, "See, the king is sitting at the gate," all the people came before the king.

Now Israel had fled every man to his home; and all the people murmured throughout all the tribes of Israel, saying,

"The king delivered us from the hand of our enemies, and he has freed us out of the hand of the Philistines, but now he has fled from the land on account of Absalom. As for Absalom, whom we

anointed over us, he has died in battle. Now therefore why do you remain silent about bringing the king back?"

Thus the word of all Israel came to the king.

Then King David sent to Zadok and 11 Abiathar the priests, saying,

"Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house? You are my 12 kinsmen, my bone and my flesh, why then are you the last to bring the king back?' Say to Amasa, 'Are you not 13 my bone and my flesh? May God requite me and worse, if you shall not become commander of the army henceforth instead of Joab.'"

Accordingly Amasa swayed the hearts 14 of all the men of Judah as one man, so that they sent word to the king:

"Return, both you and all your followers."

So the king returned and came to the 15 Jordan; and Judah came to Gilgal in order to go and meet the king and bring him across the Jordan.

Moreover Shimei, the son of Gera the 16 Benjamite, who was of Bahurim, made haste and went down with the men of Judah to meet King David, with 17 a thousand men of Benjamin; and with him was Ziba, the servant of the house of Saul, with his fifteen sons and his twenty servants; and they hurried down to the Jordan before the king, and crossed over the ford to bring over 18 the king's household and to do whatever was pleasing in his sight. As he was about to cross the Jordan, Shimei, the son of Gera, fell down before the king, and he said to the king, 19

"Let not my lord hold me guilty nor remember that which your servant did perversely the day that my lord the king went out of Jerusalem, for the king should take it to heart. For your 20 servant knows that I have sinned; therefore, see, I have come today the first of all the house of Joseph to come down to meet my lord the king."

But Abishai, the son of Zeruiah, an- 21 swered and said,

"Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?"

"What have I to do with you, you 22 sons of Zeruiah, that you should be as an adversary to me this day?" said David. "Should anyone be put to

death in Israel today? For do you not know that I am today king over Israel?"

23 "You shall not die," said the king to Shimei.

And the king swore to him.

24 Also Meribaal, the son of Saul, came down to meet the king; and he had neither dressed his feet nor trimmed his moustache nor washed his clothes from the day the king departed until the day he came back in safety.

25 And when he came from Jerusalem to meet the king, the king said to him,

"Why did you not go with me, Meribaal?"

26 "My lord, O king," said he, "my servant deceived me; for your servant said to him, 'Saddle for me an ass, on which I may ride and go with the king,'

27 because your servant is lame; but he slandered your servant to my lord the king. My lord the king is as the angel of God; do therefore what is good in

28 your eyes. For though all the house of my father were naught but men deserving of death in the sight of my lord the king, nevertheless you have set your servant among those who eat at your table. From whose hand shall I receive justice?"

And he cried out again to the king;

29 and the king said to him,

"Why do you continue to amplify your words? I have settled it; you and Ziba shall divide the estate."

30 Meribaal then said to the king,

"Rather let him take the whole, inasmuch as my lord the king has come home in safety."

31 Now Barzillai the Gileadite had come down from Rogelim, and passed on with the king to the Jordan to bid him farewell at the Jordan. Barzillai was very aged, being eighty years old, and he had provisioned the king while he waited at Mahanaim; for he was a very great man. And the king said to Barzillai,

"Cross over with me, and I will provide for your old age with me in Jerusalem."

34 But Barzillai said to the king,

"How many years is my life, that I should go up with the king to Jerusalem? I am today eighty years old. Can I distinguish between good and bad? Can your servant relish what he eats or what he drinks? Can I hear any more the voice of singing men and singing

women? Why then should your servant be an added burden to my lord the king? For your servant would only pass over the Jordan a little way with the king, and why should the king bestow upon me this boon? Let your servant return, I pray you, that I may die in my native city, by the grave of my father and mother. But here is your servant Chimham; let him cross over with my lord the king; and deal with him as seems good in your sight."

"Chimham shall cross over with me," said the king, "and I will deal with him as it would please you; and whatever you shall wish of me, that will I do for you."

Then all the people crossed the Jordan. But the king stood still. And the king kissed Barzillai, and blessed him, and he returned to his home.

Then the king crossed over to Gilgal, Chimham being with him; and all the people of Judah and also half the people of Israel brought the king back; and all the men of Israel approaching the king, said to the king,

"Why have our kinsmen, the men of Judah, stolen you away, and brought from over the Jordan the king and his household, and all the men of David with him?"

Then all the men of Judah retorted to the men of Israel,

"Because the king is near of kin to us. Why then are you angry over this matter? Have we eaten at all at the king's expense? or has anything been carried away by us?"

But the men of Israel answered the men of Judah, and said,

"We have ten shares in the king; moreover we are the first-born rather than you; why then did you despise us? Was it not our advice first to bring back our king?"

But the words of the men of Judah were fiercer than the words of the men of Israel.

Now there happened to be there a base rascal, whose name was Sheba, the son of Bichri, a Benjaminite; and he blew a trumpet and said,

"We have no portion in David,

And we have no share in Jesse's son! Each man to his tents, O Israel!"

Then all the men of Israel withdrew from David, and followed Sheba, the



son of Bichri; but the men of Judah remained steadfast to their king, from the Jordan even to Jerusalem.

Now when David came to his house at Jerusalem, the king took the ten concubines, whom he had left to look after the house, and put them in the palace keep and supported them, but did not go in to them. So they were shut up until the day of their death, living as widows.

"Summon for me the men of Judah within three days, and report here in person," said the king to Amasa.

So Amasa went to summon Judah. But when he delayed beyond the set time which he had appointed him, David said,

"Now will Sheba, the son of Bichri, do us more damage than did Absalom; take your lord's servants and pursue him, lest he find for himself fortified cities and escape from us."

So there went out after Abishai, Joab and the Cherethites and the Pelethites, and all the seasoned warriors; and they set out from Jerusalem to pursue Sheba, the son of Bichri. When they were at the great stone which is in Gibeon, Amasa came to meet them. Now Joab was girt with a sword under his cloak, and outside his clothing he was girt with another sword in its sheath, bound upon his loins, and this came out and fell. And Joab said to Amasa,

"Is it well with you, my brother?"

Then Joab took Amasa by the beard with his right hand to kiss him. But as Amasa was not on his guard against the sword that was in Joab's hand, he stabbed him in the body, and shed his bowels to the ground, with a single thrust; and he died. Thereafter Joab and Abishai his brother pursued after Sheba, the son of Bichri; and one of Joab's young men stood by him and said,

"Whoever favors Joab, and whoever is for David, let him follow Joab."

But Amasa lay wallowing in blood in the middle of the highway. And when the man saw that all the people stopped, he carried Amasa out of the highway into a field, and threw a garment over him, inasmuch as he saw that everyone who came to him halted. When he was removed out of the highway, every man passed on after Joab, to pursue Sheba, the son of Bichri.

Now he passed on through all the 14 tribes of Israel to Abel-beth-maacah; and all the Bichrites assembled and entered after him. Then they came and 15 besieged him in Abel-beth-maacah; and they threw up a mound against the city, for it stood even with the rampart; and all the people with Joab were contriving how to throw down the wall. Now a 16 wise woman out of the city called, "Hear, hear! Say, I pray you, to Joab, 'Come here that I may speak to you.'"

So he came near her; and the woman 17 said,

"Are you Joab?"

"I am," said he.

"Listen to the words of your maid-servant," said she to him.

"I am listening," said he.

Then she said, 18

"They used to speak formerly, saying, 'Let them but inquire at Abel,' and so a matter was settled. I am of those 19 who are peaceable and faithful in Israel. You seek to destroy a city and a mother in Israel; why will you destroy the heritage of the LORD?"

Then Joab answered and said, 20

"Far be it, far be it from me that I should destroy or devastate! That is 21 not the case. But a man of the highlands of Ephraim, Sheba, the son of Bichri, by name, has lifted up his hand against King David; only deliver him up, and I will withdraw from the city."

"Behold, his head shall be thrown to you from the wall," said the woman to Joab.

Then she went and advised all the 22 people in her wisdom; and they cut off the head of Sheba, the son of Bichri, and threw it down to Joab. Therefore he blew the trumpet and they were dispersed from the city, each to his home; and Joab returned to Jerusalem, to the king.

Joab was commander-in-chief of the 23 whole army of Israel, and Benaiah, the son of Jehoiada, was in command of the Cherethites and the Pelethites; and 24 Adoram was in charge of the forced labor; and Jehoshaphat, the son of Ahilud, was the recorder; and Shiva 25 was scribe; and Zadok and Abiathar were priests; and also Ira the Jairite was a priest to David.

### A FAMINE—ITS CAUSE AND CURE, 21:1-14

**21** Now there was a famine in the days of David for three years in succession; and when David sought the face of the LORD, the LORD said,

"It is because of Saul and his bloody house, because he put to death the Gibeonites."

**2** So David called the Gibeonites and said to them (now the Gibeonites were not of the Israelites, but of the remnant of the Amorites; however the Israelites had taken oath with them; and Saul had sought to slay them in his zeal for the Israelites and the Judeans),

**3** "What can I do for you? Wherewith can I make expiation, so that you may bless the heritage of the LORD?"

**4** "It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put to death any man in Israel," said the Gibeonites to him.

"What do you say that I shall do for you?" he repeated.

**5** Then they said to the king,

"As for the man who consumed us, and who planned to destroy us that we should find no place in any of the borders of Israel—let seven of his sons be given to us, that we may hang them up to the LORD in Gibeon, the mountain of the LORD."

"I will give them," said the king.

**7** But the king spared Meribaal, the son of Jonathan, the son of Saul, because of the oath of the LORD which was between them, between David and

**8** Jonathan, the son of Saul. The king took the two sons of Rizpah, the daughter of Aiah, whom she bore to Saul, Armoni and Meribaal, and the five sons of Merab, the daughter of Saul, whom she bore to Adriel, the son of Barzillai,

**9** the Meholathite; and he gave them into the hand of the Gibeonites, and they hanged them in the mountain before the LORD, so that the seven of them fell together; and they were put to death in the first days of harvest, at the beginning of the barley harvest.

**10** Then Rizpah, the daughter of Aiah, took sackcloth and spread it for her on the rock, from the beginning of barley harvest until water was poured upon them from the heaven; and she did not permit the birds of the air to light upon

them by day nor the beasts of the field by night. When it was told David what Rizpah, the daughter of Aiah, the concubine of Saul had done, David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh in Gilead, who had stolen them from the open square of Bethshan, where the Philistines had hanged them, on the day that the Philistines overcame Saul at Gilboa. He brought up from there the bones of Saul and the bones of Jonathan his son and they gathered up the bones of those who were hanged; and they buried the bones of Saul and the bones of Jonathan his son in the land of Benjamin, by the side of the grave of Kish his father, and they did all that the king commanded. After that God was propitiated toward the land.

### DAVID'S MIGHTY MEN,

21:15-22

Now when the Philistines were again at war with Israel, David went down together with his servants and encamped in Gob and fought against the Philistines. Then arose Dodo, who was one of the descendants of the giants, the weight of whose spear was three hundred shekels of bronze, and he had a new girdle; and he thought to slay David. But Abishai, the son of Zeruiah, succored him and attacked the Philistine and killed him. Then the men of David swore to him, saying,

"You shall go out no more with us to battle, that you may not quench the lamp of Israel."

Now when afterward there was again war with the Philistines at Gob, Sibbecai the Shuhite slew Saph, who was one of the descendants of the giants. When there was again war with the Philistines in Gob, Elhanan, the son of Jaareoregim the Bethlehemite, slew Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

There was again war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was of the race of giants; and when he defied Israel, Jonathan, the son of Shimei, David's brother, slew him. These four were de-

scended from the giants in Gath; and they fell by the hand of David and by the hand of his servants.

A VICTOR'S HYMN OF PRAISE,  
22:1-51

David spoke to the LORD the words of this song, on the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul; and he said,

"The LORD is my rock, my fortress, and my deliverer;  
My God, my rock in whom I take refuge;  
My shield, the weapon of my deliverance, my tower, and my refuge;  
My savior, thou savest me from violence.  
I call upon the LORD, who is worthy to be praised,  
That I may be rescued from my enemies.

"The breakers of death engulfed me, Torrents of ruin terrified me;  
The cords of Sheol surrounded me, Snares of death confronted me.

"In my distress I called upon the LORD,  
And unto my God I cried for help;  
He heard my voice from his palace,  
And my cry reached his ears.

"Then the earth quaked and rocked;  
The foundations of the heavens trembled  
And rocked, when he was angry.  
Smoke rose from his nostrils,  
And fire from his mouth devoured;  
Coals were kindled by it.

"He bowed the heavens and came down;  
Thick darkness was under his feet.  
He rode upon a cherub and flew,  
And he sped on with the wings of the wind.

"He made darkness his encircling pavilions,  
His covert was the darkness of the heavens,  
Thick clouds without brightness;  
Before him coals of fire were kindled.

The LORD thundered from the heavens,  
The Most High uttered his voice.

"He let fly his arrows and scattered them,  
Lightning, and discomfited them.  
Then the floor of the sea was revealed, 16  
And the foundations of the world were bared  
At the rebuke of the LORD,  
At the fierce breath of his wrath.  
He sent from on high, he took me, 17  
He drew me out of many waters.  
He delivered me from my strong enemy,  
From my foes; for they were too strong for me.

"They confronted me on the day of my calamity,  
But the LORD became my stay.  
He led me forth into a broad place; 20  
He set me free, for he was pleased with me.  
The LORD rewarded me in accordance with my righteousness; 21  
He requited me in accordance with the cleanness of my hands.  
For I have kept the ways of the LORD,  
And have not transgressed against my God.  
For all his ordinances are before me, 23  
And from his statutes I do not turn aside.  
I was blameless with him, 24  
And guarded myself from my guilt.

"So the LORD requited me in accordance with my righteousness,  
In accordance with my cleanness in his sight.

"Toward the godly thou dost act graciously;  
Toward the blameless thou dost act blamelessly;  
Toward the pure thou dost act purely; 27  
And toward the crooked thou dost act craftily.  
For thou wilt deliver a humble people, 28  
But thine eyes are upon the haughty, to bring them low.  
For thou, O LORD, art my lamp, 29  
And the LORD lightens my darkness.  
For through thee I can break down a strong rampart,  
Through my God I can scale a wall.

- 31 "The way of God is blameless,  
The speech of the LORD is sincere;  
A shield is he to all who take refuge in him.
- 32 For who is God but the LORD?  
And who is a rock save our God?
- 33 "God is my stronghold;  
He makes my way blameless,
- 34 Making my feet like the doe's,  
And making me stand securely on my heights;
- 35 The one who trains my hands for battle,  
So that my arms can bend a bow of bronze.
- 36 And thou hast given me thy saving shield,  
And thy help makes me great.
- 37 Thou dost enlarge the range of my steps,  
And my ankles do not give way.
- 38 "I pursue my foes and destroy them,  
And do not turn back until they are consumed.
- 39 And I consume them and thrust them through,  
So that they cannot rise;  
Beneath my feet they fall.
- 40 "And thou dost gird me with strength for the battle;  
Thou dost subdue my opponents under me.
- 41 And thou dost make my foes show me the back;  
And those that hate me I destroy.
- 42 They cry for help, but there is none to deliver,  
To the LORD, but he does not answer them.
- 43 Then I grind them to powder like the dust of the earth,  
I crush them like the dirt of the streets, by stamping upon them.
- 44 Thou dost deliver me from the feuds of the people;  
Thou dost keep me as head of the nations;  
People that I have not known serve me;
- 45 Foreigners fawn upon me;  
As soon as they hear of me, they submit to me;
- 46 Foreigners fade away,  
And come trembling from their fortresses.

"All hail to the LORD! And blessed be my Rock!  
And may the God of my deliverance be exalted!  
The God who gives me vengeance,  
And puts peoples in subjection under me;  
Who frees me from my foes.  
Yea, thou dost exalt me above my adversaries;  
From violent men thou dost rescue me.

"Therefore I shall praise thee among the nations, O LORD,  
And sing praises to thy name;  
To him who gives great victories to his king,  
And shows kindness to his anointed,  
To David and his descendants forever."

#### THE LAST WORDS OF DAVID, 23:1-7

Now these are the last words of David:

"The oracle of David, the son of Jesse,  
The oracle of the man who was raised on high,  
The anointed of the God of Jacob,  
And the pleasant theme of the songs of Israel.  
By me the spirit of the LORD has spoken,  
And his word is upon my tongue.  
The God of Israel said,  
The Rock of Israel spoke to me:  
'When one rules over men, as a righteous one,  
When one rules in the fear of God,  
Then it is as the light of the morning  
When the sun rises,  
A morning cloudless clear, after rain  
Upon the tender grass.  
For should not my house be so with God?  
For he has decreed for me an eternal covenant,  
Set in order in all things and secured;  
For all my security and all my desire,  
Will he not bring into being?  
But the ungodly!—as thorns to be thrust away are all of them;  
For with the hand they cannot be taken.  
But the man who touches them

Arms himself with iron and spear-shaft,  
And they are utterly burned forthwith."

#### A LIST OF DAVID'S HEROES, 23:8-39

These are the names of David's heroic followers: Ishbaal the Hachmonite, who was the leader of the Three; he raised aloft his spear over eight hundred slain at one time. Next to him among the three heroes was Eleazar, the son of Dodi, the son of the Ahothite. He was with David at Pasdammim when the Philistines were gathered there for battle. But when the Israelites withdrew, he arose and attacked the Philistines until his hand was weary and was as if grown fast to the sword. So the LORD brought about a great victory that day; and the people returned after him only to strip the slain. Next to him was Shammah, the son of Agee, a Hararite. The Philistines were gathered together at Lehi; and there was a plot of ground full of lentils. But when the people fled from the Philistines, he took his stand in the midst of the plot and defended it and slew the Philistines. So the LORD brought about a great victory.

Now three of the Thirty went down to the rock to David to the cave of Adullam, while the camp of the Philistines was pitched in the Valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was at the same time in Bethlehem. Moreover David longed earnestly and said,

"Oh that someone would give me a drink of water from the well of Bethlehem that is at the gate!"

So the three heroes broke through the camp of the Philistines and drew water out of the well of Bethlehem that was at the gate, and took it and brought it to David. But he would not drink of it, but poured it out to the LORD. And David said,

"Far be it from me, O LORD, that I should do this! It is the blood of men who went at the risk of their lives."

Therefore he would not drink it. These things did the three heroes.

Now Abishai, the brother of Joab,

the son of Zeruiah, was chief of the Thirty; and he wielded his spear over three hundred slain, and so won a name among the Thirty. He was indeed the most honorable of the Thirty, so that he became their commander, but he did not attain to the Three.

Benaiah, the son of Jehoiada, was a valiant man of Kabzeel, a man of great prowess; he slew two sons of Ariel of Moab. He also went down and slew a lion in the midst of a pit on a snowy day. He slew besides an Egyptian, a formidable looking man, armed with a spear, but he went down to him with a club, and wrenched the spear out of the Egyptian's hand and slew him with his own spear. These things did Benaiah, the son of Jehoiada, and won for himself a name among the thirty heroes. He was very honorable among the Thirty, but he did not attain to the Three. Nevertheless David set him over his guard.

Asahel, the brother of Joab, was among the Thirty; Elhanan, the son of Dodo of Bethlehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira, the son of Ikkesh, the Tekoite, Abiezer the Anathothite, Sibbecai the Hushathite, Zalmon the Ahothite, Maharai the Netophathite, Heled, the son of Baanah, the Netophathite, Ittai, the son of Ribai of Gibeah of the Benjaminites, Benaiah a Pirathonite, Hiddai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Barhumite, Eliahba, the Shaalbonite, Jashen the Gunite, Jonathan, the son of Shammah, the Hararite, Ahiam, the son of the Ararite, Eliphelet, the son of Ahasbai, the Maacathite, Eliam, the son of Ahithophel, the Gilonite, Hezro the Carmelite, Paarai, the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, the armor bearers of Joab, the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite—a total of thirty-seven.

#### DAVID'S CENSUS, 24:1-25

Now the LORD was again angered against Israel, and he incited David against them, saying,

"Go number Israel and Judah!"

So the king said to Joab and the

commanders of the army which was with him,

"Go about now throughout all the tribes of Israel, from Dan even to Beersheba, and take a census of the people that I may know the number of the people."

8 Joab said to the king,

"May the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king look on! But why does my lord the king take delight in this thing?"

9 But the word of the king prevailed

over Joab and the commanders of the army. Therefore Joab and the commanders of the army went out from the king's presence to take the census of the

5 people of Israel. They crossed the Jordan

and started from Aroer, and from the city that is in the midst of the torrent valley, toward Gad and on to

6 Jazer. Then they came to Gilead and to the land of the Hittites, to Kadesh;

and they came to Dan, and from Dan

7 they went around to Sidon, and came to the fortress of Tyre and all the cities

of the Hivvites, and of the Canaanites;

and they went forth to the Negeb of

8 Judah at Beersheba. When they had gone

about through the whole land, they came to Jerusalem at the end of

9 nine months and twenty days; and Joab

gave the number of the census of the people to the king, and Israel consisted

of eight hundred thousand able-bodied men who drew sword, and the men

of Judah were five hundred thousand.

10 But David's conscience smote him

after he had numbered the people.

Then David said to the LORD,

"I have sinned exceedingly in what

I have done. But now, O LORD, take

away, I pray thee, the iniquity of thy

servant, for I have done very foolishly."

11 When David arose in the morning,

the word of the LORD came to Gad the

prophet, David's seer, saying,

12 "Go and speak to David, 'Thus says

the LORD: 'Three things I offer you;

choose one of them that I may do it to

you.'"

13 So Gad came to David and told him;

and said to him,

"Shall there come for you three years

of famine upon your land? or shall

there be three months of flight before

your adversary, while he pursues you? or shall there be a three days' pestilence in your land? Now find out and consider what answer I shall return to him who sent me."

Then David said to Gad,

"I am in great distress. Let us fall

now into the hand of the LORD, for his

mercy is great, but let me not fall into

the hand of man."

So the LORD sent a pestilence, and

the days when the plague began were

the days of wheat harvest, and it slew

of the people from Dan to Beersheba

seventy thousand men. Now when the

angel of the LORD stretched forth his

hand toward Jerusalem to destroy it,

the LORD repented of the evil, and said

to the angel who was destroying among

the people,

"It is enough; now stay your hand."

Now the angel of the LORD was by

the threshing-floor of Araunah the

Jebusite. Then David spoke to the

LORD, when he saw the angel who was

smiting the people, and he said,

"Behold, I myself have sinned and

have done wickedly; but these are

sheep, what have they done? I pray

thee, let thy hand be against me and

my father's house."

Gad came to David that day, and

said to him,

"Go up, rear an altar to the LORD on

the threshing-floor of Araunah the

Jebusite."

So David went up according to the

word of Gad, as the LORD commanded.

When Araunah looked down and saw

the king and his servants crossing over

to him, Araunah went forth and did

obsequence to the king with his face to

the earth, and Araunah said,

"Why has my lord the king come to

his servant?"

"To purchase of you the threshing-

floor," said David, "to build an altar

to the LORD, that the plague may be

stayed from the people."

Then Araunah said to David,

"Let my lord the king take and offer

up what is good in his sight. Here are

the cattle for a burnt-offering and the

threshing-sledges and the implements

of the cattle for the wood. The servant

of my lord the king gives it all to the

king."

Araunah said to the king,

"The LORD your God accept you!"

But the king said to Araunah,  
"No, but I will surely buy it of you  
for a price. I cannot offer burnt-offer-  
ings to the LORD my God that cost me  
nothing."

So David bought the threshing-floor

and the cattle for fifty shekels of silver.  
Then David built there an altar to the LORD, and offered burnt-offerings and  
thank-offerings. So the LORD was en-  
treated for the land and the plague was  
stayed from Israel.

## THE FIRST BOOK OF KINGS

### THE LAST DAYS OF DAVID,

1:1—2:11

1 **N**OW King David was getting old and well advanced in years, and although they wrapped him in garments he could not keep warm. Therefore his servants said to him,

"Let them seek for my lord the king a young maiden and let her attend the king and act as his nurse; and let her lie in your bosom, that my lord the king may be warm."

3 So they sought for a beautiful maiden throughout all the territory of Israel, and they found Abishag the Shunammite and they brought her to the king. The maiden was exquisitely beautiful; and she became the king's nurse, and ministered to him; but the king had no intercourse with her.

5 Then Adonijah, the son of Haggith, began making his boast, saying, "I will be king."

Therefore he provided for himself a chariot and horsemen and fifty men as runners to go before him. Now his father had never in his life restrained him by saying,

"Why do you do thus and so?"

He was besides a very handsome man, and he was born next after Absalom. Accordingly he negotiated with Joab, the son of Zeruiah, and with Abiathar the priest, so that they became Adonijah's helpers. But Zadok the priest and Benaiah, the son of Jehoiada, and Nathan the prophet and Shimei and Rei and David's trained warriors were not with Adonijah. Now Adonijah sacrificed sheep and oxen and fat cattle by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, together with all the royal officials of Judah; but he did not invite Nathan the prophet, nor Benaiah, nor the trained warriors, nor Solomon his brother.

11 Then Nathan said to Bathsheba, the mother of Solomon,

"Have you not heard that Adonijah, the son of Haggith, has been made king and our lord David does not know it? Now therefore let me, I pray you, advise you, that you may save your own life and the life of your son Solomon. Go in to King David and say to him, 'Have you not, my lord, O king, sworn to your maidservant, saying, "Solomon your son shall be king after me, and he shall sit on my throne?" Why then has Adonijah been made king?' Now while you are still speaking there with the king, I also will come in after you and confirm your words."

So Bathsheba went in to the king to his chamber; (now the king was exceedingly old and Abishag the Shunammite was ministering to the king). Bathsheba then bowed and did obeisance to the king; and the king said,

"What do you want?"

"My lord," she said to him, "you yourself swore to your maidservant by the LORD your God, 'Solomon your son shall be king after me and he shall sit on my throne.' Now, behold, Adonijah is king and you, my lord, O king, do not know it. He has sacrificed oxen and fat cattle and sheep in abundance, and has invited all the sons of the king, and Abiathar the priest, and Joab, the commander of the army; but he has not invited Solomon your servant. Now, my lord, O king, the eyes of all Israel are upon you, that you should tell them who shall sit on the throne of my lord the king after him. As it stands, the result will be that when my lord the king shall sleep with his fathers, I and my son Solomon will be regarded as rebels."

But while she was still speaking with the king, Nathan the prophet entered; and they told the king,

"Nathan the prophet is here."

So he came before the king and did obeisance to the king with his face to the earth; and Nathan said,

"My lord, O king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne?' For he has gone



down today and sacrificed oxen and fat cattle and sheep in abundance, and invited all the king's sons, and Joab, the commander of the army, and Abiathar the priest, and behold, they are eating and drinking before him, and have said, 'Long live King Adonijah!' But as for me, even me your servant, and Zadok the priest, and Benaiah, the son of Jehoiada, and Solomon your servant he has not invited. Has this thing been brought about by my lord the king, and you have not told your servants who should sit upon the throne of my lord the king after him?"

Then King David spoke up and said, "Call Bathsheba to me."

So she came into the presence of the king and stood before him; and the king swore, saying,

"As the LORD lives, who has ransomed my life out of all adversity, as I swore to you by the LORD, the God of Israel, saying 'Solomon your son shall be king after me and he shall sit on my throne in my stead'; so will I do this day."

Then Bathsheba bowed with her face to the earth, and did obeisance to the king and said,

"My lord King David live forever!" "Call Zadok the priest for me, and Nathan the prophet, and Benaiah, the son of Jehoiada," said King David.

And when they came before the king, the king said to them,

"Take with you the servants of your lord and cause Solomon my son to ride upon my own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet anoint him there king over Israel; then blow the trumpet and say, 'Long live King Solomon!' You also shall go up behind him and he shall come in and sit upon my throne and he shall be king in my stead; him have I commanded to be leader over Israel and Judah."

Then Benaiah, the son of Jehoiada, answered the king and said,

"So be it! So may the LORD confirm the words of my lord the king. As the LORD has been with my lord the king, so may he be with Solomon, and make his throne greater than the throne of my lord King David!"

Accordingly Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, together with the

Cherethites and the Pelethites, caused Solomon to ride on the mule of King David, and brought him to Gihon. Then Zadok the priest took a horn of oil from the tent and anointed Solomon. Whereupon they blew the trumpet and all the people said,

"Long live King Solomon!"

Then all the people went up after him playing upon flutes and rejoicing with such great outburst that the earth was rent with their noise.

Now Adonijah and all the guests who were with him heard it just as they finished feasting; and when Joab heard the sound of the trumpet, he said,

"Why this noise of the town in uproar?"

While he was still speaking, there came Jonathan, the son of Abiathar the priest; and Adonijah said,

"Enter, for you are a valiant man and bring good news."

Jonathan answered and said to Adonijah,

"No, rather our lord King David has made Solomon king. Moreover the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, together with the Cherethites and the Pelethites, and they have caused him to ride on the king's mule. Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have gone up from there rejoicing, so that the town is in uproar. That was the noise which you heard. So Solomon has actually taken his seat on the throne of the kingdom. Moreover the servants of the king have already come to congratulate our lord King David, saying, 'May your God make the name of Solomon better than your name and his throne greater than your throne!' Then the king bowed himself on his bed. Furthermore, thus the king has said, 'Blessed be the LORD, the God of Israel, who has today granted one of my offspring to sit on my throne, my own eyes beholding it.'"

Then all the guests whom Adonijah had were terrified and arose and each went his way. But Adonijah was in such fear of Solomon that he arose and went and caught hold of the horns of the altar. And it was told Solomon, saying,

"See, Adonijah fears King Solomon, and now he has laid hold of the horns

of the altar, saying, 'Let King Solomon swear to me first that he will not slay his servant with the sword.'

- 52 "If he be a worthy man," said Solomon, "not a hair of him shall fall to the earth, but if evil be found in him then he shall die."
- 53 So King Solomon sent and they brought him down from the altar, and he came and did obeisance to King Solomon.
- "Go to your house," said Solomon to him.
- 2 When David's time to die drew near, he charged Solomon his son, saying,
- 2 "I am about to go the way of all the earth. Be strong then and show yourself a man, and keep the charge of the LORD your God, by walking in his ways, by keeping his statutes, his commands, his ordinances, and his decrees, as it is written in the law of Moses, that you may have success in all that you do and in all that you undertake; that the LORD may establish his word that he spoke to me, saying, 'If your sons guard their steps by walking before me in truth with all their mind and with all their heart, there shall not fail you a man on the throne of Israel.'
- 5 "Now furthermore, you know what Joab, the son of Zeruiah, did to me, how he treated the two commanders of the armies of Israel, Abner, the son of Ner, and Amasa, the son of Jether, how he slew them and avenged blood shed in war in time of peace, and put innocent blood upon his girdle that was about his loins and upon his sandals that were on his feet. Act therefore according to your wisdom, so that you do not allow his hoary head to go down in peace to Sheol. But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for so they presented themselves to me when I fled from Absalom your brother.
- 8 There is also with you Shimei, the son of Gera, the Benjaminite of Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim. But when he came down to meet me at the Jordan, I swore to him by the LORD, saying, 'I will not slay you with the sword.' But do you yourself not hold him guiltless; you are a wise man and know what you should do to him, and you shall bring down his old age with blood to Sheol."

So David slept with his fathers and was buried in the city of David. The time that David was king over Israel was forty years: seven years he was king in Hebron, and thirty-three years he was king in Jerusalem.

### SOLOMON'S EXECUTION OF DAVID'S WILL,

2:12-46

Thus Solomon sat upon the throne of David his father and his rule was thoroughly established. Now Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon, and did obeisance to her.

"Is your coming friendly?" she said.

"Friendly," he said.

"I would have a word with you," he went on to say.

"Speak," she said.

"You know," he said, "that the kingdom belonged to me and that all Israel openly expected me to reign, but now the kingdom has been changed and has become my brother's, for it was his from the LORD. Now, however, I am about to make one request of you; do not refuse me."

"Speak on," she said to him.

Then he said,

"Suggest, I pray you, to Solomon the king, for he will not refuse you, that he give me Abishag the Shunammite as wife."

"Very well, I will speak for you to the king," said Bathsheba.

Accordingly Bathsheba went in to King Solomon to speak to him concerning Adonijah; and the king arose to meet her and did obeisance to her, and sat down on his throne, and a seat was placed for the mother of the king, and she sat on his right. Then she said,

"A small request I am about to make of you; do not refuse me."

"Ask, my mother, for I will not refuse you," the king said to her.

Then she said,

"Let Abishag the Shunammite be given to Adonijah your brother as wife."

But King Solomon answered and said to his mother,

"Why then do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also for he is my elder

brother, and on his side are Abiathar the priest and Joab, the son of Zeruah."

Then King Solomon swore by the LORD, saying,

"May God requite me and worse, if Adonijah has not spoken this word against his own life. Now therefore, as the LORD lives, who has established me and caused me to sit upon the throne of David my father, and who has made me a house as he promised, Adonijah shall today be put to death."

So King Solomon sent by the hand of Benaiah, the son of Jehoiada, who struck him down, so that he died.

Then the king said to Abiathar the priest,

"Go to Anathoth to your estate, for you are worthy of death, but I will not put you to death at this time, because you bore the ark of the LORD before David my father, and because you suffered affliction in all that my father endured."

So Solomon ousted Abiathar from being priest to the LORD, in fulfilment of the word of the LORD which he spoke concerning the house of Eli in Shiloh.

Now when the report came to Joab—for Joab had followed Adonijah but he had not followed Absalom—Joab fled to the tent of the LORD and laid hold of the horns of the altar. When it was told King Solomon that Joab had fled to the tent of the LORD and was there beside the altar, Solomon sent to Joab, saying,

"How does it happen that you have fled to the altar?"

"I was afraid of you and so I fled to the LORD," said Joab.

Then Solomon sent Benaiah, the son of Jehoiada, saying,

"Go, strike him down."

So Benaiah went into the tent of the LORD and said to him,

"Thus the king has said, 'Come out.'"

But he said,

"No, for I prefer to die here."

Then Benaiah brought the king word again, saying,

"Thus Joab spoke and thus he answered me."

Then the king said to him,

"Do as he has spoken; strike him down and bury him, that you may take

away from me and from my father's house the innocent blood which Joab shed. The LORD will also require his bloody deeds upon his own head, because he fell upon two men more righteous and honorable than he, and slew them with the sword, without the knowledge of my father David: Abner, the son of Ner, commander of the army of Israel, and Amasa, the son of Jether, commander of the army of Judah. So shall their blood return upon the head of Joab and upon the head of his descendants forever; but to David, and to his descendants, and to his house, and to his throne, may there be peace from the LORD for evermore."

Then Benaiah, the son of Jehoiada, went up and fell upon him and slew him; and he was buried in his own house in the desert. Thereupon the king put Benaiah, the son of Jehoiada, over the army in his stead, and the king put Zadok the priest in the place of Abiathar.

Then the king called Shimei and said to him,

"Build for yourself a house in Jerusalem and dwell there, and do not go forth from there to any place whatever. For the day you go forth and cross the Brook Kidron, know for a certainty that you shall surely die; your blood shall be upon your own head."

"The stipulation is fair," said Shimei to the king; "as my lord the king has spoken so will your servant do."

So Shimei lived in Jerusalem many days.

But at the end of three years, two of Shimei's slaves ran away to Achish, the son of Maachah, king of Gath. So when they told Shimei, saying, "Behold, your slaves are in Gath," Shimei arose and saddled his ass and went to Gath to seek his slaves. Thus Shimei went and brought his slaves from Gath. Accordingly when it was told Solomon that Shimei had gone from Jerusalem to Gath and returned, the king sent and called Shimei, and said to him,

"Did I not cause you to swear by the LORD and solemnly admonish you, saying, 'On the day that you go forth and go to any place whatever, know of a certainty that you shall surely die?' And you said to me, 'The stipulation is fair, I have heard it.' Why then have

you not kept the oath of the LORD and the command which I laid upon you?"

- 44 The king also said to Shimei,  
 "You are conscious of all the evil which you yourself know, that you did to David my father; now the LORD is bringing your iniquity upon your own  
 45 head. But King Solomon shall be blessed and the throne of David shall be established before the LORD forever."  
 46 So the king commanded Benaiah, the son of Jehoiada, and he went forth and struck him down, so that he died. Thus the kingdom was completely established in the hand of Solomon.

### SOLOMON'S DREAM AND HIS ANSWERED PRAYER, 3:1-28

- 3 Solomon formed a marriage alliance with Pharaoh, king of Egypt, and he took Pharaoh's daughter, and brought her into the city of David, until he had finished the building of his house and the house of the LORD and the wall  
 2 around Jerusalem. However the people sacrificed on the high places because there was no house built for the name of the LORD until those days.  
 3 Now Solomon loved the LORD so that he walked in the statutes of David his father; only he sacrificed and burned incense on the high places.  
 4 Moreover the king went to Gibeon to sacrifice there; for that was the great high place; and Solomon used to offer a thousand burnt-offerings on that altar.  
 5 In Gibeon the LORD appeared to Solomon in a dream by night; and God said,  
 "Ask what I shall give you."  
 6 Then Solomon said,  
 "Thou hast shown great kindness to thy servant David my father, according as he walked before thee in truth, in righteousness, and in uprightness of heart with thee; and thou hast kept in store for him this great kindness, in that thou hast given him a son who sits  
 7 on his throne this day. Now therefore, O LORD my God, thou hast made thy servant king in the place of David my father, while I am a little child in comparison. I know not how to go out or  
 8 come in. Thy servant also is in the midst of thy people whom thou hast

chosen, a vast people, who cannot be numbered or counted for multitude. Give thy servant therefore an attentive mind to judge thy people in righteousness and to discern between good and evil; for who is able to judge this great people of thine?"

It was pleasing in the eyes of the LORD that Solomon had asked this thing; so God said to him,

"Because you have asked this thing and have not asked for yourself long life nor riches nor the life of your enemies, but have asked for yourself understanding to perceive justice; behold,  
 1 I have done according to your word: see, I give you a wise and discerning mind, so that there has been none like you before you, and none like you shall arise after you. I give also what you did not ask, both riches and honor, so  
 1 that, all your days, there shall not be any like you among the kings. If you walk in my ways so that you keep my statutes and my commands as did your father David, then I will prolong your days."

Now when Solomon awoke, behold, it  
 1 was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the LORD and offered burnt-offerings and made thank-offerings and made a feast for all his servants.

Then two women of ill fame came to  
 1 the king and stood before him, and the  
 1 one woman said,

"O, my lord, this woman and I dwell  
 1 in the same house; and I gave birth to  
 1 a child while she was in the house.  
 Then on the third day after I was delivered, this woman also gave birth to a child and we were together, there being no stranger with us in the house besides us two in the house. But the child of  
 1 this woman died in the night, because she lay upon it. Then she arose in the  
 2 middle of the night and took my child from my side while your maidservant slept, and laid it in her bosom and laid her dead child in my bosom. Thus when  
 2 I arose toward morning to nurse my child, behold, it was dead; but when I was able to examine it closely in the morning, behold, it was not my child which I had borne."

"No; but the living child is mine and  
 2 the dead child is your child," the other woman said.

But the first woman was saying at the same time,

"No; but the living child is mine and the dead child is your child."

Thus they spoke before the king.

Then the king said,

"This one declares, 'This is my child, the living one, and your child is dead.' And the other declares, 'No; but your son is the dead and my son is the living!'"

"Get me a sword," said the king.

So they brought in a sword before the king. The king then said,

"Cut the living child in two and give half to one and half to the other."

But the woman to whom the living child belonged spoke to the king—for her motherly tenderness was aroused for her son—and she said,

"O, my lord, give her the living child, and by no means slay it."

But the other interrupted,

"It shall be neither mine nor yours! Divide it!"

Then the king answered and said,

"Give her the living child, and by no means slay it, for she is its mother."

Now when all Israel heard of the judgment that the king had rendered, they stood in awe of the king; for they perceived that the wisdom of God was in him to administer justice.

#### THE ORGANIZATION OF SOLOMON'S KINGDOM, 4:1-28

Now King Solomon was king over all Israel; and these were the princes whom he had: Azariah, the son of Zadok, was the priest; Elihoreph and Ahijah, the sons of Shisha, were scribes; Jehoshaphat, the son of Ahilud, was the recorder; and Benaiah, the son of Jehoiada, was in command of the army; and Zadok and Abiathar were priests; and Azariah, the son of Nathan, was in charge of the officers; and Zabud, the son of Nathan, was priest and the king's friend; and Ahishar was in charge of the house; and Adoniram, the son of Abda, was in charge of the forced labor.

Solomon also had twelve officers over all Israel, and they used to provide food for the king and his household; each man had to make provision for one month in the year.

These were their names: Ben-hur, in the highlands of Ephraim; Ben-deker, in Makaz, and in Shaalbaim, and Beth-Shemesh, and Elonbethhanan; Ben-hesed, in Arubboth; he had Socoh and all the land of Hepher; Ben-abinadab, in all the highland of Dor (he had Taphath the daughter of Solomon as wife); Baanah, the son of Ahilud, in Taanach and Megiddo and all of Beth-shean, which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as the other side of Jokneam; Ben-geber in Ramoth-Gilead; he had the villages of Jair, the son of Manasseh, which are in Gilead; he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars; Ahinadab, the son of Iddo, at Mahanaïm; Ahimaaz in Naphtali (he also took Basemath, the daughter of Solomon, to wife); Baanah, the son of Hushai, in Asher in Bealoth; Jehoshaphat, the son of Paruah, in Issachar; Shimci, the son of Ela, in Benjamin; Geber, the son of Uri, in the land of Gilead, the land of Sihon, king of the Amorites, and of Og, king of Bashan; and one officer was over all the officials who were in the land.

Judah and Israel were as the sand which is by the sea for multitude; they were continually eating and drinking and making merry. Solomon was the ruler over all the kingdoms from the River even to the land of the Philistines and to the border of Egypt. They brought tribute and continued to serve Solomon all the days of his life.

Solomon's provision for one day was thirty kors of fine flour, and sixty kors of meal, ten fat cattle and twenty pasture fed cattle and a hundred sheep, besides harts and gazelles and roebucks and fatted fowls. For he had dominion over everything beyond the River, from Tiphseh even to Gaza, over all the kings beyond the River. And he had peace on all sides round about him, so that Judah and Israel dwelt in safety from Dan even to Beersheba, every man under his own vine and fig tree, all the days of Solomon. Now Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

These officers supplied provisions for King Solomon and for all who came to King Solomon's table, each in his

month. They fell short in nothing.  
 28 Also barley and straw for the horses and the swift steeds they brought to the place where it should be, each according to his assignment.

### THE WISDOM OF SOLOMON,

4:29-34

29 God gave Solomon wisdom and understanding in very exceptional measure, and breadth of mind, like the sand  
 30 that is on the seashore, so that Solomon's wisdom surpassed the wisdom of all the eastern Arabs and all the wisdom of Egypt. For he was wiser than  
 31 all men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all  
 32 the neighboring nations. He also spoke three thousand proverbs and his songs  
 33 were five thousand. He spoke concerning trees, from the cedar which is in Lebanon even to the hyssop that springs out of the wall; he spoke also of  
 34 beasts, of birds, of reptiles, and of fish; and men came from all peoples to hear the wisdom of Solomon, sent from all the kings of the earth who had heard of his wisdom.

### SOLOMON'S PREPARATIONS FOR THE TEMPLE,

5:1-18

6 Now Hiram, king of Tyre, had sent his servants to Solomon when he heard that they had anointed him king in place of his father; for Hiram had always been fond of David.  
 2 And Solomon sent to Hiram, saying,  
 3 "You yourself knew David my father. how he was unable to build a house for the name of the LORD his God because of the hostile forces that surrounded him until the LORD put  
 4 them under the soles of his feet. But now the LORD my God has given me rest on all sides, in that there is no adversary and no untoward event. So now I am planning to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son whom I will put in your place upon your throne, he shall build  
 6 the house for my name.' Now there-

fore command that they cut for me cedars of Lebanon; and my servants will accompany your servants, and I will pay you wages for your servants exactly as you say; for you know that there is no one among us who knows how to cut timber like the Sidonians."

When Hiram heard the words of Solomon, he was very greatly pleased and said,

"Blessed be the LORD today, who has given David a wise son to be over this great people."

So Hiram sent to Solomon, saying,

"I have heard what you have requested of me; I stand ready to perform all your pleasure in the matter of cedar and cypress timbers. My servants shall bring them down to the sea from Lebanon, and I will make them into rafts to go by sea to the place that you shall direct me, and I will have them broken up there, and you shall take them up. You shall also accomplish my desire by providing food for my household."

So Hiram kept Solomon supplied with cedar and cypress timber to his entire satisfaction. Solomon gave Hiram twenty thousand kors of wheat as food for his household, and twenty baths of oil from crushed olives. This much Solomon used to give Hiram annually. And the LORD gave Solomon wisdom as he promised him; and there was peace between Hiram and Solomon, and the two of them ratified a treaty.

King Solomon raised a levy of forced laborers out of all Israel, and the levy consisted of thirty thousand men. He sent them to Lebanon, ten thousand a month in relays; a month they were in Lebanon and two months at home; and Adoniram was in command of the levy. Solomon also had seventy thousand burden bearers and eighty thousand hewers of stone in the mountains, beside Solomon's superior officers who were set over the work, three thousand three hundred, who had charge of the people who were doing the work. And the king commanded that they should hew out great, costly stones, to lay the foundation of the house with cut stone. So Solomon's builders and Hiram's builders and the Gebalites did the hewing and prepared the timbers and the stones to build the house.

### THE BUILDING PLANS OF THE TEMPLE, 6:1-38

Now in the four hundred and eightieth year after the exodus of the Israelites from the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he built the house of the LORD. As for the house which King Solomon built for the LORD, its length was sixty cubits, its breadth twenty cubits, and its height thirty. The porch in front of the temple was twenty cubits in length, corresponding to the breadth of the house, and it was ten cubits wide at the front of the house. He made for the house windows with narrow frames.

He also built inclosed galleries against the wall of the house round about in conformity with the walls of the house round about, both around the temple proper and the inner room, and he made side chambers round about. The lower side chamber was five cubits broad and the middle six cubits broad and the third seven cubits broad; on the outside of the house round about he made offsets in order that the supports should not be inserted into the walls of the house. When the house was built, it was done with stone prepared at the quarry; and neither hammer nor ax nor any iron tool was heard in the temple while it was being built. The entrance into the lower side chamber was on the right side of the house; and by means of a circular trap door they could go up into the middle chamber and from the middle into the third. So he built the house and finished it; and he covered the house with cedar. He also built the inclosed galleries against the whole house, five cubits being the height of each; and they were joined to the house with timbers of cedar.

Now the word of the Lord came to Solomon, saying,

"With regard to this house you are building, if you will walk in my statutes, and carry out my ordinances, and keep all my commands by conforming your conduct to them; then I will confirm my word with you which I spoke to David your father; and I will dwell in the midst of the Israelites and will not forsake my people Israel."

So Solomon built the house and finished it.

He built the walls of the house on the inside with boards of cedar; from the floor of the house to the rafters of the ceiling he covered them on the inside with wood, and he covered the floor of the house with boards of cypress. He built off twenty cubits from the back of the house with boards of cedar from the floor to the rafters; and he built for himself within, an inner room, for the most sacred place. The house, that is, the temple proper, in front of the inner room, was forty cubits long. There was also cedar within the interior of the house carved in the form of gourds and open flowers; the whole was cedar, there was no stone seen. Then he prepared an inner room within the interior of the house to place there the ark of the covenant of the LORD. The inner room was twenty cubits long, twenty cubits wide, and twenty cubits high; and he overlaid it with rare gold. He also made an altar of cedar in front of the inner room and covered it with gold. Then he overlaid the entire house with gold, until the whole house was finished.

He made in the inner room two cherubim of olive wood, ten cubits in height. One wing of the cherub was five cubits and the other wing of the cherub was five cubits—it was ten cubits from the tip of one wing to the tip of the other. The other cherub also measured ten cubits; both cherubim had the same measurement and form. The height of the one cherub was ten cubits, even so was the other cherub. Thus he put the cherubim within the inner part of the house, and they spread out the wings of the cherubim, so that the wing of the one touched the wall, while the wing of the other cherub reached the other wall, and their wings touched each other in the middle of the house. He also overlaid the cherubim with gold.

He carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. The floor of the house he overlaid with gold within and without.

For the entrance of the inner room he made folding doors of olive wood: the pilasters and doorposts formed a pentag-

- 32 onal. The two doors of olive wood he decorated with carvings of cherubim and palm trees and open flowers, and he overlaid them with gold; and he spread the gold upon the cherubim and the palm trees.
- 33 So also he made for the entrance of the temple proper, doorposts of olive wood four square; and two doors of olive wood four square; and two doors of cypress wood; the two leaves of the one door were folding, and the two leaves of the other door were folding. He carved cherubim and palm trees and open flowers, and overlaid them with gold evenly applied to the carved work; and he built the inner court with three courses of hewn stone, and a course of hewn cedar beams.
- 37 In the fourth year was the foundation of the house of the LORD laid, in the month Ziv. In the eleventh year, in the month Bul, which is the eighth month, the house was finished in all its details and according to all its specifications. Thus he was seven years in building it.

#### DETAILS OF SOLOMON'S BUILDINGS, 7:1-51

- 7 But Solomon was thirteen years building his own house until he had finished his entire house. Thus he built the Forest of Lebanon House; its length was one hundred cubits, and its breadth fifty cubits, and its height thirty cubits, upon three rows of cedar columns, with cedar beams upon the columns. Above it was covered with cedar over the forty-five beams that were upon the columns, and the number of the columns was fifteen in a row.
- 4 There were also window-frames in three rows, and window was over against window, in three tiers. All the doorways and windows had square frames; and door was over against door in three tiers. He also made the pillared porch fifty cubits long and thirty cubits broad, and a porch in front of them and columns and a cornice in front of them. And he made the porch of the throne where he might pronounce judgment, even the Porch of Judgment; and it was covered with cedar from floor to rafters.
- 8 His own house, where he was to dwell, belonging to another court farther back from the Porch of Judgment,

was of like workmanship. He also made a house for Pharaoh's daughter (whom Solomon had taken to wife) like this porch.

All these were of costly stones, hewn according to measurements, sawed with saws, within and without, even from the foundation to the coping, and from the outside to the great court. The foundation also was of costly, great stones—stones of ten cubits and stones of eight cubits; likewise above were costly stones, hewn according to measurement, as well as cedar; also the great encircling court had three courses of hewn stone and a course of cedar beams, as in the case of the inner court of the house of the LORD and the court of the porch of the house.

Then King Solomon sent and brought Hiram from Tyre. He was the son of a widow of the tribe of Naphtali; and his father was a man of Tyre, a worker in bronze; and he was equipped with skill, understanding, and knowledge to execute any work in bronze. So he came to King Solomon and did all his work. Thus he cast the two columns of bronze for the porch of the temple. Eighteen cubits was the height of one column, and a cord of twelve cubits measured its circumference; the thickness of the column was four fingers; it was hollow, and the second column was similar. He also made two capitals of molten bronze, to set upon the tops of the columns, the height of the one capital being five cubits, and five cubits being the height of the other capital. Then he made two nets (woven work, festoons, chain work) for the capitals which were upon the top of the columns; a net for the one capital, and a net for the other capital. He likewise made the pomegranates; and two rows of bronze pomegranates were upon the one to cover the capitals that were upon the top of the columns; he also treated the other capital in the same manner. Now the capitals that were upon the tops of the columns in the porch were of lily work—four cubits. There were also capitals above upon the two columns close to the rounded projection of the column which was beside the network; and the pomegranates were two hundred, in two rows around the second capital. Thus he set up the columns of the porch of the temple; and he



set up the right hand column and called its name Jachin; and he set up the left hand column and called its name Boaz. Now upon the top of the columns was lily work. So he finished the work of the columns.

Then he made the molten sea, ten cubits in diameter from brim to brim, round in form, five cubits high, and thirty cubits in circumference; and under its brim were gourds encircling it for ten cubits, completely surrounding the sea. The gourds were in two rows, cast when it was cast. Now its thickness was a handbreadth, and its brim was in workmanship like the brim of a cup, similar to the flower of a lily. It held two thousand baths. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; and the sea was superimposed upon them, while their haunches were all directed inward.

He made also ten stands of bronze, each stand being four cubits long, four cubits wide and three cubits high. The construction of the stands was as follows: they had border-frames and the border-frames were between the supports; and on the border-frames that were between the supports were lions, oxen, and cherubim; and upon the supports likewise, above and below the lions, oxen, and wreaths, was bevelled work. Moreover each stand had four bronze wheels, and axles of bronze, and the four corners had shoulder-pieces: beneath the bowl the shoulder-pieces were cast, with wreaths at the sides of each. Its mouth within the shoulder-piece was a cubit, and its mouth was round after the work of a pedestal, a cubit and a half, and also upon its mouth were gravings, and its border-frames were square, not round. Also the four wheels were underneath the border-frames; and the axletrees of the wheels were in the stand. The construction of the wheels was like the construction of a chariot wheel: their supports, their felloes, their spokes, and their hubs, were all cast. There were four shoulder-pieces at the four corners of each stand; the shoulder-pieces were a part of the stand.

Now in the top of the stand there was a round opening half a cubit high, and upon the top of the stand were its supports and its border-frames. And

on the smooth surface of the supports and border-frames he carved cherubim, lions, and palm trees, according to the clear space on each, with wreaths round about. After this manner he made the 37 ten stands: all of them were of one casting and of one measure and form.

He also made ten lavers of bronze: 38 one laver held forty baths, and one laver measured four cubits; and on each one of the ten stands was a laver. Then 39 he put the stands, five on the right side of the house, and five on the left side of the house; and he put the sea on the right side of the house toward the south.

Hiram also made the pots, the shov- 40 els, and the basins. So Hiram finished all the work that he did for King Solo- mon on the house of the LORD: the two 41 columns, the two bowl-shaped capitals that were on the top of the columns, the two networks to cover the two bowls of the capitals that were on the top of the columns, and the four hundred 42 pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the tops of the columns, and the ten stands and the ten 43 lavers upon the stands, and the one 44 sea and the twelve oxen underneath the sea.

Now the pots, and the shovels, and 45 the basins, even all these utensils which Hiram made for King Solomon in the house of the LORD, were of burnished bronze. There was no weighing of the 47 bronze from which he made all these utensils because it was so very much; the weight of the bronze could not be determined. In the plain of the Jordan 46 he cast them, in the clay ground between Succoth and Zarethan. So Solo- 48 mon placed all the utensils which he had made in the house of the LORD: the golden altar, and the golden table upon which was the Presence-bread; and the 49 lampstands, five on the right side, and five on the left in front of the inner room, of rare gold; and the flowers, the 50 lamps, and the tongs of gold; and the cups, snuffers, basins, saucers, and fire-pans of rare gold; and the golden hinges, both for the folding doors of the inner house (the most sacred place) and for the folding doors of the temple proper.

Thus all the work was completed that 51

King Solomon performed on the house of the LORD. Solomon also brought in the things which David his father had dedicated, the silver, the gold, and the utensils, placing them in the treasuries of the house of the LORD.

### THE DEDICATION OF THE TEMPLE, 8:1-66

- 8 Then Solomon assembled the elders of Israel and all the heads of the tribes, the princes of families of the Israelites, to King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, that is Zion.
- 2 So all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. Likewise all the elders of Israel came, and the priests took up the ark; and they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the tent; the priests and Levites brought them up.
- 5 Then King Solomon and all the assembly of Israel, that were assembled to him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered.
- 6 Then the priests brought the ark of the covenant of the LORD to its place in the inner room of the house, in the most sacred place, underneath the wings of the cherubim; for the cherubim had their wings spread over the place of the ark, so that the cherubim made a covering above the ark and its poles.
- 8 But the poles were so long that the ends of the poles were seen from the holy place in front of the inner room, yet they were not seen outside, and there they are to this day. There was nothing in the ark except the two tablets of stone which Moses had placed there at Horeb, when the LORD made a covenant with the Israelites at the time they came out of the land of Egypt. Now when the priests came out of the sanctuary, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud; for the glory of the LORD filled the house of the LORD.
- 12 Then Solomon said,  
 "The LORD established the sun in the heavens,  
 But he himself said that he would dwell in thick darkness;

" 'Build my house, a house of habitation for me,  
 That I may dwell therein forever.'  
 Is it not written in the Book of Jashar?"

Then the king faced about and blessed all the assembly of Israel, and all the assembly of Israel stood up; and he said,

"Blessed be the LORD, the God of Israel, who with his own mouth spoke to David my father, and with his own hand has fulfilled it, saying, 'Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house that my name might be there, but I have chosen David to be over my people Israel.' Now it was in the mind of David my father to build a house for the name of the LORD, the God of Israel. But the LORD said to David my father, 'Because it was in your mind to build a house for my name, you did well that it was in your mind; nevertheless you yourself shall not build the house; but your son, who shall come forth from your loins, he shall build the house for my name.' Now the LORD has made good his word which he spoke; for I have risen up in the place of David my father and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel; and there I have provided a place for the ark in which is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt."

Then Solomon stood up before the altar of the LORD in the presence of the whole assembly of Israel and spread forth his hands toward the heavens, and said,

"O LORD, the God of Israel, there is no God like thee in the heavens above nor upon the earth beneath, who keepest loving faith with thy servants who walk before thee with all their heart, who hast kept with thy servant David, my father, that which thou didst promise him; for thou didst speak with thy lips, and with thy hand thou hast fulfilled it, as it is this day. Now therefore, O LORD, the God of Israel, keep with thy servant David, my father, that which thou didst promise him,

saying, 'You shall never lack a man in my sight to sit on the throne of Israel, if only your sons take heed to their way, to walk before me as you have walked before me.' Now therefore, O God of Israel, let thy word be confirmed, I pray thee, which thou hast spoken to thy servant David, my father.

"But can God really dwell with men on the earth? Behold, the heavens and the highest heaven cannot contain thee; how much less this house which I have built! Yet turn thou to the prayer of thy servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which thy servant offers before thee this day, that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there,' to listen to the prayer which thy servant shall pray toward this place; and listen thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place; yea, hear thou in the heavens, thy dwelling place, and when thou hearest, forgive.

"If a man sin against his neighbor, and an oath be laid upon him compelling him to swear, and he come and swear before thine altar in this house, then hear thou in the heavens; take action and judge thy servants, punishing the wicked by bringing his course of action upon his own head, and vindicating the righteous by rewarding him according to his righteousness.

"When thy people Israel are defeated before the enemy because they have sinned against thee, if they turn again to thee and praise thy name and pray and make supplication to thee in this house, then hear thou in the heavens and forgive the sin of thy people Israel and restore them to the land which thou gavest to their fathers.

"When the heavens are shut up and there is no rain because they have sinned against thee, if they pray toward this place and confess thy name and turn from their sin, when thou dost afflict them, then hear thou in the heavens and forgive the sin of thy servants and thy people Israel, when thou teachest them the good way in which they should walk, and send rain upon thy land, which thou hast given to thy people as a heritage.

"If there be in the land famine, if

there be pestilence, blasting, mildew, locusts, or caterpillars, if their enemy besiege them in any of their gates, whatever be the plague, whatever be the sickness—whatever prayer, what-<sup>38</sup> ever supplication be made by any man, or by all thy people Israel, who knows each his own personal affliction, and stretches out his hand toward this house, then hear thou in the heavens<sup>39</sup> thy dwelling-place and forgive and act and render to each according to all his ways, whose heart thou knowest (for thou, even thou alone, knowest the hearts of all the sons of men), that they<sup>40</sup> may fear thee all the days that they live on the face of the land which thou gavest to our fathers.

"Moreover concerning the resident<sup>41</sup> alien, who is not of thy people Israel, but comes from a far country for thy name's sake (for they shall hear of thy<sup>42</sup> great name and thy mighty hand and thine outstretched arm), when he shall come and pray toward this house, then<sup>43</sup> hear thou in the heavens thy dwelling-place and do just as the alien petitions of thee, that all the peoples of the earth may know thy name, to fear thee, as do thy people Israel, and that they may know that this house which I have built is called by thy name.

"If thy people go out to battle<sup>44</sup> against their enemy, by whatever way thou shalt send them, and they pray to the LORD in the direction of the city which thou hast chosen and the house which I have built for thy name, then<sup>45</sup> hear thou in the heavens their prayer and their supplication, and uphold their cause.

"If they sin against thee (for there is<sup>46</sup> no man who does not sin), and thou be angry with them and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; yet if they take thought<sup>47</sup> in the land to which they have been carried captive and turn again and make supplication to thee in the land of their captivity, saying, 'We have sinned and have acted perversely and wickedly,' if they return to thee with all their<sup>48</sup> mind and heart in the land of their enemies, who carried them captive, and pray to thee in the direction of their land, which thou gavest to their fathers, and the city which thou has chosen, and the house which I have

49 built for thy name, then hear thou in the heavens thy dwelling-place their prayer and thy supplication, and uphold their cause, and forgive thy people who have sinned against thee, and all their transgressions which they have transgressed against thee, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them (for they are thy people and thy heritage, that thou didst bring forth out of Egypt, 52 from the midst of the iron furnace), that thine eyes may be open to the supplication of thy servant and to the supplication of thy people Israel, to give ear to them whenever they cry to thee. 53 For thou didst separate them from all the peoples of the earth to be thy heritage, as thou didst promise through Moses thy servant, when thou didst bring our fathers out of Egypt, O Lord GOD."

54 Now when Solomon had finished praying all this prayer and supplication to the LORD, he arose from kneeling on his knees before the altar of the LORD with his hands stretched out toward the heavens, and stood, and blessed all the assembly of Israel with a loud voice, saying,

56 "Blessed be the LORD who has given rest to his people Israel, just as he promised. Not one word has failed of all his good promise which he spoke by Moses his servant. The LORD our God be with us, as he was with our fathers; 58 let him not leave us or forsake us, that he may incline our hearts to him, to walk in all his ways and to keep his commands, his statutes, and his ordinances, which he commanded our fathers. Let these words of mine, with which I have made supplication before the LORD, be near to the LORD, our God, day and night, that he maintain the right of his servant and the right of his people Israel, as each day requires; 60 that all the peoples of the earth may know that the LORD is God; there is no other. Let your heart therefore be perfect with the LORD our God, to walk in his statutes and to keep his commands, as at this day."

62 The king and all Israel with him offered sacrifices before the LORD. Solomon moreover offered as the sacrifice of thank-offerings, which he offered to the LORD, twenty-two thousand oxen,

and a hundred and twenty thousand sheep. Thus the king and all the Israelites dedicated the house of the LORD. The same day the king consecrated the interior of the court that was in front of the house of the LORD; for there he offered the burnt-offering, and the cereal-offering, and the fat pieces of the thank-offerings, because the bronze altar that was before the LORD was too small to receive the burnt-offering and the cereal-offering and the fat pieces of the thank-offerings. So Solomon made a feast at that time and all Israel with him—a great assembly, from the entrance of Hamath to the Brook of Egypt—before the LORD our God, seven days. But on the eighth day he sent the people away; and with a blessing upon the king they went to their homes, joyful and glad of heart for all the goodness that the LORD had shown to David his servant, and to Israel his people.

#### SOLOMON'S VISION, 9:1-9

Now when Solomon had finished building the house of the LORD and the king's house and all the work of Solomon which he was pleased to do, the LORD appeared to Solomon a second time, as he had appeared to him in Gibeon. The LORD said to him,

"I have heard your prayer and your supplication, which you have made before me. I have sanctified this house which you have built in which to put my name forever; and my eyes and my heart shall be there for all time. If you will indeed walk before me, as David your father walked, in integrity of heart and in uprightness, doing just as I have commanded you, and will keep my statutes and my ordinances, then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall never lack a man upon the throne of Israel.' But if you shall indeed turn aside from following me, you or your children, and shall not keep my commands and my statutes which I have set before you, but go and serve other gods, and worship them, then I will cut off Israel from the land which I have given them; and the house, which I have sanctified for my name, will I cast

away from me, and Israel shall be a proverb and a byword among all peoples. Moreover, this house shall become ruins; every passer-by shall be amazed and shall hiss, and they shall say, 'Why has the LORD done thus to this land and to this house?' Then they shall say, 'Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and took up with other gods and worshiped them and served them; therefore the LORD has brought upon them all this evil.' "

#### THE ORIGIN OF THE NAME CABUL, 9:10-14

Now at the end of twenty years, during which Solomon had built the two houses, the house of the LORD and the king's house, Hiram king of Tyre having supplied Solomon with cedar and cypress timber and with gold as much as he required, King Solomon at that time proceeded to give to Hiram twenty cities in the land of Galilee. But when Hiram came out from Tyre to see the cities which Solomon had given him, they were not acceptable in his sight. Therefore he said,

"What are these cities which you have given me, my brother?"

So they are called the land of Cabul even to this day. However, Hiram sent to the king one hundred and twenty talents of gold.

#### SOLOMON'S VARIED INTER- ESTS, 9:15-10:29

Now this is the account of the levy of forced service which King Solomon raised to build the house of the LORD, his own house, Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer (Pharaoh king of Egypt had gone up, and captured Gezer, and burned it, and slain the Canaanites who dwelt in the city, and had given it as a dowry to his daughter, Solomon's wife. So Solomon rebuilt Gezer), lower Beth-horon, Baalath, and Tamar in the desert in the land of Judah, and all the store-cities that Solomon had, and cities for his chariots, and the cities for his horsemen, and whatsoever Solomon desired to build in Jerusalem, in Lebanon, and in all the

land under his rule. All the people 20 who were left of the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites, who were not of the Israelites, their descendants who were 21 left after them in the land, whom the Israelites were unable to destroy utterly, of them Solomon raised a forced levy of slaves, as it is to this day. But 22 Solomon made no slave of the Israelites; for they were the soldiers and his attendants, his commanders, his officers of third rank, his chariot commanders, and his horsemen.

These were the chief officers who 23 were over Solomon's work, five hundred and fifty, who had charge of the people who did the work.

But Pharaoh's daughter went up 24 from the city of David to her own house which he had built for her; then he built Millo.

Now Solomon used to offer burnt- 25 offerings and thank-offerings three times a year upon the altar which he built to the LORD, and he used to burn incense before the LORD. So he completed the house.

King Solomon also made a fleet of 26 ships at Ezion-geber, which is near Elath on the shore of the Red Sea in the land of Edom; and Hiram sent with the 27 fleet his servants—seamen, who were familiar with the sea—together with the servants of Solomon. Now they 28 went to Ophir and took from there gold, to the amount of four hundred and twenty talents, and brought it to Solomon.

Now when the queen of Sheba heard 10 of the fame of Solomon through the name of the LORD, she came to test him with hard questions. So she came 2 to Jerusalem with a very large retinue, with camels bearing spices and very much gold and precious stones; and when she came to Solomon, she conversed with him about all that was in her mind; and Solomon answered all her 3 questions; there was nothing hidden from the king which he could not explain to her. Then when the queen of 4 Sheba had observed all the wisdom of Solomon, the house that he had built, the viands of his table, the appoint- 5 ment of his servants, the attendance of his waiters, their clothing, his cupbearers, and his burnt-offerings which he used to offer at the house of the LORD,

6 there was no more spirit in her. So she said to the king,

7 "The report which I heard in my own land of your affairs and your wisdom was true; but I would not believe the words until I came and saw with my own eyes, and behold, the half was not told me; you surpass in wisdom and prosperity the report which I heard.  
8 Happy are your wives; happy are these servants of yours who stand before you continually and hear your wisdom!  
9 Blessed be the LORD your God who has delighted in you, to set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, to administer justice and righteousness."

10 Then she gave the king one hundred and twenty talents of gold and a very great amount of spices and precious stones; never did such a multitude of spices come, as that which the queen of Sheba gave to King Solomon. In addition Hiram's fleet, that brought gold from Ophir, also brought a very great amount of sandalwood and precious stones. Accordingly the king made of the sandalwood pilasters for the house of the LORD and for the king's house, and harps and lyres for the singers. There never had come such sandalwood, nor has it been seen to this day.  
13 Now King Solomon gave to the queen of Sheba all that it pleased her to ask for, besides what he gave her according to his royal bounty. Then she turned and went to her own land, together with her servants.

14 The weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, besides what came from the traffic of the merchants and from all the kings of the Arabs and from the governors of the land.

16 Now King Solomon made two hundred large shields of beaten gold (six hundred shekels of gold going to each shield) and three hundred shields of beaten gold (three manas of gold going to each shield), and the king put them in the House of the Forest of Lebanon.  
18 The king also made a great throne of ivory and overlaid it with the finest gold. The throne had six steps and at the back of the throne were calves' heads, and on both sides of the seat were arms, and two lions stood beside the arms, while twelve lions stood there

on the six steps on each side. The like was never made in any kingdom.

All the drinking vessels of King Solomon were of gold, and all the vessels of the House of the Forest of Lebanon were of rare gold; none were of silver, since it was thought nothing of in the days of Solomon. For the king had at sea a fleet of Tarshish ships with the fleet of Hiram. Once every three years the fleet of Tarshish ships used to come bringing gold, silver, ivory, apes, and peacocks. King Solomon excelled all the kings of the earth in riches and wisdom; and the whole earth sought the presence of Solomon to hear the wisdom which God had put into his mind. They brought each his present: articles of silver and gold, clothing, equipment, spices, horses, and mules, so much year by year.

Moreover Solomon gathered together chariots and horsemen; and he had fourteen hundred chariots and twelve thousand horsemen, that he stationed in the chariot cities and with the king in Jerusalem. The king made silver in Jerusalem as common as stone, and he made cedars as plentiful as the sycamore trees that are in the lowland. Solomon's transport of horses was between Egypt and Kuë; the king's traders received them from Kuë at a price, and a chariot could be imported from Egypt for six hundred shekels of silver and a horse for a hundred and fifty. In this manner they carried on trade with all the kings of the Hittites and the kings of the Arameans.

#### SOLOMON'S SINS AND THEIR PENALTIES, 11:1-43

Now King Solomon was a lover of women; and he married many foreign wives—Moabites, Ammonites, Edomites, Sidonians, and Hittites, from the nations concerning which the LORD had said to the Israelites, "You shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods"; Solomon clung to these in love.

And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. Now when Solomon was old, his heart was not perfect with the LORD

his God, as was the heart of David his father; and his wives turned away his heart after their gods. Solomon also went after Ashtar, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did that which was evil in the sight of the LORD, and went not fully after the LORD as David his father had done. Then Solomon built a high place for Chemosh, the god of the Moabites, in the mountain over against Jerusalem, and for Milcom, the god of the Ammonites. Even so he did for all his foreign wives, burning incense and sacrificing to their gods. Thus the LORD was angry with Solomon, because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not heed that which the LORD had commanded.

Therefore the LORD said to Solomon,

"Inasmuch as this is your attitude and you have not kept my covenant and my statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant. Nevertheless I will not do it in your days, for David your father's sake; but I will rend it out of the hand of your son. However I will not tear away the whole kingdom; but I will give one tribe to your son, for David my servant's sake and for the sake of Jerusalem which I have chosen."

Accordingly the LORD raised up against Solomon an adversary, Hadad the Edomite, of the royal house that was in Edom; for when David was in Edom, also when Joab, the commander of the army, went up to bury the slain, he slew every male in Edom (for Joab and all Israel remained there six months until he had cut off every male in Edom). Hadad and certain Edomites from the servants of his father fled with him, to go into Egypt, Hadad being a little child. They set out from Midian and came to Paran and took men with them from Paran and came to Egypt to Pharaoh, king of Egypt, who gave him a house and appointed him food and gave him land. Thus Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of

his own wife, the sister of Tahpenes the queen. Also the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh. Now 21 when Hadad heard in Egypt that David slept with his fathers, and that Joab, the commander of the army, was dead, Hadad said to Pharaoh,

"Send me away and let me go to my own country."

But Pharaoh said to him, 22

"What have you lacked with me that you are now seeking to go to your own country?"

"Do let me go" he said to him.

God also raised up as an adversary to 23 him, Rezon, the son of Eliada, who had fled from his master, Hadadezer, king of Zobah. So he gathered men about 24 him and became leader of a marauding band, and they went to Damascus and dwelt there and reigned in Damascus. He was an adversary of Israel all the 25 days of Solomon besides the evil which Hadad did; and he abhorred Israel and ruled over Edom.

Jeroboam, the son of Nebat, an 26 Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. Now this was 27 the reason why he lifted up his hand against the king: Solomon built Millo and closed up the breach of the city of David his father. Now the man Jero- 28 boam was very able and when Solomon saw that the young man was industrious, he gave him charge of all the forced labor of the house of Joseph.

Thus it happened at that time, when 29 Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him on the road and he turned him aside from the road. Now Ahijah had clad himself with a new garment; and the two of them were alone in the field. Then Ahijah laid hold of the new gar- 30 ment that was on him and tore it into twelve pieces; and he said to Jero- 31 boam,

"Take for yourself ten pieces; for thus says the LORD, the God of Israel: 'Behold, I am about to tear the kingdom from the hand of Solomon and will give you ten tribes; but he shall have 32 one tribe, for my servant David's sake and for the sake of Jerusalem, the city

which I have chosen out of all the tribes  
 33 of Israel, because he has forsaken me and worshiped Ashtart, the goddess of the Sidonians, Chemosh, the god of Moab, and Milcom, the god of the Ammonites, and has not walked in my ways to do that which is right in my sight, and to keep my statutes and my ordinances, as David his father did.  
 34 Nevertheless I will not take the whole kingdom out of his hand; but I will certainly establish him as ruler during his lifetime, for David my servant's sake whom I chose, who kept my commands and my statutes. I will take the kingdom out of his son's hand, and will  
 35 give to you, even ten tribes. Yet to his son I will give one tribe, that David my servant may always have a lamp before me in Jerusalem, my city, where I  
 36 have chosen to put my name. But I will take you and you shall reign over all that you yourself desire, and you  
 37 shall be king over Israel; and if you will hearken to all that I command you, and will walk in my ways and do that which is right in my sight, by keeping my statutes and my commands, as David my servant did, then I will be with you and build you a lasting house, as I built for David, and I will give Israel to you.  
 38 Thus I will afflict the descendants of David for this, but not forever."  
 39 Solomon therefore sought to kill Jeroboam, but Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt till the death of Solomon.  
 40 Now the rest of the records of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Records of Solomon? The time that Solomon reigned in Jerusalem over all  
 41 Israel was forty years. Then Solomon slept with his fathers and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

#### THE DISRUPTION OF THE KINGDOM, 12:1-20

12 Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. But as soon as Jeroboam, the son of Nebat, heard of it (for he was still in Egypt, where he had fled from the presence of Solomon the king, and he was living in Egypt), he re-

turned to his native city of Zeredah in the highlands of Ephraim. So they sent and called Jeroboam, and he, with all the assembly of Israel, came; and they spoke to Rehoboam, saying,

"Your father made our yoke galling. Now then lighten the galling service of your father and his heavy yoke which he laid upon us, and we will serve you."

Then he said to them,

"Go away for three days, then return to me."

So the people went away.

Then King Rehoboam took counsel with the old men who had stood before Solomon his father, while he was still alive, saying,

"How do you advise me to reply to this people?"

They spoke to him, saying,

"If you will be a servant to this people today and will serve them, and when you answer them, speak kindly to them, then they will be your servants forever."

But he rejected the counsel of the old men which they had given him, and took counsel with the young men, who had grown up with him and who were his companions. So he said to them,

"What do you advise that we reply to this people, who have spoken to me saying, 'Lighten the yoke that your father laid upon us?'"

Then the young men who had grown up with him spoke to him, saying,

"Thus shall you say to this people who have said to you, 'Your father made our yoke heavy, but do you lighten our yoke'; thus shall you say to them: 'My little finger is thicker than my father's loins! And now, whereas my father loaded you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions!'"

So when Jeroboam and all the people came to Rehoboam the third day, as the king commanded, saying, "Return to me the third day," the king answered them harshly, and rejected the counsel of the old men which they offered him. So he spoke to them according to the counsel of the young men, saying,

"My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions."



15 So the king did not listen to the people, for it was a thing brought about by the LORD to establish his word which the LORD spoke by Ahijah the Shilonite to Jeroboam, the son of Nebat.

6 Now when all Israel saw that the king had not listened to them, the people replied to the king, saying,

"What portion have we in David? Yea, we have no heritage in the son of Jesse. To your tents, O Israel! see now to your own house, O David!"

So the Israelites went to their tents.

7 But Rehoboam reigned over the Israelites who dwelt in the cities of Judah. Then King Rehoboam sent Adoram, who was over the forced labor, but all Israel stoned him to death; whereupon King Rehoboam leaped into his chariot, to flee to Jerusalem. So Israel has been in rebellion against the house of David down to this day.

8 Now as soon as all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. None, except the tribe of Judah alone, remained loyal to the house of David.

### SHEMAIAH'S PROPHECY,

12:21-24

9 When Rehoboam reached Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand seasoned troops, to fight against the house of Israel to bring back the kingdom to Rehoboam, the son of Solomon. But the word of God came to Shemaiah, a man of God, saying,

"Speak to Rehoboam, son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, 'Thus says the LORD: "You shall not go up to fight against your brothers, the Israelites; return every man to his house, for this thing is from me."'"

So they listened to the word of the LORD, and turned and went away according to the word of the LORD.

### THE MAKING OF THE GOLD- EN CALVES, 12:25-13:34

5 Then Jeroboam built Shechem in the highlands of Ephraim and dwelt there.

He also went out from there and built Penuel.

Moreover Jeroboam said to himself, 26

"Now the kingdom will revert to the house of David. If this people go up to 27 make sacrifices in the temple of the LORD in Jerusalem, then will the heart of this people return to their lord, even to Rehoboam, king of Judah; and they will slay me, and return to Rehoboam, king of Judah."

So the king took counsel and made 28 two calves of gold, and said to the people,

"You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up from the land of Egypt!"

So he set up the one in Bethel, and 29 the other he put in Dan; and this thing 30 became a sin to Israel, for the people went to seek the one, even to Dan. He 31 also made sanctuaries at high places, and made priests from among all sorts of people, who were not of the sons of Levi. Jeroboam established a feast in 32 the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar; so he did in Bethel, sacrificing to the calves that he had made; and he stationed in Bethel the priests of the high places that he had made. And Jero- 33 boam went up on the fifteenth day of the eighth month to the altar which he had made in Bethel, which he had devised of his own accord; and he established a feast for the Israelites and went 13 up to the altar to burn incense. Now at the command of the LORD there came a man of God from Judah to Bethel, just as Jeroboam was standing by the altar to burn incense. The man 2 cried out against the altar at the command of the LORD and said,

"O Altar, altar, thus says the LORD: 'Behold, a son shall be born to the house of David, Josiah by name, and upon you he shall sacrifice the priests of the high places who burn incense upon you, and he shall burn men's bones on you.'"

He also gave a sign the same day, 3 saying,

"This is the sign which the LORD has spoken, 'Behold, the altar shall be rent, and the ashes which are upon it shall be poured out.'"

Now when the king heard the word of 4

the man of God which he cried against the altar in Bethel, Jeroboam put forth his hand from the altar, saying,

"Arrest him."

But his hand which he put forth against him, withered up, so that he could not draw it back to himself. The altar also was rent, and the ashes poured out from the altar in accordance with the sign which the man of God had given at the command of the LORD. Then the king answered and said to the man of God,

"Entreat now the favor of the LORD your God, and pray for me that my hand may be restored to me."

So the man of God entreated the favor of the LORD, and the king's hand was restored to him again and became as it was before. Thereupon the king spoke to the man of God,

"Come home with me and take refreshment and I will give you a reward."

But the man of God said to the king,

"If you were to give me half of your house, I would not go with you, nor would I eat bread or drink water in this place! For so it was charged me by the word of the LORD, saying, 'You shall neither eat bread nor drink water, nor return by the way that you came.'"

So he went another way and did not return by the way that he came to Bethel.

Now a certain aged prophet lived in Bethel; and his sons came and told him all the deeds that the man of God had done that day in Bethel; they also related to their father the words that he had spoken to the king; and their father spoke to them,

"Which way did he go?"

So his sons pointed out which way the man of God who came from Judah had gone. Then he said to his sons,

"Saddle the ass for me."

So they saddled the ass for him and he rode off upon it. Now he went after the man of God, and found him sitting under an oak; and he said to him,

"Are you the man of God who came from Judah?"

"I am" he said.

"Come home with me and eat bread" he said to him.

"I am not permitted to return with

you," he said, "nor go in with you, nor may I eat bread or drink water with you in this place; for it was declared unto me by the word of the LORD, 'You shall neither eat bread nor drink water there, nor depart by the way you came.'"

Then he said to him,

"I too am a prophet as you are; and an angel spoke to me at the command of the Lord, saying, 'Bring him back with you to your house, that he may eat bread and drink water.'"

But he lied to him. So he returned with him, and ate bread in his house and drank water.

But while they were sitting at the table, the word of the LORD came to the prophet who brought him back; and he cried to the man of God who came from Judah, saying,

"Thus says the LORD: 'Since you have disobeyed the word of the LORD, and have not kept the command which the LORD your God commanded you, but have returned and eaten bread and drunk water in the place of which he told you, 'Eat no bread, and drink no water,' your body shall not come to the grave of your fathers.'"

Now after he had eaten bread and drunk, he saddled the ass for him and once more he departed. But a lion met him on the way and slew him, and his body was cast upon the road, and the ass stood beside it; the lion also was standing by the body; and thus as men were passing by they saw the body cast upon the road, and the lion standing beside the body; and they came and reported it in the city where the aged prophet dwelt.

So when the prophet who brought him back from the way heard of it, he said,

"It is the man of God who rebelled against the word of the LORD; therefore the LORD gave him to the lion, which has mangled him and slain him, according to the word of the LORD, which he spoke to him."

Then he spoke to his sons, saying,

"Saddle the ass for me."

So they saddled it. Thus he went and found his body cast upon the road and the ass and the lion standing beside the body; the lion had not eaten the body nor torn the ass. Then the aged prophet took up the body of the

man of God, and laid it upon the ass, and brought it back to the city that he might mourn and bury him; and he laid his body in his own grave; and they mourned over him,

"Alas, my brother!"

After he had buried him, he said to his sons,

"When I die, bury me in the grave which the man of God is buried; lay my bones beside his bones; for the saying which he cried at the command of the LORD against the altar which is in Bethel, and against all the shrines of the high places which are in the cities of Samaria shall surely come to pass."

After this episode Jeroboam did not turn from his evil way, but made again from among all sorts of people priests of the high places. Whomsoever he would, he installed to be priests of the high places; and this thing became a sin to the house of Jeroboam, even to cut it off and to destroy it from the face of the ground.

#### JEROBOAM DENOUNCED BY AHIJAH, 14:1-20

At that time Abijah, the son of Jeroboam, fell sick. Then Jeroboam said to his wife,

"Arise, I pray you, and disguise yourself, that you may not be known to be the wife of Jeroboam, and go to Shiloh. There is Ahijah the prophet, who declared to me that I should be king over this people. Take with you ten loaves of bread and cakes and a jar of honey, and go to him; he will tell you what shall become of the child."

Then Jeroboam's wife did so; she arose and went to Shiloh and came to the house of Ahijah. Now Ahijah was unable to see, for his eyes had become dim because of his age; but the LORD had said to Ahijah,

"Behold the wife of Jeroboam is coming to seek a word from you concerning her son, for he is sick; thus and thus shall you speak to her."

When she came in she pretended to be a strange woman.

Now when Ahijah heard the sound of her feet, as she came in at the doorway, he said,

"Come in, wife of Jeroboam, why do

you pretend to be another, seeing that I am sent to you with a harsh message? Go, say to Jeroboam, 'Thus says the LORD, the God of Israel: "Because I exalted you from the midst of the people Israel, and rent the kingdom away from the house of David and gave it to you, and you have not been like my servant David, who kept my command, and followed me with all his heart to do only that which was right in my sight, and you have done worse than any that were before you, and have gone and made for yourself other gods and molten images, thus provoking me to jealousy, and have cast me behind your back; therefore, behold, I am about to bring evil upon the house of Jeroboam and I will cut off from Jeroboam every male—him that is shut up and him that is left at large in Israel—and I will utterly consume the house of Jeroboam, as a man consumes refuse, until it is gone. Him that dies of Jeroboam in the city shall the dogs eat, and him that dies in the field shall the birds of the air eat; for the LORD has spoken it." ' But do you arise, go to your home; when your feet enter the city, the child shall die; and all Israel shall mourn for him and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD, the God of Israel, in the house of Jeroboam. Moreover the LORD will raise up for himself a king over Israel, who shall cut off this house of Jeroboam. Today and from now on the LORD will smite Israel, as a reed is shaken in the water, and he will root up Israel from this good land which he gave to your fathers, and will scatter them beyond the river, because they have made their Ashtarts, provoking the LORD to anger. He will also give up Israel because of the sins which Jeroboam has committed, and with which he has made Israel sin."

Then Jeroboam's wife arose and departed and came to Tirzah—she was just entering over the threshold of the house when the child died; and all Israel buried him and mourned for him according to the word of the LORD which he spoke by his servant Ahijah, the prophet.

Now the rest of the records of Jero-

boam, how he made war and how he ruled, they are written in the Book of the Chronicles of the Kings of Israel.

- 20 The time that Jeroboam reigned was twenty-two years; then he slept with his fathers, and Nadab his son became king in his stead.

#### THE REIGN OF REHOBOAM IN JUDAH, 14:21-31

- 21 Now Rehoboam, the son of Solomon, reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city in which the LORD had chosen out of all the tribes of Israel to put his name; and his mother's name was Naamah, the Ammonitess.
- 22 Judah did that which was evil in the sight of the LORD, and they aroused him to jealous anger with the sins which they committed, more than all their fathers had done. They also built for themselves high places, sacred pillars, and sacred poles, on every high hill and under every spreading tree; 24 there were also male devotees of the fertility cult in the land. They did according to all the abominations of the nations which the LORD drove out before the Israelites.
- 25 Now in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem; and he took away the treasures of the house of the LORD and the treasures of the king's house; he took all away. He also took away all the shields of gold which Solomon 27 had made. King Rehoboam made shields of bronze in their stead and intrusted them to the commanders of the guards, who guarded the door of the king's house. Then, as often as the king went into the house of the LORD, the guards would take them up and bring them back to the guard-room.
- 29 Now the rest of the records of Rehoboam and all that he did, are they not written in the Book of the Chronicles 30 of the Kings of Judah? There was war continually between Rehoboam and 31 Jeroboam. So Rehoboam slept with his fathers, and he was buried with his fathers in the city of David; and his mother's name was Naamah, the Ammonitess; and Abijam his son became king in his stead.

#### THE REIGN OF ABIJAM IN JUDAH, 15:1-8

Now in the eighteenth year of King 1 Jeroboam, the son of Nebat, Abijam became king over Judah. He reigned 2 three years in Jerusalem; and his mother's name was Maacah, the daughter of Abishalom. But he walked 3 in all the sins of his father, which he had committed before him; and his heart was not perfect with the LORD his God like the heart of David his father. Nevertheless, for David's sake, 4 the LORD his God gave him a lamp in Jerusalem, in that he raised up his son after him and established Jerusalem, because David did that which was right 5 in the sight of the LORD and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite. There was war between Rehoboam and 6 Jeroboam all the days of his life.

Now the rest of the records of Abi- 7 jam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There was war between Abijam and Jeroboam. So 8 Abijam slept with his fathers, and they buried him in the city of David; and Asa his son became king in his stead.

#### ASA OF JUDAH AND NADAB OF ISRAEL, 15:9-32

Now in the twentieth year of Jero- 9 boam, king of Israel, Asa became king of Judah, and he reigned forty-one years in Jerusalem; and his mother's name was Maacah, the daughter of Abishalom. Asa did that which was 11 right in the sight of the LORD, as did David his father. He put away the male devotees of the fertility cult out of the land, and removed all the idols that his fathers had made. He also re- 13 moved Maacah his mother from being queen-mother, because she made an obscene image as an Asherah; and Asa cut down her obscene image, and burned it in the Kidron Valley. But 14 the high places were not removed; nevertheless the heart of Asa was perfect with the LORD all his days. He 15 brought into the house of the LORD the dedicated things of his father and his own dedicated things, silver and gold and utensils.

16 Now there was war between Asa and Baasha, king of Israel, all their days.

17 Baasha, king of Israel, went up against Judah and built Ramah, to prevent anyone from going out or coming in to

18 Asa, king of Judah. Then Asa took all the silver and gold that were left in the treasuries of the house of the LORD and the treasuries of the king's house, and put them in charge of his servants; and King Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in Damascus, saying,

19 "There is a league between me and you and between my father and your father. See, I send you a present of silver and gold. Go, break your alliance with Baasha, king of Israel, that he may withdraw from me."

20 Ben-hadad therefore listened to King Asa and sent the commanders of his forces against the cities of Israel, and conquered Ijon, Dan, Abel-beth-Maacah, and all Chinneroth, with all

21 the land of Naphtali. Now when Baasha heard of it, he stopped building

22 Ramah and dwelt in Tirzah. Thereupon King Asa made a proclamation to all Judah—none were exempted—and they carried away the stones of Ramah and its timbers with which Baasha had built. Then King Asa built with them Geba of Benjamin and

23 Mizpeh. Now the rest of all the records of Asa and all his prowess and all that he did, and the cities that he built, are they not written in the Book of the Chronicles of the Kings of Judah? In the time of his old age he was diseased

24 in his feet. So Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son became king in his stead.

25 Now Nadab, the son of Jeroboam, became king over Israel in the second year of Asa, king of Judah, and he

26 reigned over Israel two years. He did that which was evil in the sight of the LORD, and walked in the way of his father, and in his sin with which he

27 made Israel sin. Then Baasha, the son of Ahijah of the house of Issachar, conspired against him, and Baasha struck him down at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were besieging Gibbethon. So Baasha slew him in the third

year of Asa, king of Judah, and reigned in his stead; also as soon as he became

29 king, he struck down all the house of Jeroboam. He did not leave a single person alive to Jeroboam until he had destroyed him, according to the word of the LORD which he spoke by his servant Ahijah the Shilonite, because of the

30 sins of Jeroboam which he committed and with which he made Israel sin, and by his provocation with which he provoked the LORD, the God of Israel, to jealousy. Now the rest of the records of

31 Nadab and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? There was war

32 between Asa and Baasha, king of Israel, all their days.

#### THE REIGN OF BAASHA OF ISRAEL, 15:33—16:7

In the third year of Asa, king of Ju-

33 dah, Baasha, the son of Ahijah, became king over all Israel in Tirzah, and reigned for twenty-four years. He did

34 that which was evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin with which he made Israel sin.

Accordingly the word of the LORD

16 came to Jehu, the son of Hanani, against Baasha, saying,

"Inasmuch as I exalted you out of

2 the dust, and made you prince over my people Israel, and you have walked in the way of Jeroboam and have made my people Israel sin, thus provoking me to jealousy with their sins, behold,

3 I will utterly sweep away Baasha and his house, and I will make your house like the house of Jeroboam, the son of Nebat. Whoever belonging to Baasha

4 dies in the city, him shall the dogs eat, and whoever belonging to him dies in the field the birds of the air shall eat."

Now the rest of the records of Ba-

5 sha, and what he did and his prowess, are they not written in the Book of the Chronicles of the Kings of Israel? So

6 Baasha slept with his fathers and was buried in Tirzah, and Elah his son became king in his stead. By the prophet

7 Jehu, the son of Hanani, the word of the LORD came against Baasha and his house, both on account of the evil that he did in the sight of the LORD by provoking him to jealousy with the work of

hands, in being like the house of Jeroboam, and also because he smote it.

### CIVIL STRIFE IN ISRAEL.

16:8-22

- 8 In the twenty-sixth year of Asa, king of Judah, Elah, the son of Baasha, became king over Israel in Tirzah, and he reigned for two years. Then his servant Zimri, captain of half his chariots, conspired against him. He was in Tirzah drinking himself drunk in the house of Arzah, who was over the household in Tirzah; and Zimri went in and struck him down and killed him in the twenty-seventh year of Asa, king of Judah, and reigned in his stead. But when he became king, as soon as he had seated himself upon his throne, he slew all the house of Baasha; he left him not a single male, neither next-of-kin nor friend. Thus Zimri destroyed all the house of Baasha, according to the word of the LORD which he spoke against Baasha by Jehu the prophet, for all the sins of Baasha and the sins of Elah, his son, which they committed and with which they made Israel sin, thus provoking the jealousy of the LORD, the God of Israel, with their vanities. Now the rest of the records of Elah and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?
- 15 In the twenty-seventh year of Asa, king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. When the people who were encamped heard the report, "Zimri has conspired and also slain the king," then all Israel made Omri, the commander of the army, king over Israel that day in the camp.
- 17 So Omri went up and all Israel with him from Gibbethon, and they besieged Tirzah. But as soon as Zimri saw that the city was taken, he went into the castle of the king's house, and burned the king's house over him, and so died, because of his sins which he committed, by doing that which was evil in the sight of the LORD, by walking in the way of Jeroboam and by his sins which he did to make Israel sin.
- 20 Now the rest of the records of Zimri, and his conspiracy which he carried out,

are they not written in the Book of the Chronicles of the Kings of Israel?

### THE REIGN OF OMRI OF ISRAEL, 16:21-28

Then the people of Israel were divided. Half of the people followed Tibni, the son of Ginath, to make him king, and the other half followed Omri. However, the people who followed Omri were stronger than the people who followed Tibni, the son of Ginath. As a result Tibni died and Omri became king. In the thirty-first year of Asa, king of Judah, Omri became king over Israel, and continued twelve years; he reigned six years in Tirzah.

Then he bought the mountain of Samaria from Shemer for two talents of silver; and he built on the hill and named the city which he built Samaria after the name of Shemer, the owner of the hill. But Omri did that which was evil in the sight of the LORD, and did more wickedly than all those who were before him. For he walked in all the way of Jeroboam, the son of Nebat, and in his sins with which he made Israel sin, thus provoking the jealousy of the LORD, the God of Israel, with their vanities. Now the rest of the acts of Omri that he did, and his prowess that he showed, are they not written in the Book of the Chronicles of the Kings of Israel? So Omri slept with his fathers and was buried in Samaria; and Ahab his son became king in his stead.

### THE REIGN OF AHAB OF ISRAEL, 16:29-34

Ahab, the son of Omri, became king over Israel in the thirty-eighth year of Asa, king of Judah, and Ahab, the son of Omri, reigned over Israel in Samaria twenty-two years. But Ahab, the son of Omri, did that which was evil in the sight of the LORD above all who were before him. Moreover as though it had been a slight thing for him to walk in the sins of Jeroboam, the son of Nebat, he took as wife Jezebel, the daughter of Ethbaal, king of the Sidonians, and went and served the Baal and worshipped him. Thus he erected an altar for the Baal in the house of the Baal,

33 which he built in Samaria. Ahab also made a sacred pole, and Ahab did more to provoke the jealousy of the LORD, the God of Israel, than all the kings of Israel who were before him. In his days Hiel the Bethelite rebuilt Jericho. He laid its foundations upon Abiram his first-born, and he set up its gates upon Segub his youngest son, according to the word of the LORD which he spoke by Joshua, the son of Nun.

## ELIJAH AND THE DROUGHT,

17:1—18:46

7 Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab,

"As the LORD, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word."

8 Furthermore, the word of the LORD came to him, saying,

9 "Depart from here and turn eastward, and hide yourself by the Brook Cherith, that is east of the Jordan, and you shall drink from the brook; and I have commanded the ravens to feed you there."

10 So he went and did according to the word of the LORD and went and dwelt by the Brook Cherith that is east of Jordan; and the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he used to drink from the brook. But after a time the brook dried up because there was no rain in the land.

11 Then the word of the LORD came to him, saying,

12 "Arise, go to Zarephath, which belongs to Sidon, and dwell there; see, I have commanded a widow there to provide for you."

13 So he arose and went to Zarephath; and as he came to the gate of the city, there was a widow there gathering sticks, and calling to her, he said,

"Bring me, I pray you, a little water in a vessel that I may drink."

14 But as she was going to bring it, he called to her and said,

"Bring me, I pray you, a morsel of food in your hand."

15 "As the LORD your God lives," she said, "I have nothing but a handful of meal in the jar and a little oil in a cruse; and now I am gathering a few sticks

that I may go in and prepare it for myself and my son, that we may eat it and die."

But Elijah said to her,

16 "Fear not; go and do as you have said; but first make me from it a little cake, and bring it to me, and afterward make one for yourself and for your son. For thus says the LORD, the God of Israel: 'The jar of meal shall not be exhausted nor the cruse of oil spent until the day that the LORD sends rain upon the ground.'"

17 So she went and did according to the word of Elijah; and she and he and her household did eat day after day. The jar of meal was not exhausted, neither did the cruse of oil fail, according to the word of the LORD which he spoke by Elijah.

18 Now after these things, the son of the mistress of the house fell sick; and his illness was so severe that there was no breath left in him. Then she said to Elijah,

"What have I to do with you, O man of God? You have come to me to remind me of my iniquity and to kill my son!"

"Give me your son," he said to her.

19 Then he took him from her bosom and carried him into the upper chamber, where he was staying, and laid him upon his own bed; and he cried to the LORD and said,

"O LORD, my God, hast thou also brought evil upon this widow, with whom I am staying, by slaying her son?"

20 Then he stretched himself upon the child three times, and cried to the LORD and said,

"I pray thee, may this child's life return into him again."

21 So the LORD hearkened to the voice of Elijah; and the life of the child came back to him again, so that he lived. Then Elijah took the child and brought him down from the upper chamber into the house and gave him to his mother.

"See, your son is alive," said Elijah.

22 Then the woman said to Elijah,

23 "Now indeed I know that you are a man of God, and that the word of the LORD is in your mouth."

24 Now after many days the word of the LORD came to Elijah, in the third year, saying,

"Go, show yourself to Ahab; and I

will bring rain upon the face of the ground."

2 So Elijah went to show himself to Ahab. The famine was severe in 3 Samaria; and Ahab had called Obadiah who was in charge of the household (now Obadiah deeply revered the 4 LORD; for when Jezebel ordered the prophets of the LORD exterminated, Obadiah had taken a hundred prophets and hidden them by fifties in a cave and supplied them with bread and 5 water); and Ahab said to Obadiah,

"Come, let us go through the land to all the springs of water and to all the brooks; perhaps we shall find grass and so save the horses and mules alive, that we may not lose the beasts."

6 So they divided the land between them to pass through it: Ahab went in one direction by himself, and Obadiah went in another direction by himself.

7 Now while Obadiah was on the way, suddenly Elijah met him, and when he recognized him, he fell on his face and said,

"Is it you, my lord Elijah?"

8 "It is I," he said to him, "go, tell your master, 'Elijah is here.'"

9 "Wherein have I sinned," he said, "that you should deliver your servant 10 into the hand of Ahab, to slay me? As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you; and when they said, 'He is not here,' he would put the kingdom and nation under oath that no 11 one could find you; and now you say, 'Go, say to your lord, 'Elijah is here.'"

12 But when I go from you the spirit of the LORD will carry you where I know not; accordingly, when I come and tell Ahab, and he cannot find you, he will slay me, although I, your servant, have 13 feared the LORD from my youth. Has it not been told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred prophets of the LORD by fifties in a cave and supplied them with food and water?

14 Yet now you say, 'Go, tell your lord, 'Elijah is here,' ' that he may slay me!"

15 "As the LORD of hosts lives, before whom I stand," said Elijah, "I will show myself to him today."

16 So Obadiah went to meet Ahab, and told him, and Ahab went to meet Eli-

jah. Now as soon as Ahab saw Elijah, 17 Ahab said to him,

"Is it you, you troubler of Israel?"

"I have not troubled Israel," he said, 18 "but you and your father's house, in that you have forsaken the commands of the LORD and have gone after the Baal. Now therefore send and gather 19 to me all Israel, to Mount Carmel, together with the four hundred and fifty prophets of the Baal and the four hundred prophets of the Asherah, who eat at Jezebel's table."

So Ahab sent to all the Israelites and 20 gathered the prophets together to Mount Carmel. Then Elijah came near 21 to all the people and said,

"How long are you going to limp upon two diverse opinions? If the LORD be God, follow him, but if the Baal, follow him."

But the people gave him no answer. Then Elijah said to the people, 22:

"I, even I only, am left as a prophet of the LORD, but the prophets of the Baal are four hundred and fifty men. Let them therefore give us two bulls, 23 and let them choose one bull for themselves and cut it in pieces and lay it on the wood but make no fire, and I will prepare the other bull and place it on the wood, but I will make no fire. Then 24 call you on the name of your god and I will call on the name of the LORD; and the god who answers by fire, he is God."

Thereupon all the people answered and said,

"It is a fair test!"

So Elijah said to the prophets of the 25 Baal,

"Choose for yourselves a bull and prepare it first, for you are many, and call on the name of your god, but make no fire."

Then they took the bull which he 26 gave them and prepared it, and called on the name of the Baal from morning until noon, saying,

"O Baal, answer us."

But there was no voice and none answered. Then they performed a limping dance around the altar which they had made. But at noon Elijah 27 mocked them, and said,

"Cry with a loud voice, for he is a god; either he is meditating, or he has gone aside, or he is on a journey, or



perhaps he is asleep and needs to be awakened!"

28 So they cried with a loud voice, and proceeded to slash one another according to their custom, with swords and with lances until the blood gushed out upon them; and when midday had passed they worked themselves into a prophetic frenzy until the offering of the oblation; but there was no voice, nor answer, and none regarded. Then Elijah said to all the people,

"Come near to me."

So all the people drew near to him; and he repaired the altar of the LORD which had been torn down. Accordingly Elijah took twelve stones, corresponding to the number of the tribes of the sons of Jacob to whom the word of the LORD came, saying,

"Israel shall be your name."

32 With the stones he made an altar in the name of the LORD. Then he made a trench around the altar of the capacity of two homers of seed. He also laid the pieces of wood in order, cut up the bull, and laid it upon the wood; and he said,

"Fill four jars with water and pour it on the burnt-offering and on the wood."

34 "Do it a second time," he said.

So they did it a second time.

"Do it a third time," he said.

35 So they did it a third time, so that the water ran around the altar; and he also filled the trench with water.

36 Then when it was time to offer the oblation, Elijah the prophet came near and said,

37 "O LORD, God of Abraham, Isaac, and Israel, let it be known today that thou art God in Israel and that I am thy servant, and that at thy command I have done all these things. Answer me, O LORD, answer me, that this people may know that thou, O LORD, art God, and that thou hast turned their heart back again."

38 Then the fire of the LORD fell and consumed the burnt-offering and the wood, the stones and the dust, and licked up the water that was in the trench. So when all the people saw it, they fell upon their faces and said,

"The LORD, he is God; the LORD, he is God."

40 But Elijah said to them,

"Seize the prophets of the Baal; let not a man of them escape."

So they seized them, and Elijah brought them down to the Brook Kishon and slew them there.

Then Elijah said to Ahab, 41

"Go up, eat and drink; for there is the rushing sound of rain."

So Ahab went up to eat and drink, 42 but Elijah went up to the top of Carmel, and crouched down upon the earth, with his face between his knees; and he said to his servant, 43

"Go up now, look toward the sea."

So he went up, and looked and said,

"There is nothing."

"Go back seven times," he said.

So the servant went back seven 44 times. However, the seventh time he said,

"There is a cloud the size of a man's hand, rising out of the sea."

"Go up," he said, "say to Ahab, 'Harness your steeds and go down, so that the rain may not stop you.'"

Moreover, in a very short time the 45 heavens grew black with clouds and wind, and there was a great downpour. But Ahab rode on and arrived at Jezreel. The hand of the LORD also was on 46 Elijah so that he girded up his loins and ran before Ahab to the entrance of Jezreel.

## ELIJAH ON MOUNT HOREB,

19:1-18

Now when Ahab told Jezebel all that 19 Elijah had done, and how he had slain all the prophets with the sword, Jezebel 2 sent a messenger to Elijah, saying,

"As surely as you are Elijah and I am Jezebel, so may God requite me and worse, if I do not make your life as the life of one of them by tomorrow about this time."

Then he was afraid and arose and 3 went for his life, and came to Beersheba that belongs to Judah; and there he left his servant. But he himself went 4 into the desert a day's journey, and came and sat down under a broom tree, and he requested for himself that he might die, and he said,

"It is enough; now, O LORD, take away my life, for I am no better than my fathers."

Then he lay down and slept under a 5

broom tree. Suddenly an angel was touching him, and he said to him,

"Arise, eat."

6 And when he looked, behold there was at his head a cake baked on hot stones, and a cruse of water. So he ate 7 and drank and lay down again. But the angel of the LORD returned a second time and touched him and said, "Arise, eat, for the journey is too great for you."

8 So he arose and ate and drank and went in the strength of that food forty days and forty nights to Horeb, the 9 Mount of God; and he came there to a cave and lodged there.

But the word of the LORD came to him, and he said to him,

"What are you doing here, Elijah?"

"I have been very jealous for the 10 LORD, the God of hosts," he said, "for the Israelites have forsaken the covenant with thee, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they are seeking to take away my life."

11 "Go forth," he said, "and stand upon the mount before the LORD."

Now behold, the LORD was passing by, and a great and mighty wind was rending the mountain and shattering the rocks before the LORD; but the LORD was not in the wind. After the wind came an earthquake, but the 12 LORD was not in the earthquake. After the earthquake a fire; but the LORD was not in the fire, and after the fire 13 the sound of a gentle whisper. Now as soon as Elijah perceived it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him and said,

"What are you doing here, Elijah?"

"I have been very jealous for the

14 LORD, the God of hosts," he said, "because the Israelites have forsaken the covenant with thee, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they are seeking to take away my life."

15 But the LORD said to him,

"Go, return on your way to the desert of Damascus, and when you arrive, anoint Hazael to be king over Syria; 16 and Jehu, the son of Nimshi, you shall anoint to be king over Israel; and Elisha, the son of Shaphat of Abel-meholah, you shall anoint to be prophet in 17 your place. It shall be that whoever

escapes the sword of Hazael shall Jehu slay; and whoever escapes the sword of Jehu, shall Elisha slay. Yet will I spare seven thousand in Israel—all the knees that have not bowed to the Baal and every mouth that has not kissed him."

### THE CALL OF ELISHA,

19:19-21

Now when he departed from there he 1 found Elisha, the son of Shaphat, as he was plowing behind twelve yoke of oxen, he being with the twelfth. Then Elijah came over to him and threw his mantle upon him. Thereupon he left 2 the oxen and ran after Elijah, and he said,

"Let me, I pray you, kiss my father and my mother, and then I will follow you."

"Go back again," he said to him, "for what have I done to you?"

So he returned from following him: 2 and took a yoke of oxen and sacrificed them, and using the ox-yoke to boil their flesh, he gave it to the people and made them a feast; then he arose and went after Elijah and became his attendant.

### ISRAEL'S WARS WITH SYRIA,

20:1-43

Now Ben-hadad, king of Syria, as- 20 sembled all his army, and there were thirty-two kings with him, together with horses and chariots. Thereupon he went up and besieged Samaria and fought against it. Moreover, he sent 2 messengers into the city to Ahab, king of Israel and said to him,

"Thus says Ben-hadad: 'Your silver 3 and your gold are mine; your wives also and your children are mine.'"

The king of Israel then answered and 4 said,

"According to your statement, my lord, O king, I am yours, together with all that I possess."

Presently the messengers came again 5 and said,

"Thus says Ben-hadad: 'I sent to you, saying, "You shall deliver to me your silver and your gold, your wives and your children; but about this time 6

tomorrow, I shall send my servants to you and they shall ransack your house and the houses of your servants; and whatever pleases them they shall take in their hands and carry it away." "

7 Then the king of Israel called to all the elders of the land, and said,

"Mark, I pray you, and take note how this man is looking for trouble; for he sent to me for my wives and my children, my silver and gold, and I did not deny him."

8 But all the elders and all the people said to him,

"Obey not, nor consent!"

9 So he said to the messengers of Ben-hadad,

"Say to my lord the king, 'All that you demanded of your servant at the first I was ready to do, but this thing I cannot do.' "

10 So the messengers went away and brought him word again. Thus Ben-hadad sent to him and said,

"May the gods requite me and worse, if the dust of Samaria suffice for handfuls for all the people who follow me."

11 But the king of Israel answered and said,

"Tell him, 'Let not him who is girding on his weapon boast himself as he who is ungirding.' "

12 Now at the time when he heard this message—he was drinking with the kings in the pavilions—he said to his servants,

"Form in line."

So they formed in line against the city.

13 At this juncture a certain prophet drew near to Ahab, king of Israel, and said,

"Thus says the LORD: 'Do you see all this great multitude? Behold, I am about to deliver them into your hand today, and you shall know that I am the LORD.' "

14 But Ahab said,

"By whom?"

"Thus says the LORD: By the young men under the commanders of the provinces," he said,

"Who shall begin the battle?" he said.

"You," he answered.

15 Then he mustered the young men under the commanders of the provinces, and they were two hundred and

thirty-two; and after them he mustered all the people, even all the Israelites, seven thousand. And at noon they 16 made the attack, while Ben-hadad was drinking himself drunk in the pavilions, together with the thirty-two kings, his allies. Moreover the young men under 17 the commanders of the provinces went out first. Then they sent to Ben-hadad and reported to him, saying,

"Men have come out from Samaria."

"Whether they have come out for 18 peace, take them alive; or whether they have come out for war, take them alive," he said.

So these (the young men under the 19 commanders of the provinces) and the force which followed them went out of the city. Then they slew each his man, 20 so that the Syrians fled; and Israel pursued them, but Ben-hadad, the king of Syria, escaped on a horse with horsemen. Then the king of Israel went out 21 and captured horses and chariots, and made a great slaughter among the Syrians.

Moreover a prophet approached the 22 king of Israel and said to him,

"Go, strengthen yourself, and mark and see what you will do, for at the return of spring the king of Syria will be coming up against you."

Now the servants of the king of Syria 23 said to him,

"Their gods are mountain gods, therefore they were too strong for us; but let us fight against them in the plain, and surely we shall be stronger than they. Also do this thing: take the 24 kings away, each from his place and put captains in their stead, and do you 25 yourself muster a force like the force you have lost, horse for horse and chariot for chariot; then we shall fight them in the plain, and surely we shall be stronger than they."

So he hearkened to their voice and did accordingly.

It was at the return of spring that 26 Ben-hadad mustered the Syrians and went up to Aphek to fight against Israel. Also the Israelites were mustered 27 and provisioned, and went against them; but the Israelites encamped before them like two small flocks of goats, while the Syrians filled the country. Then a man of God came near and said 28 to the king of Israel,

"Thus says the LORD, 'Because the

Syrians say, "The LORD is a god of the mountains and not a god of the valleys," therefore I will deliver all this great multitude into your hand, that you may know that I am the LORD.' "

29 So they encamped facing each other seven days. But on the seventh day the battle was joined; and the Israelites slew of the Syrians a hundred thousand footmen in one day; and the rest fled to Aphek into the city; and the wall fell upon twenty-seven thousand of the men who were left. Ben-hadad also fled, and came into an inner chamber.

31 Then his servants said to him,

"Behold now, we have heard that the kings of the house of Israel are merciful kings; let us therefore, I pray you, put sackcloth on our loins, and ropes about our heads, and go out to the king of Israel; perhaps he will spare your life."

32 So they girded sackcloth on their loins and put ropes about their heads, and went to the king of Israel and said, "Your servant Ben-hadad says, 'I pray you, let me live.' "

"Is he still alive? He is my brother," he said.

33 Now the men were trying to divine his meaning, and they quickly caught it from him and said,

"Ben-hadad is your brother."

"Go, bring him!" he said.

Accordingly when Ben-hadad came to him, he took him up into his chariot.

34 "The cities which my father took from your father I will restore," he said to him, "and you may maintain bazaars of your own in Damascus as my father did in Samaria."

"And I," said Ahab, "will let you go with this understanding."

So he made a covenant with him and he let him go.

35 Now a certain man of the prophetic order said to his neighbor through the word of the LORD,

"I pray you, strike me."

But the man refused to strike him.

36 Then he said to him,

"Because you have not listened to the voice of the LORD, behold, as soon as you take leave of me a lion shall slay you."

So when he departed from him, a lion found him and slew him.

37 Then he found another man and said, "I pray you, strike me."

Accordingly the man struck him so as to wound him. The prophet then went and waited for the king by the way, disguising himself with a bandage over his eyes; and as the king was passing by, he cried to the king, and said,

"Your servant had gone out into the midst of the battle, when suddenly a man turned and brought a man to me and said, 'Keep this man; if by any means he be missing, then your life shall be for his life, or else you shall pay a talent of silver.' But as your servant was turning to look here and there, he was gone."

Wherefore the king of Israel said to him

"Such is your verdict: you yourself have decided it."

Then he hastily took the bandage away from his eyes, and the king of Israel recognized him as one of the prophets. So he said to him,

"Thus says the LORD: 'Because you have let go out of your hand the man under my ban of destruction, therefore your life shall go for his life and your people for his people.' "

Then the king of Israel went to his house vexed and sullen, and entered Samaria.

#### AHAB SEIZES NABOTH'S VINEYARD, 21:1-29

Now Naboth the Jezreelite had a vineyard in Jezreel beside the palace of Ahab, king of Samaria; and Ahab spoke to Naboth, saying,

"Give me your vineyard that I may have it for a vegetable garden, because it is close beside my house; and I will give you a better vineyard than it, in its stead; or if you prefer, I will gladly give you its value in money."

But Naboth said to Ahab,

"The LORD forbid, that I should give you the inheritance of my fathers."

Whereupon Ahab came into his house vexed and sullen, because of the word which Naboth the Jezreelite had spoken to him; for he had said,

"I will not give you the inheritance of my fathers."

And he lay on his bed and covered his face and refused food. But Jezebel his wife came to him and spoke to him,

"Why is your spirit so vexed that you eat no food?"

16 Accordingly he spoke to her,  
 "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or if you prefer, I will gladly give you a vineyard in its stead'; but he said, 'I will not give you my vineyard.'"

7 Then Jezebel his wife said to him,  
 "Do you now hold sway in Israel? Arise, eat bread, and let your heart be of good cheer. I will get the vineyard of Naboth the Jezreelite for you."

8 So she wrote letters in Ahab's name and sealed them with his seal, and sent them to the elders and to the nobles who were in his city, who presided with Naboth.

9 Now she had written in the letters, saying,

"Proclaim a fast and seat Naboth in a conspicuous place among the people."

10 Then seat two unscrupulous men before him and let them bear witness, saying, 'You have cursed God and the king.' Then take him out and stone him to death."

11 So the men of his city, the elders and the nobles who presided in his city, did as Jezebel had sent to them. As it was written in the letters which she had sent to them, they proclaimed a fast, and gave Naboth a seat in a conspicuous place among the people. Also two unscrupulous men came in and sat before him, and the rascals bore witness against Naboth in the presence of the people, saying,

"Naboth cursed God and the king."

12 So they took him outside of the city and stoned him to death. Then they sent to Jezebel, saying,

"Naboth has been stoned and is dead."

13 Accordingly, as soon as Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab,

"Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to sell for money; for Naboth is not alive but dead."

14 Now as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite to take possession of it.

15 But the word of the LORD came to Elijah the Tishbite, saying,

16 "Arise, go down to meet Ahab, king of Israel, who is in Samaria. See, he is in the vineyard of Naboth, where he

has gone down to take possession. Do you speak to him, saying, 'Thus says the LORD: "Have you killed, and also taken possession?"' And you shall say to him, 'Thus says the LORD: "In the place where the dogs licked up the blood of Naboth will the dogs lick up your own blood."'"

"Have you found me, O my enemy?" so said Ahab to Elijah.

"I have," he said. "Because you have sold yourself to no purpose by doing that which is evil in the sight of the LORD, behold, I am about to bring evil upon you, and I will utterly sweep you away and will cut off from Ahab every male, both him that is shut up and him that is left at large in Israel. I will also make your house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, because of the indignation which you have aroused and because you have caused Israel to sin. Also concerning Jezebel the LORD has spoken, saying, 'The dogs shall eat Jezebel in the district of Jezreel.' Whoever belonging to Ahab dies in the city the dogs shall eat; and whoever dies in the field, the birds of the air shall eat."

There was absolutely no one who sold himself to do evil in the sight of the LORD, as did Ahab, because Jezebel his wife incited him. For he did very abominably in following idols, just as all the Amorites had done whom the LORD dispossessed before the Israelites.

Now as soon as Ahab heard these words he tore his garments and put sackcloth on his flesh and fasted, he also lay in sackcloth, and went about quietly. Then the word of the LORD came to Elijah the Tishbite, saying,

"Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the evil in his days; in his son's days I will bring the evil upon his house."

#### AHAB ATTACKS RAMOTH-GILEAD AND IS SLAIN,

22:1-40

Now for three years Syria and Israel continued without war. But in the third year Jehoshaphat, king of Judah,

- 3 came down to the king of Israel, and the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to us, yet we are inactive instead of taking it from the hand of the king of Syria?"
- 4 Then he said to Jehoshaphat, "Will you go with me to fight against Ramoth-gilead?"
- "I am as you are, my people as your people, my horses as your horses," said Jehoshaphat to the king of Israel.
- 5 Jehoshaphat said further to the king of Israel, "Inquire today, I pray, for the word of the LORD."
- 6 Then the king of Israel assembled the prophets, about four hundred men, and said to them, "Shall I go to battle against Ramoth-gilead, or shall I forbear?"
- "Go up," they said; "for the LORD will deliver it into the hand of the king."
- 7 But Jehoshaphat said, "Is there not here another prophet of the LORD through whom we may inquire?"
- 8 Then the king of Israel said to Jehoshaphat, "There is another man through whom we might inquire of the LORD, Micaiah, the son of Imlah, but I hate him; for he never prophesies good concerning me, but only evil."
- "Let not the king say so," said Jehoshaphat.
- 9 So the king of Israel called a eunuch and said, "Bring quickly Micaiah, the son of Imlah."
- 10 Now the king of Israel and Jehoshaphat, the king of Judah, were sitting each on his throne, arrayed in their robes, at the entrance of the gate of Samaria, and all the prophets were engaged in ecstatic prophecy before them.
- 11 Then Zedekiah, the son of Chenaniah, made for himself horns of iron and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.'"
- 12 So all the prophets prophesied, saying, "Go up to Ramoth-gilead and prosper; for the LORD will deliver it into the hand of the king."

Now the messenger who went to call Micaiah spoke to him, saying,

"See, now, the prophets with one accord have spoken good to the king; let your word, I pray you, be like the word of one of them and speak good."

"As the LORD lives," said Micaiah, "what the LORD says to me, that will I speak."

Now when he came to the king, the king said to him,

"Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?"

"Go up and prosper," he said to him; "for the LORD will deliver it into the hand of the king!"

But the king said to him,

"How many times must I adjure you that you speak to me nothing but the truth in the name of the LORD?"

"I saw all Israel scattered on the mountains," he said, "like sheep without a shepherd; and the LORD said, 'These have no master; let them return each to his home in peace.'"

Then the king of Israel said to Jehoshaphat,

"Did I not say to you that he would not prophesy good concerning me, but only evil?"

But Micaiah said,

"Therefore hear the word of the LORD: I saw the LORD sitting on his throne and all the army of the heavens standing by him on his right hand and on his left; and the LORD said, 'Who will deceive Ahab so that he may go up and fall at Ramoth-gilead?' Then one said one thing and another another, until a spirit came forth and stood before the LORD and said, 'I will deceive him'; and the LORD said to him, 'By 2 what means?' He said, 'I will go forth and become a lying spirit in the mouth of all his prophets.' Thereupon he said, 'You shall deceive him and also succeed! Go forth and do so.' Now there- 2 fore, behold, the LORD has put a lying spirit in the mouth of all these prophets of yours, since the LORD has spoken evil concerning you."

Then Zedekiah, the son of Chenaniah, approached and struck Micaiah upon the cheek, and said,

"Which way did the Spirit of the LORD go from me to speak with you?"

"Indeed, you shall see on that day 2 when you go into an inner chamber to hide yourself," said Micaiah.

Then the king of Israel said, "Seize Micaiah and take him back to Amon, the governor of the city, and to Joash, the king's son, and say, 'Thus says the king: "Put this fellow in the prison and feed him with bread and water scantily until I return victorious."'"

Whereupon Micaiah said, "If you do indeed return victorious, the LORD has not spoken by me." "Hear, all you peoples!"

So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. Then the king of Israel said to Jehoshaphat,

"I will disguise myself and go into battle, but do you put on your own robes."

So the king of Israel disguised himself and went into the battle.

Now the king of Syria had charged his thirty-two chariot commanders, saying,

"Fight with neither small nor great, except only with the king of Israel."

Accordingly when the chariot commanders saw Jehoshaphat, they said,

"Surely it is the king of Israel."

So they surrounded him to fight against him, but Jehoshaphat cried out.

When the chariot commanders saw that it was not the king of Israel, they turned back from pursuing him. But a man drew a bow at a venture and shot the king of Israel between the jointed pieces and the breast-plate. Therefore he said to his charioteer,

"Wheel about and take me out of the fight; for I am badly wounded."

Now the battle grew fiercer that day, while the king held himself upright in his chariot facing the Syrians until evening, and the blood from the wound ran out into the bottom of the chariot. But at evening he died; and about sunset the cry passed through the army,

"Each to his city and each to his land, for the king is dead!"

So they came to Samaria and buried the king in Samaria; and when they washed off the chariot by the pool of Samaria, the dogs licked up his blood, and the harlots washed in it according to the word which the LORD had spoken. Now the rest of the records of Ahab and all that he did and the ivory house which he built and all the cities that he built, are they not written in the Book

of the Chronicles of the Kings of Israel? So Ahab slept with his fathers, and Ahaziah his son became king in his stead.

### THE REIGNS OF JEHOSEPHAT AND AHAZIAH,

22:41-53

Jehoshaphat, the son of Asa, became king over Judah in the fourth year of Ahab, king of Israel. Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem; and the name of his mother was Azubah, the daughter of Shilhi. He walked in all the way of Asa his father; he did not turn aside from it, doing that which was right in the sight of the LORD. Only the high places were not taken away, but the people still continued to sacrifice and burn incense on the high places. Jehoshaphat also made peace with the king of Israel.

Now the rest of the records of Jehoshaphat and his prowess that he showed, and how he made war, are they not written in the Book of the Chronicles of the Kings of Judah? The rest of the male devotees of the fertility cult who remained in the days of his father Asa, he eradicated from the land.

Now there was no king in Edom. But the deputy of King Jehoshaphat made ships of Tarshish to go to Ophir for gold. However they did not go; for the ships were wrecked at Ezion-geber. Then Ahaziah, the son of Ahab, said to Jehoshaphat,

"Let my servants go with your servants in the ships."

But Jehoshaphat refused. Then Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his son became king in his stead.

Ahaziah, the son of Ahab, became king over Israel in Samaria in the seventeenth year of Jehoshaphat, king of Judah, and he reigned over Israel two years. He did that which was evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam, the son of Nebat, who had caused Israel to sin. Moreover he served Baal and worshipped him, and aroused the jealous anger of the LORD, the God of Israel, just as his father had done.

## THE SECOND BOOK OF KINGS

### ELIJAH AND THE DEATH OF AHAZIAH, 1:1-18

1 **M**OAB rebelled against Israel after the death of Ahab.

2 Now Ahaziah had fallen through the lattice in his upper chamber in Samaria, and lay sick. So he sent messengers, and said to them,

"Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this illness."

3 But the angel of the LORD spoke to Elijah the Tishbite,

"Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel, that you are on your way to inquire of

4 Baal-zebub, the god of Ekron?' Now therefore thus says the LORD: 'You shall not come down from the bed whither you have gone up, but you shall certainly die.'"

Then Elijah passed on.

5 When the messengers returned to him, he said to them,

"Now why have you returned?"

6 "A man came up to meet us," they said to him, "and said to us, 'Go, return to the king who sent you and declare to him, 'Thus says the LORD: 'Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed whither you have gone up, but you shall certainly die.''"

7 Then he said to them,

"What sort of man was he who came up to meet you, and spoke to you these words?"

8 "He was a hairy man and girt with a leathern girdle about his loins," they said to him.

"It was Elijah the Tishbite," he said.

9 Thereupon he sent to him a commander of fifty with his fifty. And when he went up to him—for there he sat on the top of the hill—he said to him.

"O man of God, the king has given the order, 'Come down.'"

Then Elijah answered and said to the captain of fifty,

"If I be a man of God, let fire from heaven come down and consume you and your fifty."

Then fire came down from heaven and consumed him and his fifty. Again he sent to him another commander of fifty with his fifty; and he answered and said to him,

"O man of God, thus says the king: 'Come down quickly.'"

But Elijah answered and said to them,

"If I be a man of God, let fire come down from heaven and consume you and your fifty."

Then the fire of God came down from heaven and consumed him and his fifty. Again he sent a commander of a third fifty with his fifty. But when the commander of the third fifty went up, he came and fell on his knees before Elijah and besought him and said to him,

"O man of God, I pray you, let my life and the lives of these fifty servants of yours be precious in your sight. Behold, fire has already come down from heaven and consumed the two former commanders of fifty with their fifties; but now let my life be precious in your sight."

Then the angel of the LORD said to Elijah,

"Go down with him; do not be afraid of him."

So he arose and went down with him to the king. Thereupon he said to him,

"Thus says the LORD: 'Because, you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed whither you have gone up, but you shall certainly die.'"

So he died according to the word of the LORD which Elijah had spoken; and Jehoram became king in his stead



in the second year of Jehoram, the son of Jehoshaphat, king of Judah, because he had no son. Now the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

### THE TRANSLATION OF ELIJAH, 2:1-18

Now when the LORD took up Elijah by a whirlwind into the heavens, Elijah and Elisha were on their way from Gilgal, and Elisha said to Elisha,

"I pray you, remain here, for the LORD has sent me to Bethel."

"As the LORD lives," said Elisha, "and as you yourself are alive, I will not leave you."

So they went down to Bethel. Then the members of the prophetic order who were at Bethel came out to Elisha and said to him,

"Do you know that today the LORD is about to take away your master from being your leader?"

"Yes, I know it; hold your peace," he said.

Again Elijah said to him,

"Elisha, remain here, I pray you, for the LORD has sent me to Jericho."

"As the LORD lives and as you yourself are alive, I will not leave you," he said.

So they entered Jericho; and the members of the prophetic order who were in Jericho approached Elisha and said to him,

"Do you know that the LORD is about to take away your master from being your leader today?"

"Yes, I know it. Hold your peace," he said.

Elijah again said to him,

"Remain here, I pray you, for the LORD has sent me to the Jordan."

"As the LORD lives and as you yourself are alive, I will not leave you," he said.

So the two of them went on.

Now fifty men of the prophetic order went and stood opposite them at a distance, while they two stood by the Jordan. Then Elijah took his mantle and rolled it up and struck the waters; and they were divided on either side so that the two of them passed over on dry ground. Now as soon as they had crossed over, Elijah said to Elisha,

"Ask what I shall do for you, before I am taken from you."

"Let there be now a twofold share of your spirit upon me!" said Elisha.

"You have asked a hard thing," he said, "still, if you see me as I am being taken from you, so shall it be with you; but if not, it shall not be so."

Now as they were going along conversing, suddenly a chariot of fire and horses of fire separated the two of them; and Elijah went up by a whirlwind into the heavens.

As Elisha looked, he cried out, "My father, my father! the chariots of Israel and its horsemen!"

But he saw him no more, and he took hold of his own garments and tore them in two pieces. He also took up the mantle of Elijah that had fallen from him and returned and stood by the brink of the Jordan. Then he took the mantle of Elijah that had fallen from him and struck the waters and said,

"Where now is the LORD, the God of Elijah?"

And when he had struck the waters they were divided on either side so that Elisha passed over; and when the members of the prophetic order who were at Jericho opposite him saw him, they said,

"The spirit of Elijah is upon Elisha."

Then they came to meet him and bowed before him to the earth, and said to him,

"Behold now, there are with your servants fifty able-bodied men; let them go, we pray, and let them seek your master, lest the wind of the LORD has taken him up and cast him upon some mountain or into some valley."

"You shall not send," he said.

Yet when they pressed him, until he was ashamed, he said,

"Send."

Accordingly, they sent fifty men; and they searched three days but did not find him. Therefore when they returned to him, while he was staying at Jericho, he said to them,

"Did I not say to you, 'Do not go?'"

### ELISHA'S COMMISSION MI- RACULOUSLY ATTESTED,

2:19-3:31

Then the men of the city said to Elisha,

- "See now, the site of the city is pleasant as my lord sees; but the water is bad, and the land is unfruitful."
- 20 "Bring me a new jar," he said, "and put salt in it."
- 21 So they brought it to him. Then he went out to the spring of the water supply and cast salt in it and said, "Thus says the LORD: 'I have rendered these waters pure; neither death nor untimely birth shall be due to them any more.'"
- 22 So the waters have continued pure down to this day, in accordance with the word of Elisha which he spoke.
- 23 Later he went up from there to Beth-el. But while he was going up on the way, some little boys came out of a city and jeered at him, and said, "Go up, you baldhead; go up, baldhead."
- 24 When he turned around and saw them, he cursed them in the name of the LORD. Then two she-bears came out of a wood and mangled forty-two of the boys. But he kept on from there to Mount Carmel, and from there returned to Samaria.
- 3 Now Jehoram, the son of Ahab, became king over Israel in Samaria in the eighteenth year of Jehoshaphat, king of Judah, and he reigned twelve years.
- 2 But he did that which was evil in the sight of the LORD, but not as his father and mother, for he put away the sacred pillar of the Baal which his father had made. Nevertheless he clung to the sins of Jeroboam, the son of Nebat, with which he made Israel sin. He did not turn from them.

#### WAR BETWEEN ISRAEL AND MOAB, 3:4-27

- 4 Now Mesha, king of Moab, was a sheep-breeder. He used to pay to the king of Israel a hundred thousand lambs and the wool of a hundred thousand rams, but as soon as Ahab died, the king of Moab rebelled against the king of Israel.
- 6 Accordingly King Jehoram went out of Samaria at that time and mustered all Israel. He then proceeded to send to Jehoshaphat, king of Judah, saying, "The king of Moab has rebelled against me; will you go with me to fight against Moab?"

"I will go up," he said, "I am as you, my people as your people, my horses as your horses."

"Which way shall we go up?" he said.

"By the way of the desert of Edom," he said.

So the king of Israel went with the king of Judah and the king of Edom. But when they had made a circuitous journey of seven days, there was no water for the army nor for the cattle that followed them. Then the king of Israel said,

"Alas! for the LORD has summoned these three kings to give them into the hand of the king of Moab!"

But Jehoshaphat said, "Is there not here a prophet of the LORD, that through him we may seek the LORD?"

Then one of the servants of the king of Israel answered and said,

"Elisha, the son of Shaphat, is here, who poured water on the hands of Elijah."

"The word of the LORD is with him," said Jehoshaphat.

So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

"What have I to do with you?" said Elisha to the king of Israel. "Go to the prophets of your father, and the prophets of your mother."

But the king of Israel said to him, "No; for the LORD has summoned these three kings to give them into the hand of Moab."

"As the LORD of hosts lives, whom I serve," said Elisha, "were it not that I respect Jehoshaphat, the king of Judah, I would neither look at you nor notice you. Now therefore, bring me a minstrel."

When the minstrel played, the power of the LORD came upon him, and he said,

"Thus says the LORD: 'I will certainly make this dry brook a series of pools.' For thus says the LORD: 'You shall not see wind, neither shall you see rain; yet that dry brook shall be filled with water, so that you yourselves shall drink, together with your army and your cattle. This being a light thing in the sight of the LORD, he shall also give Moab into your hand. You shall conquer every fortified city and every

choice city and fell every good tree and stop up all the springs of water and ruin every good piece of land with stones."

Accordingly, in the morning at the time of presenting the offering, suddenly water came from the direction of Edom, so that the land was filled with the water.

Now when all the Moabites had heard that the kings had come up to fight against them, all who were old enough to put on a girdle were called out and drawn up at the frontier. But when they arose early in the morning, and the sun had risen over the water, the Moabites saw the water opposite them as red as blood. Therefore they said,

"This is blood! The kings have surely fought together and have slain one another. Now therefore, Moab to the spoil!"

However, when they came to the camp of Israel, the Israelites arose and attacked the Moabites, so that they fled before them; and they went forward slaughtering the Moabites as they went. Thus they kept on overthrowing the cities and on every good piece of land they cast each his stone, until they filled it, every spring of water also they stopped up, and felled every good tree, and they harried Moab until only the men in Kir-harceseth were left, and the slingers surrounded and attacked it.

Now when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men, that drew sword, to break through against the king of Edom, but they could not. Then he took his oldest son, who was to reign in his stead, and offered him as a burnt-offering upon the wall. Then there came great wrath upon Israel, so that they departed from him and returned to their own land.

#### THE MIRACULOUS DEEDS OF ELISHA, 4:1—8:15

Now the wife of one of the members of the prophetic order cried out to Elisha, saying,

"My husband your servant is dead, and you know that your servant feared the LORD; but the creditor has come to

take my two children to be his slaves."

"What shall I do for you?" Elisha said to her. "Tell me; what have you in the house?"

"Your maidservant has nothing in the house," she said, "except a flask of oil."

"Go," said he, "borrow vessels abroad of all your neighbors, even empty vessels not a few. Then go in and shut the door upon yourself and your sons, and pour out into all these vessels, and when one is full set it aside."

So she went from him and shut the door upon herself and her sons; they kept bringing the vessels to her while she was pouring out. As soon as the vessels were full, she said to her son,

"Bring me another."

"There is not another vessel!" he said to her.

Then the oil stopped. Whereupon she came and told the man of God.

"Go," said he, "sell the oil and pay your debts, and you and your sons can live on what is left."

Now there came a day when Elisha passed over to Shunem, where there was an influential woman and she persuaded him to eat food, so that afterward as often as he passed by, he would turn aside there to eat food. Accordingly, she said to her husband,

"See here, I am sure that this is a holy man of God who is continually passing by us. Let us make now a little inclosed roof chamber, and let us put a bed for him there, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there."

Now one day he came there and turned aside into the chamber and rested there. Then he said to Gehazi his servant,

"Call this Shunammite woman."

When he had called her she stood before him, and he said to him,

"Say now to her, 'Here you have shown all this anxious care for our comfort; what is to be done for you? Would you be commended to the king or the commander of the army?'"

"I dwell among my own people," she said.

"What then is to be done for her?" said he.

"Verily, she has no son and her husband is old," said Gehazi.

- 15 "Call her," he said.
- 16 When he had called her, she stood in the doorway, and he said,  
"At this season, next spring, you shall embrace a son."  
"No! my lord!" she said. "O man of God, do not deceive your maidservant."
- 17 But the woman conceived and bore a son about the same time the next spring as Elisha had spoken to her.
- 18 Now when the child was grown, he went out one day to his father to the reapers, and he said to his father,  
"My head, my head!"
- 20 "Carry him to his mother," he said to a servant. When he had taken him up and brought him to his mother, he sat upon her lap till noon, and then died.
- 21 Thereupon she took him up and laid him on the bed of the man of God, and she closed the door after him and went out.
- 22 Then she called to her husband and said,  
"Send me, now, one of the servants and one of the asses that I may speed to the man of God and return."
- 23 "Why are you about to go to him today," he said, "since it is neither new moon nor sabbath?"  
"It is for the best," she said.
- 24 Then she saddled the ass and said to her servant,  
"Drive fast; do not slacken the riding for me unless I tell you."
- 25 So she set out and came to Mount Carmel, to the man of God. Now as soon as the man of God saw her at a distance he said to Gehazi his servant,  
"Look, there is the Shunammite yonder! Now run, I pray you, to meet her and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?'"  
"It is well," she said.
- 27 But when she came to the Mount, to the man of God, she caught hold of his feet. When Gehazi came near to thrust her away, the man of God said,  
"Let her alone, for she has had a bitter experience and the LORD has hidden it from me and has not told me."
- 28 "Did I ask a son of my lord?" she said. "Did I not say, 'Do not deceive me?'"
- 29 At once Elisha said to Gehazi,  
"Gird up your loins, and take my staff in your hands, and go! If you

meet a man, do not salute him, and if a man salute you, do not reply to him, but lay my staff on the face of the child."

But the child's mother said,  
"As the Lord lives, and as you yourself are alive, I will not leave you."

So he arose and went after her. Now Gehazi had gone on before them and laid the staff upon the child's face, but there was neither sound nor response. Therefore he returned to meet him and told him, saying,

"The child has not awakened."

When Elisha came to the house, behold, the boy was lying dead on his bed. He went in, therefore, and closed the door upon the two of them, and prayed to the LORD. Then he went up and lay upon the child and put his mouth upon his mouth and his eyes upon his eyes and his hands upon his hands, and as he crouched upon him, the flesh of the child became warm. Whereupon he withdrew and paced back and forth in the house; then he went up again and crouched upon him, and at this the boy sneezed seven times; and the boy opened his eyes. At once he called to Gehazi and said,

"Call this Shunammite."

So he called her and when she came to him, he said,

"Take up your son."

Then she entered, fell at his feet, and bowed herself to the earth; presently she took up her son and went out.

Now Elisha returned to Gilgal while there was a famine in the land. When the members of the prophetic order were sitting before him, he said to his servant,

"Set on the great pot and make a vegetable stew for the prophets."

Then one of them went out into the field to gather herbs and found a wild vine and gathered from it his lap full of wild gourds, and came and cut them up for the pot of vegetable stew, for they did not know what they were. So they poured out for the men to eat. But while they were still eating of the stew, they cried out and said,

"O man of God, there is death in the pot."

So they could not eat of it.

"Bring meal," he said.

Then he cast it into the pot and said,

"Pour out for the people that they may eat."

There was now no harm in the pot.

12 Then a man came from Baal-shalish-ah and brought the man of God bread of the first fruits, twenty loaves of barley, and fresh vegetables in his sack.

"Give them to the people that they may eat," he said.

13 "What, shall I set this before a hundred men?" said his attendant.

So he repeated,

"Give them to the people that they may eat; for thus says the LORD: 'They shall eat and have some left.'"

14 Then he set it before them, and they ate and left some over according to the word of the LORD.

15 Now Naaman, the commander of the army of the king of Syria, was a great man with his master and highly esteemed, because through him the LORD had given victory to Syria. But, although a valiant man, he was a 2 leper. The Syrians had gone out as marauding bands and had carried off a little girl from the land of Israel, and she waited on Naaman's wife.

3 "Would that my master were with the prophet who is in Samaria!" she said to her mistress. "Then he would cure him of his leprosy."

4 So he went in and told his lord, saying,

"Thus and so spoke the maiden who is from the land of Israel."

5 Then the king of Syria said,

"Go now, and I will send along a letter to the king of Israel."

So he set out, taking with him ten talents of silver and six thousand shekels of gold and ten festal garments; and he brought to the king of Israel the letter which read,

6 "Now when this letter reaches you, be informed that I have sent to you my servant Naaman, that you may cure him of his leprosy."

7 When, however, the king of Israel read the letter he tore his garments and said,

"Am I a god to kill and to make alive, that this man is sending to me to cure a man of his leprosy? Take note and observe how he is seeking occasion against me."

8 But as soon as Elisha the man of God heard that the king of Israel had

torn his garments, he sent to the king, saying,

"Why have you torn your garments? I pray you, let him come to me, that he may know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots and halted at the door of Elisha's house. Whereupon Elisha 10 sent a messenger to him, saying,

"Go and wash in the Jordan seven times, and your flesh shall be restored and you shall be clean."

But Naaman was enraged and left, 11 and he said,

"Here I have been saying to myself, 'He will surely come out and stand and call on the name of the LORD his God, and wave his hand toward the place and cure the leper.' Are not Amana 12 and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?"

So he turned and went away in a 13 rage. Then his servants came near and spoke to him, saying,

"My father, if the prophet had demanded of you some great thing, would you not have done it? How much rather then, when he has said to you, 'Wash and be clean?' "

So finally he went down and dipped 14 himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean.

Then he returned to the man of God, 15 with all his retinue, and came and stood before him and said,

"Verily, now I know that there is no God in all the earth, but in Israel; now therefore, I pray you, accept a present from your servant."

"As the LORD lives whom I serve I 16 will take nothing," he said.

And although he pressed him to take it, he refused.

"If not," said Naaman, "at any rate 17 let there be given to your servant two mules' burden of earth; for your servant will henceforth offer neither burnt-offering nor sacrifice to other gods, but to the LORD. In this matter may the LORD 18 pardon your servant—when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of

Rimmon, then may the LORD pardon your servant in this matter."

19 "Go in peace," he said to him.

20 But when he had gone from him a short distance, Gehazi, the servant of Elisha the man of God, said,

"See, my master has spared this Syrian, Naaman, without accepting from his hand what he brought! As the LORD lives, I will certainly run after him and get something from him."

21 So Gehazi ran after Naaman, and when Naaman saw someone running after him, he alighted from his chariot to meet him, and said,

"Is it well?"

22 "All is well," he said. "My master sent me saying, 'There have just now come to me two young men of the prophetic order from the highlands of Ephraim. I pray you, give them a talent of silver and two festal garments.'"

23 "Consent to accept two talents," said Naaman.

So he urged him, and tied up two talents of silver in two bags, with two festal garments, and he gave them to two of his servants, and they carried them before him. But when he came to the hill, he took them from their hand and deposited them in the house, and sent the men away and they departed.

25 When he went in and stood before his master, Elisha said to him,

"Where have you been, Gehazi?"

"Your servant has not been away anywhere," he said.

26 "Was I not present in spirit when the man turned from his chariot to meet you?" he said. "Is it a time to accept money, and garments, and olive orchards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy of Naaman shall fasten upon you and upon your descendants forever."

So he went out from his presence, a leper as white as snow.

6 Now the members of the prophetic order said to Elisha,

"See now, the place before you where we dwell is too limited for us. Let us go now to the Jordan and each take from there a beam and let us make a place for us there, where we may dwell."

"Go," he said.

3 Then a certain one said,

"Be pleased, now, to go with your servants."

"I will go," he said.

So he went with them, and when they came to the Jordan, they cut down the trees, but as one was felling a beam his iron ax fell into the water. At that he cried out, and said,

"Alas, my master! for it was borrowed."

"Where did it fall?" said the man of God.

When he showed him the place, he cut off a stick and threw it in there, and made the iron float.

"Take it up," he said.

So he reached out his hand and took it.

Once when the king of Syria was at war with Israel, he took counsel with his servants, saying,

"In such and such a place let us make an ambush and conceal ourselves."

But the man of God sent to the king of Israel, saying,

"Beware that you do not pass this place, for Syrians have concealed themselves there."

So the king of Israel sent to the place of which the man of God had told him. Thus he used to warn him, so that he could guard himself there, not once or twice.

Therefore the mind of the king of Syria was agitated because of this fact; and he called his servants and said to them,

"Will you not tell me, who of us is for the king of Israel?"

"There is no one, my lord, O king!" said one of his servants, "but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom."

"Go and see where he is," he said, "that I may send and take him."

Then it was told him, saying,

"Behold he is in Dothan."

Accordingly he sent there horses and chariots and a large force; and they came by night, and surrounded the city. So on the morrow when the man of God arose early in the morning and went out, there was an army of horses and chariots surrounding the city, so that his servant said to him,

"Alas, my master! What shall we do?"

"Fear not," he said, "for they who are with us are more than they who are with them."

7 Then Elisha prayed and said,  
"O LORD, open now his eyes that he  
may see."

The LORD opened the eyes of the  
lad, and he saw, and behold the moun-  
tain was full of horses and chariots of  
fire around Elisha. When they came  
down to him, Elisha prayed to the  
LORD and said,

"Smite now this people with blind-  
ness."

So he smote them with blindness ac-  
cording to the word of Elisha.

Then Elisha said to them,  
"This is neither the way nor the city.  
Follow me and I will bring you to the  
man whom you seek!"

So he brought them to Samaria.

But as soon as they came to Sama-  
ria, Elisha said,

"O LORD, open the eyes of these  
men, that they may see."

So the LORD opened their eyes and  
they saw, and behold, they were in the  
midst of Samaria. Thereupon the king  
of Israel said to Elisha when he saw  
them,

"My father, shall I slay them? Shall  
I slay them?"

"You shall not slay," he said; "would  
you slay those whom you have not tak-  
en prisoner with your sword and with  
your bow? Set bread and water before  
them, that they may eat and drink and  
go to their master."

So he prepared for them a great  
feast; and when they had eaten and  
drunk he sent them away, and they  
went to their master. Then the ma-  
rauding Syrian bands came no more into  
the land of Israel.

It was after this that Ben-hadad king  
of Syria assembled all his army and  
went up and besieged Samaria. Conse-  
quently there was a great famine in  
Samaria, and there the besiegers con-  
tinued until an ass's head was sold for  
eighty shekels of silver, and a pint of  
dove's dung for five shekels of silver.  
Now as the king of Israel was passing  
along upon the wall, a woman cried out  
to him saying,

"Help, my lord, O king!"

"Let the LORD help you!" he said to  
her. "Out of what can I help you? Out  
of the threshing floor or out of the  
winepress?"

However, the king said to her,

"What is your trouble?"

Then the woman said,

"This woman said to me, 'Give your  
son, that we may eat him today, and  
we will eat my son tomorrow.' So we  
boiled my son, and ate him, and I said  
to her on the next day, 'Give your son,  
that we may eat him'; but she has hid-  
den her son."

Now when the king heard the words  
of the woman, he tore his garments—  
and as he was passing along upon the  
wall, the people saw, and behold, he  
had sackcloth within on his flesh—and  
he said,

"May God requite me and worse, if  
the head of Elisha, the son of Shaphat,  
remain in his possession today."

Now Elisha was sitting in his house  
with the elders sitting beside him. And  
the king sent a man from his presence.  
But before the messenger came to him,  
he said to the elders,

"You see how this son of a murderer  
has sent to remove my head. Look.  
When the messenger comes, close the  
door, and hold the door fast against  
him. Is not the sound of his master's  
feet behind him?"

While he was still speaking with  
them, behold, the king came down to  
him and said,

"See, this is the evil from the LORD!  
Why should I wait for the LORD any  
longer?"

"Hear the word of the LORD," said  
Elisha. 'Thus says the LORD: "To-  
morrow about this time shall a measure  
of fine meal be sold for a shekel, and  
two measures of barley for a shekel at  
the gate of Samaria."'"

Then the third officer of the king on  
whose hand the king leaned, answered  
the man of God and said,

"If the LORD himself should make  
windows in the heavens, could this  
thing be?"

"You, yourself," he said, "shall see it  
with your own eyes, but you shall not  
eat of it."

Now there were four men who were  
lepers at the entrance of the gate; and  
they said to one another,

"Why do we remain here until we  
die? If we say, 'Let us enter the city,'  
the famine is in the city and we shall  
die there; but if we remain here, we die  
also. Now therefore come and let us  
desert to the army of the Syrians. If

they save us alive, we shall live; and if they kill us, we shall but die."

5 So they arose at twilight to go to the army of the Syrians. But when they came to the confines of the camp of the Syrians, there was no one there; 6 for the LORD had caused the army of the Syrians to hear a sound of chariots and of horses and of a great army, so that they said one to another,

"Surely the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come upon us."

7 Therefore they arose and fled in the twilight and forsook their tents, their horses, and their asses, even the camp as it was, and fled for their lives. When these lepers came to the confines of the camp, they entered into a tent and ate and drank and carried away silver and gold and clothing and went and hid them. Then they returned and entered another tent and carried away what was there and went and hid it.

9 Then they said to one another,

"We are not doing right; this is a day of good news, but we are keeping still. If we wait until the morning light, punishment will overtake us. Now therefore, come, let us go and inform the house of the king."

10 So they came and called the gate-keepers of the city and told them, saying,

"We came to the camp of the Syrians, and behold, there was no one there and no sound of man, but the horses were tied and the asses tied, and the tents were as they had been."

11 Then the gate-keepers called out and informed the house of the king within.

12 So the king arose in the night and said to his servants,

"Let me tell you now what the Syrians have done to us. They know that we are hungry; therefore they have gone from the camp to hide themselves in the field, thinking, 'When they come out of the city we shall capture them alive and we shall get into the city.'"

13 But one of his servants answered and said,

"Send men and let them take five of the remaining horses; if they live, behold, they are like all the multitude of Israel that survive here, but if they perish, behold, they are like all the multitude of Israel that are consumed. Therefore let us send and see."

However, they took two mounted 14 men, and the king sent them after the army of the Syrians, saying,

"Go and see."

Accordingly they went after them to 11 the Jordan and behold, all the way was full of garments and equipment which the Syrians had thrown away in their haste, and the messengers returned and told the king.

Then the people went out and plundered 12 the camp of the Syrians. So a homer of fine meal sold for a shekel and two measures of barley for a shekel, according to the word of the LORD. Now 13 the king had appointed the third officer on whose hand he leaned to take charge of the gate; but the people trampled upon him at the gate so that he died, just as the man of God had said when the king came down to him. It also 14 happened just as the man of God had spoken to the king, saying,

"Two measures of barley shall be sold for a shekel, and a measure of fine flour for a shekel, about this time tomorrow at the gate of Samaria."

The third officer had answered the 15 man of God and said,

"If the LORD himself should make windows in the heavens, could this thing be?"

And he had said,

"You yourself shall see it with your own eyes, but you shall not eat of it."

So it happened to him, for the people 20 trampled upon him at the gate so that he died.

Now Elisha spoke to the woman, 8 whose son he restored to life, saying,

"Arise, and depart with your household, and sojourn wherever you are able, for the LORD has called for a famine; and furthermore, it shall come upon the land for seven years."

So the woman arose and did according 2 to the word of the man of God: she went with her household and sojourned in the land of the Philistines seven years; and at the end of seven years 3 the woman returned from the land of the Philistines, she went forth to appeal to the king for her house and her field.

Now at the time, the king was speak- 4 ing to Gehazi, the servant of the man of God, saying,

"Relate to me now all the great things that Elisha has done."



5 While he was still relating to the king how he had restored to life the dead, just then the woman whose son he had restored to life began her appeal to the king about her house and her field.

"My lord, O king," said Gehazi, "this is the woman and this is her son, whom Elisha restored to life."

6 Then when the king asked the woman, she related it to him. So the king put at her disposal an official, saying,

"Restore all that was hers together with all the produce of the field from the day that she left the land until now."

7 Now Elisha came to Damascus; and Ben-hadad, the king of Syria, was sick. So when it was told him, saying,

"The man of God has come here,"

8 the king said to Hazael,

"Take with you a present and go to meet the man of God, and inquire of the LORD through him, saying, 'Shall I recover from this sickness?'"

9 So Hazael went to meet him and took a present with him, even all kinds of goods of Damascus, forty camel loads. When he came he stood before him and said,

"Your son Ben-hadad, king of Syria, has sent me to you, saying, 'Shall I recover from this sickness?'"

10 Then Elisha said to him,

"Go, say to him, 'You shall surely recover,' but the LORD has shown me that he shall certainly die."

1 And he fixed his gaze and stared at him until he was ashamed; but the man of God wept.

2 "Why does my lord weep?" said Hazael.

"Because," he said, "I know the evil that you will do to the Israelites: Their fortresses you will set on fire, their choice young men you will slay with the sword, their little children you will dash in pieces, and their women with child you will disembowel."

3 "But what is your servant—a dead dog—that he should do this great thing?" said Hazael.

"The LORD has shown me that you are to be king over Syria," said Elisha.

4 When he left Elisha and came to his master, he said to him,

"What did Elisha say to you?"

Then he said,

"He said to me that you would certainly live."

But on the morrow he took the covenant and dipped it in water and spread it over his face, so that he died. And Hazael became king in his stead.

#### JEHORAM AND AHAZIAH OF JUDAH, 8:16-29a

Now in the fifth year of Joram, the son of Ahab, king of Israel, Jehoram, the son of Jehoshaphat, king of Judah, became king. He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. He walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab became his wife, and he did that which was evil in the sight of the LORD. However, the LORD would not destroy Judah because of David his servant, since he had said to him that he would give him a lamp before him always.

In his days Edom revolted from the rule of Judah and established a king of its own. Then Joram passed over to Zair, and all his chariots with him; and he, together with his chariot commanders, rose by night and broke through the Edomites who had surrounded him. So Edom has been in revolt from the rule of Judah to this day. Libnah likewise revolted at the same time. Now the rest of the records of Joram and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Joram slept with his fathers and was buried with his fathers in the city of David; and Ahaziah his son became king in his stead.

In the twelfth year of Joram, the son of Ahab, king of Israel, Ahaziah, the son of Jehoram, king of Judah, became king. Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem; and his mother's name was Athaliah, the granddaughter of Omri, king of Israel. He walked in the way of the house of Ahab and did that which was evil in the sight of the LORD as did the house of Ahab, for he was son-in-law to the house of Ahab. Moreover he went with Joram, the son of Ahab, to make war against Hazael, king of Syria, at Ramoth-gilead. But the Syrians wounded Joram. Therefore King Joram returned to be healed in Jezreel of the wounds

which the Syrians had given him at Ramah, when he fought with Hazael, king of Syria.

### THE REVOLT OF JEHU,

8:29b—10:36

Now Ahaziah, the son of Joram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick. Then Elisha the prophet called to one of the members of the prophetic order and said to him,

"Gird up your loins and take this flask of oil in your hand and go to Ramoth-gilead. And when you come there, look there for Jehu, the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his brothers and bring him into an inner chamber. Then take the flask of oil and pour it on his head and say, 'Thus says the LORD: "I have anointed you king over Israel."' Then open the door and flee, and do not wait."

So the young man (the servant of the prophet) went to Ramoth-gilead; and just as he came, the commanders of the army were in session.

"I have a word for you, O commander," he said.

"For which one of us all?" said Jehu.

"For you, O commander," he said.

Then he arose and went into the house; and the servant poured the oil on his head and said to him,

"Thus says the LORD, the God of Israel: 'I have anointed you king over the people of the LORD, even over Israel. And you shall cut off the house of Ahab, your master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the LORD at the hands of Jezebel. For the whole house of Ahab shall perish and I will cut off from Ahab every male, him who is shut up and him who is at large in Israel. I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah; and the dogs shall eat Jezebel in the territory of Jezreel and none shall bury her.'"

Then he opened the door and fled.

Now when Jehu came out to the servants of his master, they said to him,

"Is all well? Why did this mad man come to you?"

"You know the man and his talk," he said to them.

"It is false! Tell us now," they said.

So he said,

"Thus and thus he said to me, saying, 'Thus says the LORD: "I have anointed you king over Israel."' "

Then they quickly took each his garment, and put it under him on the stairway, and blew the trumpet and said,

"Jehu is king!"

Thus Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram, while Joram, together with all Israel, was holding Ramoth-gilead against Hazael, king of Syria; but King Joram had returned to Jezreel to be healed of the wounds which the Syrians had inflicted upon him, when he fought with Hazael, king of Syria. So Jehu said,

"If it be your mind, let no one make his escape from the city to go and tell it in Jezreel."

Then Jehu mounted his chariot and went to Jezreel, for Joram was lying there; and Ahaziah, king of Judah, had gone down to see Joram. Now as the watchman was standing on the tower in Jezreel, he saw the dust cloud raised by Jehu, as he came on, and he said,

"I see a dust cloud."

"Take a horseman and send him to meet them that he may say, 'Is it peace?'" said Joram.

Accordingly the rider of the horse went to meet him and said,

"Thus says the king: 'Is it peace?'"

"What have you to do with peace?" said Jehu. "Rein in behind me."

So the watchman reported, saying, "The messenger came to them, but he does not return."

Then he sent out a second horseman who came to them and said,

"Thus says the king: 'Is it peace?'"

"What have you to do with peace?" said Jehu. "Rein in behind me."

Again the watchman reported, saying,

"He came to them, but he does not return; also the driving is like the driving of Jehu, the son of Nimshi, for he is accustomed to drive furiously."

"Make ready," said Joram.

As soon as they had made ready his chariot, Joram, king of Israel, and Ahaziah, king of Judah, set out each in his chariot. Thus they went to meet Jehu, and they reached him in the field

22 of Naboth the Jezreelite; and when Joram saw Jehu he said,

"Is it peace, Jehu?"

"How can there be peace," he said, "as long as the harlotries of Jezebel your mother and her witchcrafts are so many?"

23 Then Joram reined about and fled, and said to Ahaziah,  
"Treachery, Ahaziah!"

24 But Jehu drew his bow and shot Joram between his shoulders, so that the arrow went clear through his body; and he collapsed in his chariot. Then Jehu said to Bidkar, his third officer,

"Take him up and cast him into that portion of field belonging to Naboth the Jezreelite; for I remember how when you and I were riding side by side after Ahab his father, the LORD took up this oracle against him: 'Surely I saw yesterday the blood of Naboth and the blood of his sons,' is the oracle of the LORD; 'and I will requite you in this very field,' is the oracle of the LORD. Now therefore, take him up and cast him into the plot of ground, according to the word of the LORD."

25 Now when Ahaziah, king of Judah, saw this, he fled in the direction of Beth-haggan. But Jehu pursued him, and said,

"Him also! Pin him to the chariot."

So they wounded him at the ascent of Gur, which is by Ibleam. Nevertheless he kept on to Megiddo where he died. Then his servants took him by chariot to Jerusalem, and buried him in his own sepulcher with his fathers in the city of David. Now in the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah. When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyelashes and adorned her head and peered out at the window.

26 As Jehu was entering the gate, she said, "Is it well, you Zimri, your master's murderer?"

27 But he raised his eyes to the window and said,

"Who is on my side? Who?"

28 At that two or three eunuchs peered out at him.

"Let her drop," he said.

29 So they let her drop, so that some of her blood spattered on the wall and on the horses, and he drove over her. Then he went in and ate and drank.

"Take charge now of this cursed

woman, and bury her; for she is a king's daughter," he said.

30 But when they went to bury her, they found no more of her than the skull, the feet, and the palms of the hands.

31 When, therefore, they returned and told him, he said,

"This is the word of the LORD, which he spoke by his servant, Elijah the Tishbite, saying, 'In the territory of Jezreel shall the dogs eat the flesh of Jezebel. And the corpse of Jezebel shall be as dung on the face of the field in the territory of Jezreel, so that they cannot say, "This is Jezebel."'"

32 Now Ahab had seventy descendants in Samaria. So Jehu wrote letters and sent to Samaria to the rulers of the city, to the elders, and those who had charge of the descendants of Ahab, saying,

33 "Now therefore, as soon as this letter comes to you, since your master's sons are with you, as well as chariots and horses, fortified cities and weapons, select the best and fittest of your master's sons, and set him on the throne of his father and fight for your master's house."

34 But they were panic-stricken and said,

"Behold, the two kings could not stand before him; how then shall we ourselves stand?"

35 So he who was over the palace and he who was over the city, together with the elders and the guardians, sent to Jehu, saying,

36 "We are your servants, and all that you tell us we will do; we will make no one king; do whatever is good in your eyes."

37 So he wrote to them a second letter, saying,

38 "If you are on my side and if you are ready to obey me, then take the heads of the men, the sons of your master, and come to me to Jezreel tomorrow at this time."

39 Now the royal princes, seventy in number, were with the great men of the city, who were bringing them up. Accordingly, as soon as the letter came to them, they took the royal princes and slew them, seventy persons, and put their heads in baskets and sent them to him to Jezreel. When the messenger came and told him, saying,

"They have brought the heads of the royal princes,"

he said,

"Put them in two heaps at the entrance of the gate until the morning."

9 Then in the morning when he went out, he stood and said to all the people,

"You are upright; it is true I conspired against my master and slew him, but who killed all these? Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke against the house of Ahab; for the LORD has done what he spoke by his servant Elijah."

11 Thereupon Jehu slew all that were left of the house of Ahab in Jezreel, together with all his kinsmen, and his familiar friends, and his priests, until he left him none remaining. Then he arose and departed for Samaria; and as he was at Beth-eked of the shepherds on the way, Jehu met with the kinsmen of Ahaziah, king of Judah, and said,

"Who are you?"

"We are the kinsmen of Ahaziah," they said, "and we have come down to greet the household of the king and the household of the queen mother."

14 "Take them alive," he said.

Then they took them alive and slew them at the pit of Beth-eked, forty-two persons, so that he spared none of them; and when he set out from there he met with Jonadab, the son of Rechab, coming to meet him. He greeted him and said to him,

"Is your heart in accord with my heart, as mine is with yours?"

"It is," said Jonadab.

"If it be, give me your hand," said Jehu.

So he gave him his hand and he took him up to him into the chariot.

16 "Come with me, and see my zeal for the LORD," he said.

So he induced him to ride in his chariot, and when he came to Samaria, he slew all who remained to Ahab in Samaria, until he had exterminated them according to the word of the LORD which he spoke to Elijah. Then Jehu assembled all the people and said to them,

"Ahab served the Baal a little; Jehu will serve him much. Now therefore, summon to me all the prophets of the Baal, all who serve him, and all his priests; let none be absent; for I have a

great sacrifice for the Baal; whoever is absent shall not live."

But Jehu did it with deliberate cunning in order to wipe out the worshippers of the Baal.

"Sanctify a solemn assembly for the 20 Baal," said Jehu.

So they proclaimed it. Moreover Jehu sent through all Israel, and all the worshippers of the Baal came so that there was not a man left who did not come; and when they had entered the house of the Baal, the house of the Baal was filled from one end to the other. Then he said to the one in charge of the 22 wardrobe,

"Bring out garments for all the worshippers of the Baal."

So he brought out the garments for them. Then Jehu together with Jonadab, the son of Rechab, went into the house of the Baal, and said to the worshippers of the Baal,

"Search and see that there may not be here with you any of the servants of the LORD, but only worshippers of the Baal."

Thereupon he proceeded to offer the 24 sacrifices and the burnt-offerings. Now Jehu had stationed eighty men outside and he had said,

"The man who allows any of the men whom I put in your charge to escape, his life shall be for that one's life."

Now as soon as he had made the offering Jehu said to the guards and to the third officers,

"Go in, slay them, let not a man escape."

So they put them to the sword, and the guards and the third officers cast them out, and went into the inner room of the house of the Baal, and brought 26 out the sacred pole from the house of the Baal and burned it. They also demolished the sacred pillar of the Baal and demolished the house of the Baal and made it a lavatory, as it is to this day. Thus Jehu eradicated the Baal 28 from Israel. Nevertheless from the sins of Jeroboam the son of Nebat, with which he made Israel sin, from these, the golden calves that were in Bethel and in Dan, Jehu turned not aside. But 300 the LORD said to Jehu,

"Because you have done well in performing that which was right in my sight, and have done to the house of Ahab according to all that was in my

heart, your sons to the fourth generation shall sit on the throne of Israel."

1 Yet Jehu took no heed to walk in the law of the LORD, the God of Israel, with all his heart: he did not turn from the sins of Jeroboam with which he made Israel sin. In those days the LORD began to be angry with Israel, and Hazael defeated them throughout the territory of Israel, from the Jordan eastward, all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer which is by the valley of the Arnon, both Gilead and Bashan. Now the rest of the records of Jehu and all that he did and all his prowess, are they not written in the Book of the Chronicles of the Kings of Israel? So Jehu slept with his fathers, and they buried him in Samaria; and Jehoahaz his son became king in his stead. The time that Jehu reigned over Israel in Samaria was twenty-eight years.

### THE REGENCY OF ATHALIAH,

11:1-20

1 Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the royal family. 2 But Jehosheba, the daughter of King Joram, the sister of Ahaziah, took Joash, the son of Ahaziah, and stole him away from the king's sons, that were about to be slain, and put him and his nurse in a bed-chamber. Thus she hid him from Athaliah, so that he was not slain. So he was with her, hidden in the house of the LORD six years, while Athaliah reigned over the land. But in the seventh year Jehoiada sent and brought the commanders of hundreds of the Carites and the guards and brought them to him in the house of the LORD. Thereupon he made a covenant with them and made them swear in the house of the LORD, and showed them the king's son. Then he commanded them saying,

"This is the thing that you shall do: one third of you, who enter on the Sabbath and keep guard over the house of the king—a third shall be at the gate Sur, and another third at the gate behind the guards—shall keep watch over the house of the king; and two divisions of you, even all who go forth on the Sabbath to keep watch over the house

of the LORD about the king, shall surround the king each with drawn weapons. Whoever comes up to the ranks shall be slain. So be with the king when he goes out and when he comes in."

So the commanders of hundreds did just as Jehoiada the priest had commanded: they brought each his men who were to enter upon the Sabbath, with those who were to go out on the Sabbath, and came to Jehoiada the priest. Then the priest delivered to the commanders of hundreds the spears and shields that had been King David's, which were in the house of the LORD. Accordingly the guards stood each with his weapons in his hand, from the right side of the house to the left side of the house, before the altar and before the temple, by the king round about. Then he brought out the king's son and put the crown and the armlet upon him, and they proclaimed him king and anointed him, and clapped their hands and said,

"Long live the king!"

But when Athaliah heard the noise of the people, she came to the people into the house of the LORD; and when she looked, there was the king standing by the column, as was the custom, and the commanders and the trumpeters beside the king, and all the people of the land rejoicing and blowing trumpets. Then Athaliah tore her garments and cried,

"Treason! Treason!"

Then Jehoiada the priest gave orders to the commanders of hundreds who were appointed over the army, and said to them,

"Bring her out between the ranks; and whoever follows her slay with the sword!"

For the priest had said,

"Let her not be slain in the house of the LORD."

So they laid hands on her, and as she went through the horses' entrance to the king's house, there she was slain.

Then Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; likewise between the king and the people. Then all the people of the land went to the house of the Baal and destroyed it; his altar and his images they completely shattered, and Mattan, the priest of the Baal, they slew before the altars. Then the priest ap-

pointed watchmen over the house of the LORD; and he took the commanders of hundreds and the Carites, and the guards and all the people of the land, and they brought down the king from the house of the LORD and entered by way of the gate of the guards to the king's house; and he sat on the throne of the kings. So all the people of the land rejoiced and the city was quiet. Thus they slew Athaliah with the sword in the king's house.

### Jehoash of Judah,

11:21—12:21

- 21 Jehoash was seven years old when he became king. In the seventh year of Jehu, Jehoash became king, and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. Jehoash did that which was right in the sight of the LORD all his days. It was he whom Jehoiada the priest instructed. Nevertheless the high places were not taken away; the people still continued to sacrifice and burn incense on the high places.
- 4 Then Jehoash said to the priests, "All the money of sacred gifts which is brought into the house of the LORD, the money from each man's property assessment, the money from the assessment of persons, and all the money which a man's heart prompts him to bring to the house of the LORD, let the priests take that for themselves, each from his acquaintance. However they shall make the repairs on the house wherever any need of repairs is discovered."
- 6 Nevertheless in the twenty-third year of King Jehoash, the priests had not made the repairs on the house. Therefore King Jehoash summoned Jehoiada the priest and the other priests, and said to them, "Why have you not been keeping up the repairs on the house? Now therefore, take no more money from your acquaintances, but pay it directly for the repairs of the house."
- 8 So the priests agreed that they should neither take more money from the people nor make the repairs on the house.
- 9 Then Jehoiada the priest took a chest, bored a hole in its lid and put it

beside the doorpost at the right side as one entered the house of the LORD; and the priests, who guarded the threshold, used to put in it all the money that was brought into the house of the LORD. As soon as they saw that there was much money in the chest, the king's scribe and the high priest came up, and counted and tied up in bags the money that was found in the house of the LORD. Then they used to give the money that was weighed out into the hands of those who were doing the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and to the builders, who worked on the house of the LORD, and to the masons and the stone-cutters, and for buying timber and hewn stone for making the repairs on the house of the LORD, and for all that continued to go into the repairs of the house. However, there were not made for the house of the LORD silver cups, snuffers, basins, trumpets, or any vessels of gold or vessels of silver from the money brought into the house of the LORD, but they gave it to those who did the work, and thereby proceeded with the repair of the house of the LORD. Moreover they reckoned not with the men, into whose hand they delivered the money to pay out to those who were doing the work, for they dealt faithfully. The money from the guilt-offering and from the sin-offerings was not brought into the house of the LORD; it belonged to the priests.

Then Hazael, king of Syria, went up and fought against Gath, and took it. But when Hazael set his course to go up to Jerusalem, Jehoash, the king of Judah, took all the consecrated things that Jehoshaphat and Jehoram and Ahaziah, his forbears, the kings of Judah, had dedicated, and his own consecrated gifts and all the gold that was found in the treasuries of the house of the LORD and the house of the king, and sent it to Hazael, king of Syria. Then he went away from Jerusalem.

Now the rest of the records of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? His servants arose and made a conspiracy and slew Joash in the house of Millo that goes down to Silla; for Jozacar, the son of Shimeath, and Jehozabad, the son of Shomer, his

servants, brought about his death; and they buried him with his fathers in the city of David; and Amaziah his son became king in his stead.

### JEHOAHAZ AND JEHOASH OF ISRAEL, 13:1-13

3 In the twenty-third year of Joash, the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, became king over Israel in Samaria, and he reigned 2 seventeen years. He did that which was evil in the sight of the LORD, and went after the sins of Jeroboam, the son of Nebat, with which he made Israel sin— 3 he did not turn from them. So the anger of the LORD blazed against Israel and he delivered them continually into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the son of 4 Hazael. When Jehoahaz entreated the favor of the LORD, and the LORD listened to him; for he saw the oppression of Israel, how the king of Syria oppressed them. Therefore the LORD 5 gave Israel a deliverer, so that they escaped from the hand of Syria, and the Israelites dwelt in their habitations as 6 formerly. Nevertheless they did not turn away from the sins of the house of Jeroboam, with which he made Israel sin, but walked therein. Also the sacred 7 pole continued to stand in Samaria. For there was not left to Jehoahaz of the people more than fifty horsemen, ten chariots, and ten thousand footmen, for the king of Syria destroyed them and made them like the dust of the 8 threshing. Now the rest of the records of Jehoahaz and all that he did and his prowess, are they not written in the Book of the Chronicles of the Kings of 9 Israel? So Jehoahaz slept with his fathers, and they buried him in Samaria; and Jehoash his son became king in his stead.

10 In the thirty-seventh year of Joash, king of Judah, Jehoash, the son of Jehoahaz, became king over Israel in 1 Samaria, and reigned sixteen years. He did that which was evil in the sight of the LORD: he did not turn away from all the sins of Jeroboam, the son of Nebat, with which he made Israel sin, 2 but he walked therein. Now the rest of the records of Jehoash and all that he did, and his prowess with which he fought against Amaziah king of Judah,

are they not written in the Book of the Chronicles of the Kings of Israel? So 13 Jehoash slept with his fathers, and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

### ELISHA'S DEATH, 13:14-21

Now when Elisha became sick of the 14 illness of which he was to die, Joash, king of Israel, went down to him, and wept over him and said,

"My father, my father! the chariots of Israel and its horsemen!"

"Take bow and arrows," Elisha said 15 to him.

So he took bow and arrows, and he 16 said to the king of Israel,

"Lay your hand upon the bow."

When he had done so, Elisha put his hands upon the king's hands.

"Open the window toward the east," 17 he said.

And when he opened it, Elisha said, "Shoot."

So he shot.

"The LORD'S arrow of victory and the arrow of victory over Syria," he said, "for you are to fight Syria in Aphek to a finish."

"Take the arrows," he said. 18

When he had taken them, he said to the king of Israel,

"Strike on the ground."

He struck three times and stopped.

Then the man of God was enraged at 19 him and said,

"You should have struck five or six times; then you would have fought Syria to a finish. But now you will defeat Syria only three times."

So Elisha died and they buried him. 20 Now bands of Moabites were in the habit of raiding the land at the coming in of the year; and while they were 21 burying a man, suddenly they saw a marauding band. So they cast the man into the grave of Elisha and went on. But when the man touched the bones of Elisha, he revived and arose and stood on his feet.

### JEHOASH OF ISRAEL AND AMAZIAH OF JUDAH,

13:22-14:22

Now Hazael, king of Syria, oppressed 22 Israel all the days of Jehoahaz. But the 23

LORD was gracious to them and had compassion on them and turned toward them because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, nor has he cast them from his presence even until now.

24 But when Hazael, king of Syria, died, Ben-hadad, his son, became king in his stead. Then Jehoash, the son of Jehoahaz, took again from Ben-hadad, the son of Hazael, the cities which he had taken in the war from Jehoahaz, his father. Three times Jehoash defeated him and recovered the cities of Israel.

14 In the second year of Joash, the son of Jehoahaz, king of Israel, Amaziah, the son of Joash, king of Judah, became king. He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and the name of his mother was Jehoaddin of Jerusalem. He did that which was right in the sight of the LORD, yet not like David his ancestor; he did just as Joash his father had done. However, the high places were not removed; the people still continued to sacrifice and burn incense on the high places.

5 Now when the kingdom was firmly in his grasp, he slew his servants who had murdered the king his father. But the children of the murderers he did not kill according to that which is written in the book of the law of Moses, as the LORD commanded, saying,

"The fathers shall not be put to death for the children, nor the children be put to death for the fathers, but everyone shall be put to death for his own sin."

7 He slew of Edom in the Valley of Salt ten thousand men, and took Sela by storm, which has been named Joktheel down to this day.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, the son of Jehu, king of Israel, saying,

"Come, let us face each other."

9 But Jehoash, king of Israel, sent to Amaziah, king of Judah, saying,

"The thistle that was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son as wife.' But a wild beast that was in Lebanon passed by and trampled down the thistle. You have indeed conquered Edom and it has turned your head. Adorn yourself, but remain at home;

for why should you court trouble, so that you and Judah with you should fall?"

But Amaziah would not listen. So Jehoash, king of Israel, went up and they faced each other, he and Amaziah, king of Judah, at Beth-shemesh, which belongs to Judah. Judah, however, was defeated by Israel, so that they fled each to his home. Jehoash, king of Israel, captured Amaziah, king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh; and he came to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, a distance of four hundred cubits. He also took all the gold and silver and all the utensils that were found in the house of the LORD and in the treasuries of the king's house, and likewise hostages, and returned to Samaria.

Now the rest of the acts of Jehoash that he did and his prowess and how he fought with Amaziah, king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? So Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son became king in his stead.

Now Amaziah, the son of Joash, king of Judah, lived after the death of Jehoash, the son of Jehoahaz, king of Israel, fifteen years. As for the rest of the records of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? They made a conspiracy against him in Jerusalem; and he fled to Lachish, but they sent after him to Lachish and slew him there. Then they brought him upon horses, and he was buried in Jerusalem with his fathers in the city of David. Then all the people of Judah took Azariah, who was sixteen years old, and made him king in the place of Amaziah his father. He built Elath and restored it to Judah after the king slept with his fathers.

## JEROBOAM OF ISRAEL,

14:23-29

In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, became king in Samaria and reigned forty-one years. He did that which was evil in the



sight of the LORD; he did not turn away from all the sins of Jeroboam, the son of Nebat, with which he made Israel sin. He restored the territory of Israel from the entrance of Hamath to the sea of the Arabah, according to the word of the LORD, the God of Israel, which he spoke by his servant Jonah, the son of Amittai, the prophet who was of Gath-hepher. For the LORD saw the very bitter affliction of Israel, that none was shut up nor left at large, and that there was no helper for Israel. But the LORD promised not to blot out the name of Israel from under the heavens; so he saved them by the hand of Jeroboam, the son of Joash.

Now the rest of the records of Jeroboam and all that he did and his prowess, how he fought with Damascus and how he turned away the wrath of the LORD against Israel, are they not written in the Book of the Chronicles of the Kings of Israel? So Jeroboam slept with his fathers, even with the kings of Israel, and Zechariah his son became king in his stead.

#### AZARIAH AND JOTHAM OF JUDAH, 15:1-7

In the twenty-seventh year of Jeroboam, king of Israel, Azariah, the son of Amaziah, king of Judah, became king. He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was Jecoliah of Jerusalem. He did that which was right in the sight of the LORD, just as Amaziah his father had done. Nevertheless, the high places were not taken away; the people still continued to sacrifice and burn incense on the high places. Therefore the LORD afflicted the king, so that he was a leper to the day of his death; and he dwelt in a separate house, while Jotham, the crown prince, was over the household, judging the people of the land. Now the rest of the records of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Jotham his son became king in his stead.

#### REVOLT AND COUNTER- REVOLT, 15:8-31

In the thirty-eighth year of Azariah, king of Judah, Zechariah, the son of Jeroboam, became king over Israel in Samaria, and he reigned six months. He did that which was evil in the sight of the LORD, as his fathers had done; he did not turn away from the sins of Jeroboam, the son of Nebat, with which he made Israel sin. Shallum, the son of Jabesh, conspired against him, and attacked him in Ibleam and killed him and became king in his stead.

Now the rest of the records of Zechariah, behold, they are written in the Book of the Chronicles of the Kings of Israel.

This was the word of the LORD which he spoke to Jehu, saying,

"Thy sons to the fourth generation shall sit upon the throne of Israel."

And so it came about.

Shallum, the son of Jabesh, became king in the thirty-ninth year of Uziah, king of Judah; and he reigned one month in Samaria. Then Menahem, the son of Gadi, went up from Tirzah, and came to Samaria, and defeated Shallum, the son of Jabesh, in Samaria, and slew him and became king in his stead. Now the rest of the records of Shallum and his conspiracy which he made, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Then Menahem destroyed Tappuah and all who were in it and its territory from Tirzah on; because they did not open it to him, therefore he destroyed it, and all the women in it with child, he disemboweled.

In the thirty-ninth year of Azariah, king of Judah, Menahem, the son of Gadi, became king over Israel, and reigned ten years in Samaria. He did that which was evil in the sight of the LORD; he did not turn away from the sins of Jeroboam, the son of Nebat, with which he made Israel sin.

In his days Pul, king of Assyria, came against the land. And Menahem gave Pul a thousand talents of silver, that his hand might be with him to establish the kingdom under his rule. So Menahem commanded Israel, even all the men of wealth, to give to the king of Assyria, fifty shekels of silver each. So

the king of Assyria withdrew, staying no longer there in the land.

- 21 Now the rest of the records of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? So Menahem slept with his fathers, and Pekahiah his son became king in his stead.
- 23 In the fiftieth year of Azariah, king of Judah, Pekahiah, the son of Menahem, became king over Israel in Samaria, and reigned two years. He did that which was evil in the sight of the LORD; he did not turn away from the sins of Jeroboam, the son of Nebat, with which he made Israel sin. Pekah, the son of Remaliah, his third officer, conspired against him and slew him in Samaria in the castle of the king's house; and with him were fifty Gileadites; and he slew him and became king in his stead. Now the rest of the records of Pekahiah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.
- 27 In the fifty-second year of Azariah king of Judah, Pekah, the son of Remaliah, became king over Israel in Samaria, and reigned twenty years. He did that which was evil in the sight of the LORD; he did not turn away from the sins of Jeroboam, the son of Nebat, with which he made Israel sin.
- 29 In the days of Pekah, king of Israel, Tiglath-pileser, king of Assyria, came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and carried the inhabitants captive to Assyria.
- 30 Then Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and overcame him and slew him and became king in his stead in the twentieth year of Jotham, the son of Uzziah. Now the rest of the records of Pekah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

### JOTHAM OF JUDAH,

15:32-38

- 32 In the second year of Pekah, the son of Remaliah, king of Israel, Jotham, the son of Uzziah, king of Judah, became king. He was twenty-five years old when he became king, and he reigned

sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok. He did that which was right in the sight of the LORD, just as Uzziah his father had done. Nevertheless the high places were not removed; the people still continued to sacrifice and burn incense on the high places. He built the upper gate of the house of the LORD. Now the rest of the records of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

In those days the LORD began to send against Judah Rezin, the king of Syria, and Pekah, the son of Remaliah. So Jotham slept with his fathers and was buried with his fathers in the city of David, his ancestor; and Ahaz his son became king in his stead.

### AHAZ OF JUDAH AND THE SYRO-EPHRAIMITISH WAR, 16:1-20

In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, became king. Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. He did not do that which was right in the sight of the LORD his God, as David his ancestor had done, but walked in the way of the kings of Israel. He also made his son to pass through the fire according to the abominations of the nations, whom the LORD had dispossessed before the Israelites. Moreover he sacrificed and burned incense on the high places and under every spreading tree.

Then Rezin, king of Syria, and Pekah, the son of Remaliah, king of Israel, came up to attack Jerusalem; and they besieged Ahaz, but were not able to come to blows with him. At that time the king of Edom recovered Elath for Edom and drove out the Judeans from Elath; and the Edomites came to Elath and have dwelt there to this day.

Now Ahaz had sent messengers to Tiglath-pileser, king of Assyria, saying, "I am your servant and your son; come up and deliver me from the hand of the king of Syria and from the hand of the king of Israel, who are besieging me."

Ahaz also took the silver and the gold

that were found in the house of the LORD and in the treasuries of the king's house, and sent them as a present to the king of Assyria. So the king of Assyria listened to him; and the king of Assyria went up to Damascus and captured it, and carried its inhabitants captive to Kir, and killed Rezin.

Now when King Ahaz went to meet Tiglath-pileser, king of Assyria, at Damascus, he saw the altar which was in Damascus. Then King Ahaz sent to Urijah the priest a model of the altar and its pattern according to all its workmanship. So Urijah the priest built an altar; according to all the directions that King Ahaz had sent from Damascus, even so did Urijah the priest make it, before King Ahaz came from Damascus. Therefore when the king came from Damascus and saw the altar, the king drew near to the altar and went up on it, and burned his burnt-offering and his cereal-offering, and poured his libation and dashed the blood of his thank-offerings against the altar. But the bronze altar that was before the LORD, he brought from the front of the temple, from between his altar and the house of the LORD, and put it on the north side of his altar. Then King Ahaz commanded Urijah the priest, saying,

"On the great altar burn the morning burnt-offering and the evening cereal-offering and the burnt-offering of the king and his cereal-offering, with the burnt-offerings of all the people of the land, and their cereal-offerings and their libations, and all the blood of the burnt-offering and all the blood of the sacrifice you shall dash against it; but the bronze altar shall be for me to inquire by."

Thus did Urijah the priest, just as King Ahaz commanded.

King Ahaz also cut off the border-frames of the stands and removed the lavers from them; he also took down the sea from the bronze oxen that were under it, and put it upon a stone pedestal. And the foundation of the seat that they had built in the temple, and the outer entrance for the king he caused to turn from the house of the LORD on account of the king of Assyria.

Now the rest of the acts of Ahaz that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Ahaz slept with his fathers, and was

buried with his fathers in the city of David; and Hezekiah his son became king in his stead.

### THE FALL OF SAMARIA,

17:1-41

In the twelfth year of Ahaz, king of Judah, Hoshea, the son of Elah, became king over Israel in Samaria, and reigned nine years. He did that which was evil in the sight of the LORD, yet not as the kings of Israel who were before him. Against him came up Shalmanezar, king of Assyria; and Hoshea became his servant and paid him tribute.

But when the king of Assyria found Hoshea guilty of conspiracy—for he had sent messengers to Sewe, king of Egypt, and did not bring up tribute to the king of Assyria, as he had done year by year—the king of Assyria arrested him and shut him up in prison. Then the king of Assyria came up against the whole land, and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away captive to Assyria and settled them in Halah and on the Habor and the river Gozan, and in the cities of the Medes.

Now this came about because the Israelites had sinned against the LORD their God, who had brought them up from the land of Egypt from the control of Pharaoh, king of Egypt, and had feared other gods, and walked in the statutes of the nations whom the LORD dispossessed before the Israelites. The Israelites uttered things that were not right against the LORD their God and built for themselves high places in all their cities, from the watchtower even to the fortified city, and set up for themselves sacred pillars and sacred poles on every high hill and under every spreading tree, and offered sacrifices there on all the high places, as did all the nations whom the LORD had carried away captive before them, and they did evil things, thus provoking the LORD to jealousy. They also served idols in regard to which the LORD had said to them,

"You shall not do this thing."

Yet the LORD warned Israel and Judah by all his prophets and seers, saying,

"Turn from your evil ways and keep my commands and my statutes in accordance with all the law which I commanded your fathers and which I sent to you by my servants, the prophets."

- 14 However, they would not listen, but were wilful, as were their fathers, who did not believe in the LORD their God.
- 15 Moreover they rejected his statutes and his covenant which he made with their fathers, and his decrees which he decreed for them, and followed vanity and became vain in accordance with the nations who were round about them, concerning whom the LORD had commanded them that they should not do
- 16 as they did. They forsook all the commands of the LORD their God and made for themselves molten images, even two calves, and made a sacred pole, and worshiped all the host of the heavens
- 17 and served the Baal. They also made their sons and their daughters pass through the fire, and used divination and sorcery, and sold themselves to do evil in the sight of the LORD, thus provoking him to jealousy. Therefore the LORD was exceedingly angry with Israel and removed them out of his sight; there was nothing left but the tribe of Judah only.
- 19 Also Judah did not keep the commands of the LORD their God, but walked in the statutes of Israel which
- 20 they made, so that the LORD rejected the whole race of Israel and afflicted them and gave them over to plunderers until he had cast them out of his sight.
- 21 When he had torn Israel from the house of David and they had made Jeroboam, the son of Nebat, king, Jeroboam drove Israel from following the LORD and caused them to commit great
- 22 sin. So the Israelites walked in all the sins of Jeroboam which he had committed; they departed not from them,
- 23 until the LORD removed Israel out of his sight, as he spoke by all his servants the prophets. So Israel was carried away out of their own land to Assyria, as it is to this day.
- 24 Moreover the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim and settled them in the cities of Samaria in place of the Israelites. So they took possession of Samaria and dwelt in its cities.
- 25 Now at the beginning of their settling there, they did not fear the LORD.

Therefore the LORD sent lions among them which were constantly killing some of them.

So they told the king of Assyria, saying,

"The nations which you have carried away and settled in the cities of Samaria do not know the custom of the god of the land; therefore he has sent lions among them and behold, they are constantly killing them, because they are not acquainted with the custom of the god of the land."

Then the king of Assyria gave command, saying,

"Send there one of the priests whom I carried away from there; and let him go and dwell there, and let him teach them the custom of the god of the land."

So one of the priests whom they carried away from Samaria came and dwelt in Bethel and taught them how they should fear the LORD. But each of the nations had made gods of their own and had placed them in the temples of the high places which the Samaritans had made, each people in their cities in which they dwelt. The men of Babylon had made Succoth-benoth, and the men of Cuth had made Nergal, and the men of Hamath had made Ashima, and the Avvites had made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. But when they came to fear the LORD they made for themselves from their own number priests of the high places, who acted for them in the temples of the high places. Thus they came to fear the LORD, but they also continued to serve their own gods, according to the custom of the nations from which they had been carried away. To this day they continue to do according to the earlier custom. They certainly do fear the LORD, but they do not follow his statutes and ordinances, nor the law nor the commands which the LORD commanded the descendants of Jacob whom he named Israel, with whom the LORD made a covenant and commanded them, saying,

"You shall not fear other gods, nor worship them, nor serve them, nor sacrifice to them; but the LORD who brought you up from the land of Egypt with great power and with an out-

stretched arm, him you shall fear, and him shall you worship and to him shall you sacrifice; and the statutes and the ordinances and the law and the command which he wrote for you, you shall be careful to observe forever, but you shall not fear other gods; and the covenant that I have made with you, you shall not forget, neither shall you fear other gods. But the LORD your God you shall fear; and he will deliver you from the hand of all your enemies."

However, they would not listen, but continued to do according to their earlier custom. So while these peoples came to fear the LORD, they were also serving their carved images; moreover their children and their children's children—as their fathers did, so do they continue to do to this day.

### HEZEKIAH OF JUDAH AND SENNACHERIB'S INVASION,

18:1—19:37

Now in the third year of Hoshea, the son of Elah, king of Israel, Hezekiah, the son of Ahaz, king of Judah, became king. He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi, the daughter of Zechariah. He did that which was right in the sight of the LORD just as David his ancestor had done.

He removed the high places and broke down the sacred pillars and cut down the sacred poles. He also broke in pieces the bronze serpent that Moses had made; for as late as those days the Israelites offered sacrifices to it; and they called it Nehushtan. He trusted in the LORD, the God of Israel; so that after him there was none like him among all the kings of Judah, nor among those who were before him. For he was loyal to the LORD, he turned not away from following him, but kept his commands which the LORD had commanded Moses.

Moreover the LORD was with him; in all his ventures he prospered, and he rebelled against the king of Assyria, and no longer served him. He conquered the Philistines as far as Gaza and its territory from the watchtower to the fortified city.

Now in the fourth year of King Heze-

kiah—that is, the seventh year of Hoshea, the son of Elah—Shalmaneser, king of Assyria, came up against Samaria and besieged it. They took it at the end of three years, in the sixth year of Hezekiah—that is, in the ninth year of Hoshea, king of Israel, was Samaria taken. Then the king of Assyria carried Israel away to Assyria and settled them in Halah and on the Habor and the river Gozan, and in the cities of the Medes, because they did not listen to the voice of the LORD their God, but transgressed his covenant, even all that Moses the servant of the LORD had commanded, and would neither listen nor keep it.

Now in the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, came up against all the fortified cities of Judah and captured them. Then Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying,

"I have offended; withdraw from me; whatever you lay on me I will bear."

So the king of Assyria made Hezekiah, king of Judah, pay three hundred talents of silver and thirty talents of gold. So Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasuries of the king's house. At that time Hezekiah stripped the doors of the temple of the LORD and the columns, which Hezekiah, king of Judah, had overlaid, and gave the gold to the king of Assyria.

Then the king of Assyria sent the commander-in-chief, and the chief of the eunuchs and the field marshal from Lachish with a large army against King Hezekiah at Jerusalem. So they went up, and when they came to Jerusalem, they came and took up their position by the conduit of the upper pool, which is on the highway to the laundrymen's field.

Now when they called for the king, Eliakim, the son of Hilkiah, who was the steward of the palace, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, went out to them. Then the field marshal said to them,

"Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust? Do you think that a mere word of the lips is counsel and strength for war? Now in whom do you trust that you have rebelled against me? You

have put your trust evidently in the staff of this broken reed, Egypt, on which if a man lean, it will run into his hand and pierce it. So is Pharaoh, king of Egypt, to all who trust in him. But if you say to me, 'We trust in the LORD our God,' is not he the one whose high places and altars Hezekiah has taken away, saying to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem?' And now, pray make a wager with my master, the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders upon them. How then can you repulse the attack of one of the least of my master's servants? Yet you trust in Egypt for chariots and horsemen. Now have I come up against this place to destroy it without the LORD'S approval? The LORD himself said to me, 'Go up against this land and destroy it.' "

26 Then Elkanah, the son of Hilkiah, and Shebna and Joah said to the field marshal,

"Speak now to your servants in Aramaic, for we understand it; but do not speak to us in Judean in the hearing of the people who are on the wall."

27 But the field marshal said to them,

"Was it to your master and you that my master sent me to speak these words? Was it not rather to the men who are sitting on the wall, doomed with you to eat their own excrement and drink their own urine?"

28 Then the field marshal stood up and cried with a loud voice in Judean and spoke, saying,

"Hear the word of the great king, the king of Assyria! Thus says the king: 'Do not let Hezekiah deceive you; for he will not be able to deliver you from his hand. Neither let Hezekiah cause you to trust in the LORD by saying, 'The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria.' Do not listen to Hezekiah; for thus says the king of Assyria: 'Make peace with me and surrender to me; and eat each of you from his own vine and his own fig tree and drink the water of his own cistern, until I come and take you away to a land like your own, a land of grain and wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die.' But do not listen to

Hezekiah, when he would lure you on by saying, 'The LORD will deliver us.' Has any of the gods of the nations delivered his land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Where are the gods of Samaria? Did they deliver Samaria from my hand? Who were there among all the gods of the lands that delivered their land from my hand, that the LORD should deliver Jerusalem from my hand?" "

Then the people were silent and answered him not a word; for the king's command was, "Do not answer him."

Then Eliakim, the son of Hilkiah, who was steward of the palace, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their garments torn, and told him the words of the field marshal.

As soon as King Hezekiah heard it, he tore his garments, covered himself with sackcloth, and went into the house of the LORD. He also sent Eliakim who was steward of the palace and Shebna, the scribe, and the oldest of the priests, covered with sackcloth, to the prophet Isaiah, the son of Amoz. They said to him,

"Thus says Hezekiah: 'This is a day of distress, rebuke, and disgrace; for children have come to the birth, and there is no strength to bear them. It may be that the LORD your God will hear all the words of the field marshal, whom his master, the king of Assyria, has sent to insult the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up a prayer for the remnant that is left.' "

But when the servants of King Hezekiah came to Isaiah, Isaiah said to them,

"Thus shall you say to your master: 'Thus says the LORD: "Do not be afraid of the words that you have heard, with which the menials of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, so that when he hears a certain rumor he shall return to his own land, and I will cause him to fall by the sword in his own land.' "

Then the field marshal returned, and found the king of Assyria warring against Libnah; for he had heard that he had left Lachish. But when he heard concerning Tirhakah, king of Ethiopia, "Behold, he has come out to fight

against you," he sent messengers again to Hezekiah, saying,

0 "Thus shall you say to Hezekiah, king of Judah: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria.'" You have surely heard what the kings of Assyria have done to all the lands in completely destroying them, and will you be delivered? Did the gods of the nations which my fathers destroyed deliver them—Gozan, Haran, Rezeph, and the Edenites who were in Telassar? Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, of Hena, and of Ivvah?" "

1 So Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to the house of the LORD and spread it out before the LORD; and Hezekiah prayed before the LORD and said,

"O LORD, the God of Israel, who art seated upon the cherubim, thou art God, even thou alone, over all the kingdoms of the earth; thou hast made the heavens and the earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see, and hear all the words of Sennacherib, which he has sent to insult the living God. Of a truth, O LORD, the kings of Assyria have laid waste the nations and their land, and have cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone; and so they have destroyed them. But now, O LORD our God, deliver us from his hand, that all the kingdoms of the earth may know that thou, O LORD, art God alone."

Then Isaiah, the son of Amoz, sent to Hezekiah, saying,

"Thus says the LORD, the God of Israel: 'What you have prayed to me concerning Sennacherib, king of Assyria, I have heard.' This is the word that the LORD has spoken against him: 'She despises you, laughs at you—the virgin daughter of Zion! Behind you she wags the head—the daughter of Jerusalem!

2 Whom have you insulted and blasphemed?

Against whom have you raised your voice,

And lifted up your eyes on high? against the Holy one of Israel!

By the hand of your messengers 23 you have insulted the Lord and have said,

"With the multitude of my chariots I ascended the mountain heights, the recesses of Lebanon;

And I felled its tallest cedars, its choicest cypresses;

And I entered its remotest retreat, its densest thicket.

I dug down, 24 and drank foreign waters;

And with the soles of my feet I dried up

all the streams of Egypt."

Have you not heard 25 how I prepared it long ago,

How I planned it in days of old, and now have brought it to pass—

That you should turn fortified cities into ruin heaps,

While their inhabitants, shorn of their 26 strength,

are dismayed and confounded, Are become like grass of the field,

like tender green grass, Like grass on the housetops,

blasted before it is grown up.

I know your rising and sitting, 27 your going and coming,

and your raging against me.

Because you have raged against me and your arrogance has come 28 up to my ears,

Therefore I will put my hook in your nose

and my bridle in your lips,

And I will cause you to return by the way

by which you came."

"And this shall be a sign for you: 29 You shall eat this year that which grows of itself, and in the second year that which springs from the same; but in the third year sow and reap, plant vineyards and eat their fruit. The remnant 30 that survives of the house of Judah shall again take root downward and bear fruit upward; for out of Jerusalem 31 shall go forth a remnant and from Mount Zion an escaped band. The zeal of the LORD shall accomplish this.'

"Therefore thus says the LORD con- 32 cerning the king of Assyria: 'He shall not enter this city, or shoot an arrow there; neither shall he come before it with shield, or cast up a mound against it. By the way that he came, by the 33

same shall he return; but he shall not enter this city,' is the LORD's oracle.

34 'For I will defend and save this city for my own sake and for the sake of my servant David.' "

35 Now that night the angel of the LORD went forth and slew in the camp of the Assyrians one hundred and eighty-five thousand; and when men rose early next morning, they were all dead bodies.

36 Then Sennacherib, king of Assyria, set out and went and returned, and

37 dwelt at Nineveh. But as he was worshipping in the temple of Nisroch his god, Adrammelech and Sarezer slew him with the sword, and they escaped into the land of Ararat; and Esarhaddon his son became king in his stead.

#### HEZEKIAH'S SICKNESS AND ISAIAH'S PREDICTION,

20:1-11

20 In those days Hezekiah became dangerously ill; and Isaiah the prophet, the son of Amoz, came to him and said,

"Thus says the LORD: 'Set your house in order for you shall die and not live.' "

2 Then he turned his face to the wall, and prayed to the LORD, saying,

3 "Remember now, O LORD, I pray thee, how I have walked before thee in truth and sincerity of heart, and have done that which was good in thy sight."

4 Hezekiah also wept profusely. Now before Isaiah had gone out of the middle courtyard, the word of the LORD came to him saying,

5 "Return and say to Hezekiah, the prince of my people, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; see, I will heal you; on the third day you shall go up to the house  
6 of the LORD. I will also add fifteen more years to your life, and I will deliver you and this city from the hand of the king of Assyria, and I will defend this city for my own sake and for the sake of my servant David.' "

7 Isaiah also said,

"Let them take a cake of figs, and place it upon the boil that he may recover."

8 Then Hezekiah said to Isaiah,

"What will be the sign that the

LORD will heal me, and that I shall go up to the house of the LORD the third day?"

So Isaiah said,

"This will be the sign to you from the LORD, that the LORD will do the thing that he has promised: shall the shadow go forward ten steps, or back ten steps?"

Hezekiah said,

"It is easy for the shadow to go forward ten steps; rather let the shadow turn back ten steps."

So Isaiah the prophet cried to the LORD; and he brought back the shadow the ten steps which it had gone down on the sundial of Ahaz.

#### THE BABYLONIAN MISSION AND ISAIAH'S DISAPPROVAL,

20:12-21

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent ambassadors with a present to Hezekiah; for he had heard that Hezekiah had been sick. Hezekiah was pleased with them, and showed them all his treasure-house, the silver, the gold, the spices, the fine oil, and his armory—all that was found among his treasures; there was nothing in his house or in all his kingdom that Hezekiah did not show them.

Then Isaiah the prophet came to King Hezekiah and said to him,

"What did these men say, and from where have they come to you?"

"They have come from a distant land, from Babylon," said Hezekiah.

"What did they see in your house?" he said.

"They have seen all that is in my house," said Hezekiah; "there was nothing among my treasures that I did not show them."

Then Isaiah said to Hezekiah,

"Hear the word of the LORD, 'Behold, days are coming when all that is in your house and that which your fathers have stored up to this day shall be carried away to Babylon; nothing shall be left,' says the LORD. 'Also some of your sons who shall be your issue, whom you shall beget, they shall take, and they shall become eunuchs in the palace of the king of Babylon.' "

Then Hezekiah said to Isaiah,



"Good is the word of the LORD which you have spoken."

For he thought,

"Shall it not be so, if there be peace and security in my time?"

Now the rest of the records of Hezekiah and all of his prowess and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? So Hezekiah slept with his fathers, and Manasseh his son became king in his stead.

#### REACTION UNDER MANASSEH AND AMON, 21:1-26

Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; and his mother's name was Hephzibah. He did that which was evil in the sight of the LORD, according to the abominations of the nations which the LORD dispossessed before the Israelites. For he built again the high places which Hezekiah his father had destroyed, and he erected altars for the Baal, and made a sacred pole as Ahab, king of Israel, had done, and worshiped all the host of the heavens and served them. He also built altars in the house of the LORD of which the LORD had said,

"In Jerusalem will I put my name."

Moreover he built altars for all the host of the heavens in the two courts of the house of the LORD. Likewise he caused his son to pass through the fire and practiced augury and witchcraft and he used to appoint necromancers and wizards. He did much evil in the sight of the LORD, thus provoking him to jealousy.

He also set up the carved image of an Asherah that he had made, in the temple of which the LORD had said to David and to Solomon his son,

"In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever, and I will not cause the feet of Israel to wander any more out of the land which I gave to their fathers, if only they will be careful to do just as I have commanded them, and according to all the law that my servant Moses commanded them."

But they did not listen, and Manasseh

seduced them to do evil more than did the nations which the LORD destroyed before the Israelites. Then the LORD spoke by his servants the prophets, saying,

"Because Manasseh, king of Judah, 11 has done these abominations and has done more wickedly than all that the Amorites did who were before him, and has made Judah also sin with his idols, therefore, thus says the LORD, the God 12 of Israel: 'Behold I am about to bring such evil on Jerusalem and Judah, that both ears of him who hears of it shall tingle. I will also stretch over Jerusalem 13 the measuring line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping and turning it upside down. 14 Moreover I will cast off the remnant of 14 my inheritance and deliver them into the hand of their enemies, that they may become a prey and a spoil to all their enemies, because they have done 15 that which was evil in my sight and have aroused me to anger, since the day their fathers came forth from Egypt, even to this day.' "

Furthermore Manasseh shed very 16 much innocent blood until he had filled Jerusalem from one end to the other, besides his sin with which he caused Judah to sin, in doing that which was evil in the sight of the LORD.

Now the rest of the records of Manasseh and all that he did, and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah? So Manasseh 16 slept with his fathers and was buried in the garden of his house, in the garden of Uzzah; and Amon his son became king in his stead.

Amon was twenty-two years old 19 when he became king, and he reigned two years in Jerusalem; and his mother's name was Meshullemeth, the daughter of Haruz of Jobah. He did that which 20 was evil in the sight of the LORD, as Manasseh his father had done. He 21 walked in all the way wherein his father had walked, and served the idols which his father served, and worshiped them. He forsook the LORD, the God of his 22 fathers, and walked not in the way of the LORD.

At length the servants of Amon conspired against him and slew the king in his house. But the people of the land 24

slew all the conspirators against King Amon; and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, are they not written in the Book of the Chronicles of the Kings of Judah? So they buried him in the grave of his father in the garden of Uzzah; and Josiah his son became king in his stead.

#### JOSIAH'S REFORM, 22:1—23:30

Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem; and the name of his mother was Jedidah, the daughter of Adaiah of Bozkath. He did that which was right in the sight of the LORD and walked in all the way of David his ancestor, turning neither to the right nor the left.

Now in the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah, the son of Meshullam the scribe, to the house of the LORD, saying,

"Go up to Hilkiah the high priest, that he may take the sum of the money which has been brought into the house of the LORD, which the keepers of the threshold have collected from the people. Let them deliver it into the hands of the workmen who have the oversight of the house of the LORD, that they may give it to the workmen who are in the house of the LORD, to make the repairs on the temple—to the carpenters and the builders and the masons, also for buying timber and hewn stone to repair the temple."

However, there was no reckoning made with them regarding the money delivered to them, for they dealt faithfully.

At that time Hilkiah the high priest said to Shaphan the scribe,

"I have found a book of law in the house of the LORD."

So Hilkiah gave the book to Shaphan, and he read it. Then Shaphan the scribe went to the king and reported to the king, saying,

"Your servants have emptied out the money found in the temple and have delivered it into the charge of the workmen who have charge of the house of the LORD."

Shaphan the scribe also told the king, saying,

"Hilkiah the priest gave me a book." Then Shaphan read it before the king.

Now when the king heard the words of the book of law, he tore his garments. Then the king commanded Hilkiah the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan the scribe, and Asaiah, the king's servant, saying,

"Go, inquire of the LORD for me and for the people and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is kindled against us, because our fathers have not listened to the words of this book, to conform to all that is written in it concerning us."

So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe, who dwelt in Jerusalem in the second quarter, and they spoke to her. So she said to them,

"Thus says the LORD, the God of Israel: 'Say to the man who sent you to me, "Thus says the LORD: 'Behold, I am about to bring evil upon this place and upon its inhabitants, namely, all the words of the book which the king of Judah has read. Because they have forsaken me and have sacrificed to other gods, thus provoking me to jealousy with all the work of their hands, therefore my wrath shall be kindled against this place and it shall not be quenched.' " ' But to the king of Judah who sent you to inquire of the LORD, thus shall you say to him: 'Thus says the LORD, the God of Israel: "Regarding the words which you have heard—because your heart was penitent and you humbled yourself before the LORD, when you heard what I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and tore your garments and wept before me, I also have heard you," is the oracle of the LORD. "Therefore behold, I will gather you to your fathers and you shall be gathered to your grave in peace; neither shall your eyes see all the evil which I am about to bring upon this place.' " "

So they brought back word to the king.

Then the king sent, and they

gathered to him all the elders of Judah 2 and Jerusalem. Thereupon the king went up to the house of the LORD together with all the men of Judah and all the inhabitants of Jerusalem, and the priests and the prophets, and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD. Then the king stood by the column and made a covenant before the LORD, to walk after the LORD and to keep his commands, his decrees, and his statutes with all his mind and heart, to establish the words of this covenant that were written in this book. And all the people confirmed the covenant.

Then the king commanded Hilkiah, the high priest, and the second priest and the keepers of the threshold to bring out of the temple of the LORD all the vessels that were made for the Baal and the Asherah and for all the host of the heavens; and he burned them outside Jerusalem in the limekilns by the Kidron, and carried their ashes to Bethel. He also did away with the idolatrous priests, whom the kings of Judah had ordained to offer sacrifices in the high places in the cities of Judah and in the sanctuaries around Jerusalem; and those who offered sacrifices to the Baal, to the sun, the moon, and the constellations, and all the host of the heavens. Moreover he brought the Asherah from the house of the LORD outside Jerusalem to the Brook Kidron and burned it at the Brook Kidron, and ground it to powder, and cast the powder of it upon the graves of the common people. Furthermore he tore down the houses of the devotees of the fertility cult which were in the house of the LORD, where the women wove tunics for the Asherah. Then he brought all the priests from the cities of Judah and defiled the high places, where the priests offered sacrifices, from Geba to Beersheba. He also tore down the high places of the Satyrs, which stood at the entrance of the gate of Joshua, the governor of the city, which were on the left as one enters the city gate. However, the priests of the high places did not come up to the altar of the LORD in Jerusalem, but ate unleavened cakes among their kinsmen. He also defiled Topheth, which is in the valley of Ben-

Hinnom, that no man might make his son or his daughter pass through the fire to Molech. He took away the horses which the kings of Judah had given to the sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech, the eunuch, which was among the summer houses, and he burned the chariots of the sun. The altars which were on the roof, the upper chamber of Ahaz which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king demolished and beat them down there, and cast the dust into the Brook Kidron. Moreover the high places were east of Jerusalem, to the south of the hill of destruction, which Solomon, the king of Israel, had built for Ashtart, the abomination of the Sidonians, and for Chemosh, the abomination of Moab, and for Milcom, the abomination of the Ammonites, the king defiled. He shattered the sacred pillars, and cut down the sacred poles, and filled their places with the bones of men.

Likewise the altar that was at Bethel, and the high place which Jeroboam, the son of Nebat, had made, who caused Israel to sin, even that altar and the high place he demolished and shattered its stones, grinding them to powder, and burned the sacred pole.

Now when Josiah turned and saw the graves that were there on the mount, he sent and took the bones out of the graves and burned them on the altar and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these things.

"What is yonder tombstone that I see?" he said.

Then the men of the city said to him,

"It is the grave of the man of God, who came from Judah and proclaimed that which you have done against the altar of Bethel."

"Let him be," he said; "let no one move his bones."

So his bones rescued the bones of the prophet who came from Samaria.

Also all the temples of the high places that were in the cities of Samaria, which the kings of Israel had made, thus provoking the LORD to jealousy, Josiah took away and did to them just as he had done to Bethel. Moreover all the priests of the high places, who were

there, he slew upon the altars and burned men's bones upon them. Then he returned to Jerusalem.

21 Thereupon the king commanded all the people, saying,

"Keep the passover to the LORD your God, as it is written in this book of the covenant."

22 For such a passover as this had not been kept from the days of the judges who judged Israel, and during all the days of the kings of Israel and the kings

23 of Judah; but in the eighteenth year of King Josiah this passover was kept to

24 the LORD in Jerusalem. Moreover the necromancers and the wizards and the teraphim, the idols and all the abominations that were seen in the land of Judah and in Jerusalem Josiah put away, that he might establish the words of the law which were written in the book which Hilkiah the priest found in

25 the house of the LORD. There was no king like him before him, who turned to the LORD with all his mind and all his heart and with all his strength in accordance with all the law of Moses; neither did there arise after him any

26 like him. However the LORD did not turn from the fierceness of his great anger, since his anger was kindled against Judah because of all the provocations with which Manasseh had provoked him. So the LORD said,

"Judah also I will remove from my sight, as I removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the temple of which I said, 'My name shall be there.'"

28 Now the rest of the records of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

29 In his days Pharaoh-necho, king of Egypt, went up unto the king of Assyria to the River Euphrates; and King Josiah went to meet him; and Pharaoh-necho slew him at Megiddo, as soon as

30 he saw him. Then his servants transported his dead body in a chariot from Megiddo and brought him to Jerusalem, and buried him in his own grave. Thereupon the people of the land took Jehoahaz, the son of Josiah, and anointed him and made him king in place of his father.

## THE LAST DAYS OF JUDAH,

23:31—25:30

Jehoahaz was twenty-three years old 31 when he became king and he reigned three months in Jerusalem, and the name of his mother was Hamutal, the daughter of Jeremiah of Libnah. He 32 did that which was evil in the sight of the LORD, just as his fathers had done. Then Pharaoh-necho imprisoned him 33 in Riblah in the land of Hamath, that he might not reign in Jerusalem, and he put the land under an indemnity of a hundred talents of silver and a talent of gold. Pharaoh-necho then made Elikim, the son of Josiah, king in place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz 34 and brought him to Egypt, where he died. So Jehoiakim gave the silver and the gold to Pharaoh, but he had to lay a forced levy on the land in order to give the money according to the demand of Pharaoh. From each according to his ability he exacted the silver and the gold of the people of the land to give it to Pharaoh-necho.

Jehoiakim was twenty-five years old 35 when he became king and he reigned eleven years in Jerusalem; and his mother's name was Zebidah, the daughter of Pedaiah of Rumah. He did that 36 which was evil in the sight of the LORD, just as his fathers had done.

In his days Nebuchadnezzar, king of 37 Babylon, came up, and Jehoiakim became subject to him for three years; then he turned and rebelled against him. The LORD sent against him 38 raiding bands of Chaldeans, Syrians, Moabites, and Ammonites; thus he sent them against Judah to destroy it, according to the word of the LORD, which he had spoken by his servants the prophets. Surely in the command of the LORD this came upon Judah to remove it out of his sight, because of the sins of Manasseh, in accordance with 39 all that he had done, and also because of the innocent blood which he had shed, for he filled Jerusalem with innocent blood; therefore the LORD would not pardon. Now the rest of the records of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Jehoiakim slept with his fathers, and Jehoiachin his son became king in his 40 41 42 43 44 45 46

7 stead. The king of Egypt came up no more out of his land; for the king of Babylon had taken all that had belonged to the king of Egypt from the Brook of Egypt to the River Euphrates.

8 Jehoiachin was eighteen years old when he became king and he reigned three months in Jerusalem; and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. He did that which was evil in the sight of the LORD, just as his fathers had done.

9 At that time the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem, and the city was besieged. Nebuchadnezzar, king of Babylon, also came to the city while his servants were besieging it; and Jehoiachin, king of Judah, went out to the king of Babylon, he and his mother, his servants, and his nobles and his eunuchs. The king of Babylon took him captive in the eighth year of his reign.

10 He also took forth from there all the treasures of the house of the LORD and the treasures of the king's house and he broke up all the vessels of gold which Solomon, king of Israel, had made in the temple of the LORD, as the LORD had said. Moreover he carried away captive all of Jerusalem and all the nobles and all the renowned warriors, even ten thousand captives, and all the craftsmen and the smiths: none were left, except the poorest people of the land. Thus he carried away Jehoiachin to Babylon; and the king's mother and the king's wives, and his eunuchs, and the chief men of the land, he caused to go into captivity from Jerusalem to Babylon. Also all the men of ability, even seven thousand, and the craftsmen and the smiths a thousand, all the strong men fit for war, them the king of Babylon took captive to Babylon. Then the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his stead, and changed his name to Zedekiah.

11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. He did that which was evil in the sight of the LORD, just as Jehoiachin had done. 12 For, in accordance with the anger of the LORD, it continued against Jerusalem and Judah until he had cast them out of his presence. Then Zedekiah rebelled

against the king of Babylon. Thereupon in the ninth year of his reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, encamped against it, and built a siege wall around it; and the city remained under siege until the eleventh year of King Zedekiah. On the ninth day of the fourth month, when the famine was so severe in the city that there was no bread for the common people, the city was breached, and the king and all the soldiers fled by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were beleaguering the city, and went in the direction of the Arabah. But the army of the Chaldeans pursued the king and overtook him in the steppes of Jericho, all his army having scattered from him. Then they took the king and brought him up to the king of Babylon at Riblah; and they pronounced judgment against him. They also slew the sons of Zedekiah before his eyes and put out his eyes and bound him in fetters and carried him to Babylon.

13 In the fifth month, on the seventh day of the month—this was in the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the commander of the guard, a servant of the king of Babylon, came to Jerusalem and burned the house of the LORD and the king's house; and all the houses of Jerusalem, even every great house he burned. All the army of the Chaldeans, who were with the commander of the guard, broke down the walls of Jerusalem round about. Also the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the rabble, Nebuzaradan, the commander of the guard, carried away captive. But the commander of the guard left some of the poorest of the land as vinedressers and plowmen. Moreover, the bronze pillars of the house of the LORD, the stands, and the bronze sea that were in the house of the LORD, the Chaldeans broke up and carried the bronze from them to Babylon. Also the pots, the shovels, the snuffers, the bowls, and all the vessels of bronze with which the service was conducted, they took away. Likewise 15

the firepans and the basins, what was of gold, the commander of the guard took away as gold, and what was of silver as silver—besides the two columns, the one sea, and the stands which Solomon had made for the house of the LORD, the bronze of all these vessels being beyond weight. The height of each column was eighteen cubits, and a bronze capital surmounted it; and the height of the capital was three cubits, with network and pomegranates round about the capital, all of bronze; and the second column had the same, with network.

18 Then the commander of the guard took Seraiah, the chief priest, and Zephaniah, the second priest, with the three keepers of the threshold. And from the city he took a eunuch who had charge of the soldiers, and five of the personal companions of the king who were found in the city, the scribe of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city. Having taken them, Nebuzaradan, the commander of the guard, brought them to the king of Babylon at Riblah. Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. Thus was Judah carried captive from its land.

22 Now over the people who were left in the land of Judah whom Nebuchadnezzar, king of Babylon, had left, he appointed Gedaliah, the son of Ahikam, the son of Shaphan. When all the com-

manders of the forces together with their men heard that the king of Babylon had appointed Gedaliah, they came to Gedaliah, to Mizpeh, namely, Ishmael, the son of Nethaniah, Johanan, the son of Kareah, Seraiah, the son of Tanhumeth the Netophathite, and Jazaniah, the son of the Maacathite, together with their men. Thereupon Gedaliah swore to them and to their men, and said to them,

“Fear not because of the servants of the Chaldeans; settle in the land and serve the king of Babylon, and it will be well with you.”

But in the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, of the royal family, came with ten men, and struck down Gedaliah so that he died, and the Jews and the Chaldeans who were with him at Mizpeh. Then all the people, both small and great, and the commanders of the forces arose and came to Egypt; for they were afraid of the Chaldeans.

In the thirty-seventh year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach, in the year that he became king, summoned Jehoiachin, king of Judah, from prison. He spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon. So he changed his prison garb, and Jehoiachin dined in his presence regularly all the days of his life; and for his provision, a regular allowance was given him from the king, a portion for each day, all the days of his life.

## THE FIRST BOOK OF CHRONICLES

### ADAM'S DESCENDANTS,

1:1-42

2 **A**DAM, Seth, Enosh; Kenan,  
3 Mahalalel, Jared, Enoch, Me-  
4 thuselah, Lamech; Noah,  
5 Shem, Ham, and Japheth.  
6 The descendants of Japheth were  
7 Gomer, Magog, Madai, Javan, Tubal,  
8 Meshech, and Tiras; and the descend-  
9 ants of Gomer were Ashkenaz, Di-  
10 phath, and Togarmah; and the descend-  
11 ants of Javan were Elishah, Tar-  
12 shishah, Kittim, and Rhodanim.  
13 The descendants of Ham were Cush  
14 and Egypt, Put and Canaan. The descend-  
15 ants of Cush were Seba, Havilah,  
16 Sabta, Raama, and Sabteca; and the  
17 descendants of Raama were Sheba and  
18 Dedan. Cush was the father of Nim-  
19 rod. He began to be an outstanding  
20 man in the earth. Egypt also became  
21 the father of Ludim, Anamim, Laha-  
22 bim, Naphtuhim, Pathrusim, and Cas-  
23 luhim—from whom came the Philis-  
24 tines—and Caphtorim. Canaan was  
25 the father of Sidon, his first-born, then  
26 Heth, the Jebusite, the Amorite, and  
27 the Gergashite, the Hivvite, the Arkite,  
28 and the Sinite, the Arvadite, Zemarite,  
29 and the Hamathite.  
30 The descendants of Shem were Elam,  
31 Assyria, Arphachshad, Lud, Aram, Uz,  
32 Hul, Gether, and Meshech. Arphach-  
33 shad was the father of Shelah, and She-  
34 lah was the father of Eber. And to Eber  
35 were born two sons; the name of the  
36 one was Peleg, because in his days the  
37 earth was divided, and the name of his  
38 brother was Joktan. Joktan was the  
39 father of Almodad, Sheleph, Hazarma-  
40 veth, and Jerah, Hadoram, Uzal, and  
41 Diklah, Ebal, Abimael and Sheba,  
42 Ophir, Havilah, and Jobab. All these  
43 were the descendants of Joktan.  
44 Shem, Arphachshad, Shelah, Eber,  
45 Peleg, Reu, Serug, Nahor, Terah,  
46 Abram, that is Abraham.  
47 The descendants of Abraham were  
48 Isaac and Ishmael. These are their  
49 generations: Ishmael's first-born was

Nebaioth, then Kedar, Adbeel, Mib-  
sam, Mishma, Dumah, Massa, Hadad, 30  
and Tema, Jetur, Naphish and Kede- 31  
mah. These are the descendants of  
Ishmael. The descendants of Keturah, 32  
the concubine of Abraham: she bore  
Zimran, Jokshan, Midian, Ishbak, and  
Shuah. The sons of Jokshan were She-  
ba and Dedan; the sons of Midian were 33  
Ephah, Ephher, Hanoch, Abida, and  
Eldah. All these were the descendants  
of Keturah.

Abraham was the father of Isaac, and 34  
Isaac's sons were Esau and Israel. The 35  
sons of Esau were Eliphaz, Reuel, Je-  
rush, Jalam, and Korah. The sons of 36  
Eliphaz were Teman, Omar, Jephi,  
Gatam, Kenaz, Timua, and Amalek.  
The sons of Reuel were Nahath, Zerah, 37  
Shammah, and Mizzah.

The sons of Seir were Lotan, Shobal, 38  
Zibeon, Anah, Dishon, Ezer, and  
Dishan. The sons of Lotan were Hori 39  
and Homam; and Timna was Lotan's  
sister. The sons of Shobal were Alian, 40  
Manahath, Ebal, Shephi, and Onam;  
and the sons of Zibeon were Aiiah and  
Anah. The descendants of Anah were 41  
Dishon, and Dishon's sons were Ham-  
ran, Eshban, Ithran, and Cheran. The 42  
sons of Ezer were Belhan, Zaavan, and  
Jaakan. The sons of Dishon were Uz  
and Aran.

### THE KINGS OF EDOM,

1:43-54

Now these are the kings that reigned 43  
in the land of Edom before any king  
reigned over the Israelites. Bela was  
the son of Beor, the name of whose city  
was Dinhabah. When Bela died, Jo- 44  
bab, the son of Zerah of Bozrah, be-  
came king in his stead. When Jobab 45  
died, Husham of the land of the Te-  
manites became king in his stead.  
When Husham died, Hadad, the son of 46  
Bedad, who conquered Midian in the  
country of Moab, became king in his  
stead, and the name of his city was

- 47 Avith. When Hadad died, Samlah of Masrekah became king in his stead.  
 48 When Samlah died, Shaul of Rehoboth on the River became king in his stead.  
 49 When Shaul died, Baalhanan, the son of Achbor, became king in his stead.  
 50 When Baalhanan died, Hadad became king in his stead; the name of his city was Pai, and his wife's name was Mehetabel, the daughter of Matred.  
 51 the daughter of Mezahab. Then Hadad died.

Now the chiefs of Edom were chief  
 52 Timna, chief Aliah, chief Jetheth, chief Aholibamah, chief Elah, chief Pinon,  
 53 chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram. These were the chiefs of Edom.

### THE GENEALOGY OF ISRAEL, 2:1-55

- 2 These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, Benjamin,  
 3 Naphtali, Gad, and Asher. The sons of Judah were Er, Onan, and Shelah, which three were born to him from Bathshua the Canaanitess. Now Er, Judah's first-born, was wicked in the  
 4 sight of the LORD, so he slew him. His daughter-in-law Tamar also bore him Perez and Zerah—Judah had five sons  
 5 in all. The sons of Perez were Hezron and Hamul; and the sons of Zerah were Zimri, Ethan, Heman, Chalcol, Darda,  
 7 a total of five. Karmi's son was Achan, the troubler of Israel who dealt treacherously in the matter of the devoted  
 8 thing; and Ethan's son was Azariah.  
 9 The sons of Hezron, that were born to him were Jerahmeel, Ram, Chelubai.  
 10 Ram was the father of Amminadab, and Amminadab was the father of Nahshon, a chieftain of the Judeans. Nahshon was the father of Salma, and Salma of Boaz, Boaz of Obed, Obed of  
 12 Jesse; Jesse was the father of Eliab, his first-born, Abinadab his second, and  
 14 Shimei his third, Nathanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh; and their sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel,  
 17 three; and Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.  
 18 Now Caleb, the son of Hezron, had

children by his wife Azubah, the daughter of Jerioth; and these were her sons, Jeshur, Shobab, and Ardon. When  
 Azubah died, Caleb married Ephrath, who bore him Hur. Hur was the father of Uri, and Uri was the father of Bezalel. Afterward Hezron sought offspring  
 from the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub; and Segub was the father of  
 Jair, who had twenty-three cities in the land of Gilead. Moreover Geshur and Aram took the towns of Jair from them, and Kenath, with its sixty villages. All these were descendants of Machir, the father of Gilead. Now after the death  
 of Hezron, Caleb sought offspring from Ephratha, the wife of Hezron his father, and she bore him Ashbur, the father of Tekoa.

The sons of Jerahmeel, the first-born of Hezron, were Ram, his first-born, then Bunah, Oren, Ozem, and Ahijah. Jerahmeel also had another wife  
 whose name was Atarah; she was the mother of Onam. The sons of Ram, the  
 first-born of Jerahmeel, were Maaz, Jamin and Eker. Likewise the sons of  
 Onam were Shammai, and Jada; and the sons of Shammai were Nadab and Abishur. The name of Abishur's wife  
 was Abihail, and she bore him Ahban and Molid. Nadab's sons were Seled  
 and Appaim; and Seled died childless. But the son of Appaim was Ishi,  
 the son of Ishi, Sheshan, and the son of Sheshan, Ahlai. The sons also of Jeda,  
 Shammai's brother, were Jether and Jonathan; and Jether died childless,  
 but the sons of Jonathan were Peleth  
 and Zaza. These were the descendants of Jerahmeel. Now Sheshan had  
 sons, only daughters; but Sheshan had an Egyptian slave, whose name was Jarha. Accordingly Sheshan gave his  
 daughter to Jarha his slave in marriage; and she bore him Attai. Attai was the  
 father of Nathan, and Nathan of Zabab. Zabab was the father of Ephlal,  
 and Ephlal of Obed. Obed was the father of Jehu, and Jehu of Azariah. Azariah was the father of Halez, and Halez of Eleasah. Eleasah was the father of  
 Sismai, and Sismai of Shallum. Shallum was the father of Jekamiah, and Jekamiah of Elishama.

The sons of Caleb, the brother of Jerahmeel, were Mareshah his first-



born, who was the father of Ziph, and the father of Hebron. The sons of Hebron were Korah, Tappuah, Rekem, and Shema; and Shema was the father of Raham, the father of Jorkeam; and Rekem was the father of Shammai. The son of Shammai was Maon, and Maon was the father of Bethzur. Ephah also, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran was the father of Gazez. The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. Maacah, Caleb's concubine, bore Sheber and Tirhanah. She also bore Shaaph, the father of Madmannah, Sheva, the father of Machbenah and the father of Gibeaa; and the daughter of Caleb was Achsah. These were the children of Caleb.

The sons of Hur, the first-born of Ephrathah, were Shobal, the father of Kirjath-jearim, Salma, the father of Bethlehem, and Hareph, the father of Bethgader; Shobal, the father of Kirjath-jearim, had other sons, namely, Haroeh and half of the Menuhites, and of the families of Kirjath-jearim, the Ithrites, the Puthites, the Shumathites, and the Mishraitcs; from these came the Zorathites and the Eshtaolites. The sons of Salma were Bethlehem, and the Netophathites, Atroth-bethjoab, and half of the Manahathites, the Zorites. The families also of the scribes that dwelt at Jabez were the Tirathites, the Shimeathites, and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

### THE FAMILY OF DAVID,

3:1-24

Now these are the sons of David, that were born to him at Hebron: the first-born was Amnon by Ahinoam the Jezreelitess; the second was Daniel by Abigail the Carmelitess; the third was Absalom, whose mother was Maacah, the daughter of Talmai, king of Geshur; the fourth was Adonijah whose mother was Haggith; the fifth was Shephatiah by Abital; the sixth was Ithream by his wife Eglah; six were born to him in Hebron, where he reigned for seven years and six months. At Jerusalem he reigned thirty-three years. There also were born to him in Jerusalem, Shimea,

Shobab, Nathan, and Solomon, four by Bathshua, the daughter of Ammiel; then Ibhaz, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet, nine. All these were David's sons, besides the sons of the concubines; and Tamar was their sister.

The descendants of Solomon were 10 Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, Joram his son, 11 Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, 13 Manasseh his son, Amnon his son, Josiah his son. The sons of Josiah were Johanan, his first-born, the second, Jehoakim, the third, Zedekiah, the fourth, Shallum. The descendants of Jehoia-kim were Jeconiah his son, Zedekiah his son; and the sons of Jeconiah, who was 17 taken captive, were Shealtiel, Malchiram, Pedaiah, Shenazzar, Jckaniah, Hoshama and Nedabiah; and the sons 19 of Pedaiah were Zerubbabel, and Shimei; and the sons of Zerubbabel were Meshullam, and Hananiah; and Shelomith was their sister; there were 20 also Hashubah, Ohel, Berachiah, Hasadiah, and Jushabhesed, five. The son of 21 Hananiah was Pelatiah, and Jeshaiah was his son, and Rephaiah was his son, Arnan his son, Obadiah his son, and Shecaniah his son. The son of Shecaniah was Shemaiah, and the sons of Shemaiah were Hattush, Igal, Bariah, Neariah, and Shaphat, six. The sons of 23 Neariah were Elioenai, Hezekiah, and Azrikam, three. And the sons of Elioenai were Hodaviah, Eliashib, Pedaiah, Akkub, Johanan, Dalaiah, and Anani, seven.

### THE FAMILY OF JUDAH,

4:1-23

The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. Also 2 Reaiah, the son of Shobal, was the father of Jahath, and Jahath was the father of Ahumai and Lahad. These are the families of the Zorathites. These are the sons of Etam, Jezreel, 3 Ishma, and Idbash; and the name of their sister was Hazelel-poni; and Penueel was the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephrathah, the father of Bethlehem.

Now Ashur, the father of Tekoa, had 5

6 two wives, Helah and Naarah; Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These were the sons  
7 of Naarah. The sons of Helah were  
8 Zereth, Izhar, and Ethnan. Koz was the father of Anub, Zobebeh, and the families of Aharhel, the son of Harum.  
9 Jabez was more honorable than his brothers, and his mother called his name Jabez, saying,  
"Because I bore him in pain."

10 Now Jabez called on the God of Israel, saying,

"Oh that thou wouldst surely bless me and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from evil, so that it should not harm me!"

Accordingly God granted what he  
11 asked. Chelub, the brother of Shuhah, was the father of Mehri, and the latter  
12 was the father of Eshton. Eshton was the father of Bethrapha, Paseah, and Tehinnah, the father of Irnahash.  
13 These are the men of Recah. The sons of Kenaz were Othniel and Seraiah, and the son of Othniel was Hathath. Meonothai was the father of Ophrah, and Seraiah was the father of Joab, the father of Ge-harashim [the valley of the craftsmen], for they were craftsmen.  
15 The sons of Caleb, the son of Jephunneh, were Iru, Elah, and Naam; and the son of Elah was Kenaz. The sons of Jehalelel were Ziph, Ziphah, Tiria, and  
17 Asarel. The sons of Ezrah were Jether, Mered, Epher, and Jalon. These are the sons of Bithia, the daughter of Pharaoh, whom Mered married; and Jether was the father of Miriam and Shammai, and Jishbah the father of  
18 Eshtemoa. And his Jewish wife bore Jered, the father of Gedor, Heber, the father of Socoh, and Jekuthiel, the father of Zenoah. The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah, the Garmite, and  
20 Eshtemoa, the Maacathite. The sons of Shimon were Amnon, Rinnah, Benhanan, and Tilon; and the sons of Ishi were Zoheth, and Benzoheth. The sons of Shelah, Judah's son, were Er, the father of Lecah, Laadah, the father of Mareshah, and the families of the house  
22 of linen workers at Beth-Ashbea; also Jokim, and the men of Cozoba, Joash, and Saraph who ruled in Moab and returned to Bethlehem, and the records  
23 are ancient. These were the potters and

inhabitants of Netaim and Gederah; they resided there with the king for his work.

#### THE DESCENDANTS OF SIMEON, 4:24-43

The sons of Simeon were Nemuel,<sup>24</sup> Jamin, Jarib, Zerah, and Shaul; Shalum was his son, Mibsam his son, and Mishma his son. Mishma's son was<sup>26</sup> Hammuel, Zaccur his son, Shimei his son. Now Shimei had sixteen sons and<sup>27</sup> six daughters; but his brothers had not many sons, nor did all their family multiply as did the Judeans. They lived at<sup>28</sup> Beersheba, Moladah, and Hazarshual, at Bilhah, Ezem, and Tolad, at Bethuel, Hormah, and Ziglag, at Bethmarcaboth, Hazarsusim, Beth-biri, and Shara-<sup>29</sup>aim. These were their cities until David reigned. Their villages were<sup>31</sup> Etam, Ain, Rimmon, Tochen, and Ashan, five cities, along with all their villages that were round about these cities as far as Baal. These were their settlements, and they kept a genealogical enrolment.

Meshobab, Jamlech, Joshah, the son<sup>34</sup> of Amaziah, Joel, Jehu, the son of Josh-<sup>35</sup> ibiah, the son of Seraiah, the son of Asiel, Elieoenai, Jaakobah, Jeshohaiah,<sup>36</sup> Asaiah, Adiel, Jesimiel, Benaiah, Ziza,<sup>37</sup> the son of Shippi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—these enumerated by<sup>38</sup> name were leaders in their families, and their families increased greatly. They<sup>39</sup> went to the entrance of Gedor, even to the east side of the valley to seek pasture for their flocks, where they found<sup>40</sup> rich, luscious pasture, and the land was broad, quiet, and peaceable; for the inhabitants there formerly belonged to Ham. Also these written by name came<sup>41</sup> in the days of Hezekiah, king of Judah, and destroyed their tents and the Meunim who were found there, and exterminated them, as it is to this day, and settled in their place, because there was pasture there for their flocks. More-<sup>42</sup> over from these Simeonites five hundred men went to Mount Seir, having as their leaders, Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi; and they overcame the remnant of the<sup>43</sup> Amalekites that had escaped, and they have dwelt there to this day.

THE DESCENDANTS OF  
REUBEN, 5:1-26

15 Now the sons of Reuben, the first-born of Israel—for he was the eldest, but because he polluted his father's marriage bed, his birthright was given to the sons of Joseph, the son of Israel, so that he is not enrolled in the genealogy according to the birthright, and though Judah grew strong among his brothers, and became prince over him, yet the birthright belonged to Joseph—

12 the sons of Reuben, the first-born of Israel, were Enoch, Pallu, Hezron, and Carmi. The descendants of Joel were Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, Beerah his son, whom Tiglath-pileser king of Assyria, carried away captive—he was a chieftain of the Reubenites, and his kinsmen, according to their families, when the genealogy of their generations was reckoned, were chief Jeiel, Zechariah, Bela, the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even to Nebo and Baalmeon. Also eastward he dwelt to the entrance of the desert as far as the Euphrates, because their cattle were so many in the land of Gilead. More over in the days of Saul they made war upon the Hagrites, who fell by their hand so that they dwelt in their tents throughout the territory east of Gilead.

11 Now the Gadites dwelt opposite them in the land of Bashan as far as Salcah. Joel was the chief, Shapham next, then Janai, and Shaphat in Bashan, together with their kinsmen according to their families, Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz, Ahi, the son of Abdiel, the son of Guni, chiefs in their families; and they dwelt in Gilead, in Bashan, in its towns, and in all the pasture-lands of Sirion to their limits. All of these were enrolled in the genealogical records in the days of Jotham, king of Judah and in the days of Jeroboam, king of Israel.

18 The Reubenites, the Gadites and the half-tribe of Manasseh, consisting of valiant men, able to carry shield and sword, skilled bowmen, expert in war,

amounted to forty-four thousand seven hundred and sixty in active service. They also made war upon the Hagrites, 19 also Jetur, Naphish, and Nodab, and they were helped against them, and the Hagrites and all who were with them were delivered into their hands. They cried to God in the battle, and he was entreated for them because they trusted in him. Moreover they carried off 21 their cattle, fifty thousand of their camels, two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand men alive. For 22 many fell slain, because the war was God's; and they dwelt in their stead until the exile.

The members of the half-tribe of 23 Manasseh dwelt in the land; they increased from Bashan to Baalhamon and Senir and Mount Hermon. These were 24 the heads of their families, Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, valiant fighters, famous men, heads of their families. But they acted 25 treacherously toward the God of their fathers, and ran wantonly after the alien gods of the peoples of the land whom God had destroyed before them. So the God of Israel stirred up the spirit 26 of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away, even the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river Gozan, as it is to this day.

THE DESCENDANTS OF LEVI,  
6:1-48

The sons of Levi were Gershom, Kohath, and Merari. The sons of Kohath 2 were Amram, Izhar, Hebron, and Uzziel; and the children of Amram were 3 Aaron, Moses, and Miriam; and the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar was the father of Phinehas, Phinehas of Abishua, Abishua of Bukki, Bukki of Uzzi, 5 Uzzi of Zerariah, Zerariah of Meraioth, Meraioth of Amariah, Amariah of 7 Ahitub, Ahitub of Zadok, Zadok of Ahimaaz, Ahimaaz of Azariah, Azariah of 9 Johanan, and Johanan of Azariah (it was he who served as priest in the house which Solomon built in Jerusalem). Azariah was the father of Amariah, Ama-

12 riah of Ahitub, Ahitub of Zadok, Zadok  
 13 of Shallum, Shallum of Hilkiah, Hilkiah  
 14 of Azariah, Azariah of Seraiah, and  
 15 Seraiah of Jehozadak; and Jehozadak  
 went along when the LORD caused Ju-  
 dah and Jerusalem to go into captivity  
 by the hand of Nebuchadnezzar.  
 16 The sons of Levi were Gershom, Ko-  
 17 hath, and Merari; and these are the  
 names of the sons of Gershom: Libni and  
 18 Shimei; the sons of Kohath were Am-  
 19 ram, Izhar, Hebron, and Uzziel. The  
 sons of Merari were Mahli and Mushi.  
 These are the families of the Levites ac-  
 20 cording to their parentage. From Ger-  
 shom was his son Libni, Jahath was his  
 21 son, Zimmah his son, Joah his son, Iddo  
 his son, Zerah his son, Jeatherai his son.  
 22 The descendants of Kohath were Am-  
 minadab his son, Korah his son, Assir  
 23 his son, Elkanah his son, Ebiassaph his  
 24 son, and Assir his son, Tahath his son,  
 Uriel his son, Uzziyah his son, and Shaul  
 25 his son. The sons of Elkanah were  
 26 Amasai and Ahimoth. As for Elkanah,  
 the descendants of Elkanah were Zo-  
 27 phai his son, and Nahath his son, Eliab  
 his son, Jeroham his son, Elkanah his  
 28 son; and the sons of Samuel were Joel  
 29 the first-born, then Abiah. The sons of  
 Merari were Mahli, Libni his son,  
 30 Shimei his son, Uzzah his son, Shimea  
 his son, Haggiah his son, Asaiah his son.  
 31 Now these are those whom David  
 put in charge of the service of song in  
 the house of the LORD, after the ark  
 32 rested there. They ministered with  
 song before the dwelling of the tent of  
 meeting, until Solomon built the house  
 of the LORD in Jerusalem; and they ful-  
 33 filled their service in due order. Now  
 these are they that served, and their  
 sons. From the sons of the Kohathites  
 were Heman the singer, the son of Joel,  
 34 the son of Samuel, the son of Elkanah,  
 the son of Jeroham, the son of Eliel,  
 35 the son of Toah, the son of Ziph, the  
 son of Elkanah, the son of Mahath,  
 the son of Amasai, the son of Elka-  
 nah, the son of Joel, the son of Aza-  
 37 riah, the son of Zephaniah, the son  
 of Tahath, the son of Assir, the son of  
 38 Ebiassaph, the son of Korah, the son of  
 Izhar, the son of Kohath, the son of  
 39 Levi, the son of Israel; and his brother  
 40 the son of Shimea, the son of Michael,  
 the son of Baaseriah, the son of Malchi-  
 41 jah, the son of Ethni, the son of Zerah,  
 42 the son of Adaiyah, the son of Ethan, the

son of Zimmah, the son of Shimei, the 43  
 son of Jahath, the son of Gershom, the  
 son of Levi. While on their left were 44  
 their kinsmen the sons of Merari:  
 Ethan, the son of Kishi, the son of Ab-  
 45 di, the son of Malluch, the son of Hash-  
 abiah, the son of Amaziah, the son of  
 Hilkiah, the son of Amzi, the son of 46  
 Shemer, the son of Mahli, the son of 47  
 Mushi, the son of Merari, the son of  
 Levi; and their kinsmen the Levites 48  
 were appointed for all the service of the  
 dwelling of the house of God.

### THE DESCENDANTS OF AARON, 6:49-81

But Aaron and his sons officiated at 49  
 the altar of burnt-offering and at the  
 altar of incense for all the work of the  
 most sacred place, and to make atone-  
 ment for Israel, just as Moses the  
 servant of God had commanded. Now 50  
 these are the descendants of Aaron,  
 Eleazar his son, Phinehas his son,  
 Abishua his son, Bukki his son, Uzzi his 51  
 son, Zerahiah his son, Meraioth his son, 52  
 Amariah his son, Ahitub his son,  
 Zadok his son, Ahimaaz his son. 53

These also are their dwelling-places 54  
 according to their encampments within  
 their boundaries. To the descendants  
 of Aaron of the families of the Kohath-  
 ites—for theirs was the first lot—and 55  
 they gave to them Hebron in the land  
 of Judah and its commons round about  
 it, but the fields of the city and its vil- 56  
 lages they gave to Caleb, the son of  
 Jephunneh. To the descendants of Aar- 57  
 on they gave the cities of asylum,  
 Hebron, Libnah with its commons, Jat-  
 tir, Eshtemoa with its commons, Hilel 58  
 with its commons, Debir with its com-  
 mons, Ashan with its commons, Beth- 59  
 shemesh with its commons; and from 60  
 the tribe of Benjamin, Geba with its  
 commons, Allemeth with its commons,  
 and Anathoth with its commons. All  
 their cities among their families were  
 thirteen.

The rest of the Kohathites had by lot 61  
 out of the families of the tribe of  
 Ephraim and of Dan and the half-tribe  
 of Manasseh, ten cities. The Gershom- 62  
 ites according to their families were al-  
 lotted thirteen cities out of the tribes of  
 Issachar, Asher, Naphtali, and Man-  
 63 asseh in Bashan. The Merarites ac-

cording to their families were allotted twelve cities out of the tribes of Reuben, Gad, and Zebulon. So the Israelites gave the Levites the cities with their common lands. They also gave them by lot out of the tribe of the Judeans, Simeonites, and Benjaminites these cities which are mentioned by name.

Also some of the families of the Kohathites had cities allotted them from the tribe of Ephraim. They gave them the cities of asylum, Shechem, with its commons in the highlands of Ephraim, Gezer with its commons, Jokmeam with its commons, Beth-horon with its commons, Aijalon with its commons, Gath-rimmon with its commons, and out of the half-tribe of Manasseh—Aner with its commons, Bileam with its commons, for the rest of the families of the Kohathites; to the Gershomites out of the families of the half-tribe of Manasseh, Golan in Bashan with its commons, and Ashtaroth with its commons; and out of the tribe of Issachar, Kedesh with its commons, Daberath with its commons, Ramoth with its commons, Anem with its commons; out of the tribe of Asher, Mashal with its commons; Abdon with its commons, Hukak with its commons, and Rehob with its commons; out of the tribe of Naphtali, Kedesh in Galilee with its commons, Hammon with its commons, Kiriathaim with its commons. To the Merarites that were left were allotted out of the tribe of Zebulon, Rimmono with its commons, Tabor with its commons, and beyond the Jordan, Jericho, on the east side of the Jordan out of the tribe of Reuben, Bezer in the desert with its commons, Jahzah with its commons, Kedemoth with its commons and Mephaath, with its commons; and out of the tribe of Gad, Ramoth in Gilead with its commons, Mahanaim with its commons, Heshbon with its commons, and Jazer with its commons.

#### THE DESCENDANTS OF ISSACHAR, BENJAMIN AND NAPHTALI, 7:1-19

The sons of Issachar were four, Tola, Puah, Jashib, and Shimron; the sons of Tola were Uzzi, Rephaiah, Jeriel, Jah-

mai, Jibsam, and Samuel, chiefs of their families, namely, of Tola, distinguished warriors of their generations, their number in the days of David being twenty-two thousand six hundred. The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, Isshiah, all five of them being chief men; and along with them, by their generations according to their families, were units of the army for war, thirty-six thousand; for they had many wives and sons. Also their kinsmen belonging to all the families of Issachar were a total of eighty-seven thousand distinguished warriors, reckoned by genealogy.

Likewise the sons of Benjamin were three, Bela, Becher, and Jediel; Bela's sons were five, Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, heads of their families, distinguished warriors; and their reckoning by genealogies was twenty-two thousand and thirty-four. The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth; all these were the sons of Becher; and their enrollment by genealogies, according to their generations, as heads of their families, distinguished warriors, was twenty thousand and two hundred. The son of Jediel was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. All these were the sons of Jediel according to the heads of their families, distinguished warriors, seventeen thousand two hundred on active service for war. (Also Shuppmi and Huppmi were sons of Ir, Hushim and the son of Aher.)

The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum whose mother was Bilhah. The sons of Manasseh were Asriel, whom his concubine the Aramitess bore; she bore Machir the father of Gilead; and Gilead took a wife whose name was Maacah, and the name of his sister was Hammolecheth and the name of his brother Zelophad, and Zelophad had daughters. Now Maacah, the wife of Machir, bore a son, and she called his name Peresh, and the name of his brother was Sheres; and his sons were Ulam and Rekem. The son of Ulam was Bedan. These are the descendants of Gilead, the son of Machir, the son of Manasseh. Also his sis-

ter Hammolecheth bore Ishbod, Abi-  
 19 ezer, and Mahlah. The sons of Shemida  
 were Ahian, Shechem, Likhi, and  
 Aniam.

THE DESCENDANTS OF EPH-  
 RAIM, ASHER AND BEN-  
 JAMIN, 7:20—8:40

20 Now the descendants of Ephraim  
 were Shuthelah, and Bered his son,  
 Tahath his son, Eleada his son, Tahath  
 21 his son, Zabab his son, Shuthelah his  
 son, and Ezer, and Elead, whom the  
 men of Gath who were born in the land  
 slew, because they came down to raid  
 22 their cattle. Therefore Ephraim their  
 father mourned many days, and his  
 23 brothers came to comfort him. Then  
 he had intercourse with his wife, and  
 she conceived and gave birth to a son;  
 and he called his name Beriah, because  
 24 evil had befallen his house. Now his  
 daughter was Sheerah, who built both  
 upper and lower Beth-horon, and Uz-  
 25 zen-sheerah. Rephah was his son, and  
 Resheph, Telah his son, and Tahan his  
 26 son, Ladan his son, Ammihud his son,  
 27 Elishama his son, Nun his son, Joshua  
 28 his son. Their possessions and settle-  
 ments were Bethel and its towns, and  
 eastward Naaran, and westward Gezer  
 and its towns, Shechem and its towns,  
 29 and Azzah and its towns; also along the  
 borders of the Manassites, Beth-shean  
 and its towns, Taanach and its towns,  
 Megiddo and its towns, Dor and its  
 towns. In these dwelt the descendants  
 of Joseph, the son of Israel.  
 30 The sons of Asher were Imnah, Ish-  
 vah, Ishvi, Beriah, and their sister  
 31 Serah; and the sons of Beriah were He-  
 ber and Malchiel, who was the father of  
 32 Birzaith; also Heber was the father of  
 Japhlet, Shomer, Hotham, and Shua  
 33 their sister; the sons of Japhlet were  
 Pasach, Bimhal, and Ashvath. These  
 34 are the sons of Japhlet: the sons of  
 Shemer, his brother, were Rohgah,  
 35 Jehubbah, and Aram; and the sons of  
 Helem were Zophah, Imna, Shelesh,  
 36 and Amal. The sons of Zophah were  
 Suah, Harnepher, Shual, Beri, Imrah,  
 37 Bezer, Hur, Shamma, Shilshah, Ithran,  
 38 and Beera; and the sons of Jether were  
 39 Jephunneh, Pispah, and Ara. The sons  
 of Ulla were Arah, Hanniel, and Rizia.  
 40 All these were Asherite heads of the

families, select, distinguished warriors,  
 foremost of the chieftains. Their num-  
 ber reckoned by genealogies, for active  
 service in war, was twenty-six thousand  
 men.

Benjamin was the father of Bela his 8  
 first-born, Ashbel the second, and  
 Aharah the third, Nohah the fourth, 2  
 and Rapha the fifth. The sons of Bela 3  
 were Addar, Gera, Abihud, Abishua, 4  
 Naaman, Ahoah, Gera, Shephuphan, 5  
 and Huram. These are the sons of 6  
 Ehud, heads of families of the inhabit-  
 ants of Geba, and they carried them 7  
 captive to Manahath, Naaman, and 7  
 Ahijah; and Gera was the one who car-  
 ried them captive; he was the father of  
 Uzza and Ahihud. Also Shaharaim had 8  
 sons in the country of Moab after he  
 had sent away Hushim and Baarah his 9  
 wives. He had offspring by Hodesh his 9  
 wife, Jobab, Zibia, Meshah, Malcam,  
 Jeuz, Sachia, and Mirmah. These were 10  
 his sons, heads of families; and he had 11  
 offspring by Hushim, Abitub and El-  
 paal. The sons of Elpaal were Eber, 12  
 Misham, and Shemed, who built Ono  
 and Lod with its towns, and Beriah and 13  
 Shema (who were heads of families of  
 the inhabitants of Aijalon, who put to  
 flight the inhabitants of Gath); and 14  
 their brothers were Shashak and Jer-  
 emoth, while Zebadiah, Arad, Eder, 15  
 Michael, Ishpah, and Joha were the 16  
 sons of Beriah. Zebadiah, Meshullam, 17  
 Hizki, Heber, Ishmerai, Izliah, and Jo- 18  
 bab were the sons of Elpaal. Jakim, 19  
 Zichri, Zabdi, Elienai, Zillethai, Eliel, 20  
 Adaiah, Beriah, and Shimirath were the 21  
 sons of Shimei. Ishpan, Eber, Eliel, 22  
 Abdon, Zichri, Hanan, Hananiah, 23  
 Elam, Anathothijah, Iphdeiah, and 24  
 Penuel were the sons of Shashak.  
 Shamsherai, Shehariah, Athaliah, Jaar- 25  
 ishiah, Elijah, and Zichri were the sons 26  
 of Jeroham. These were the heads of 28  
 the families, according to their genera-  
 tions, leaders, who lived at Jerusalem.

At Gibeon there dwelt the father of 29  
 Gibeon, Jeuel, whose wife's name was  
 Maacah. His first-born son was Abdon, 30  
 then Zur, Kish, Baal, Ner, Nadab, Ge- 31  
 dor, Ahio, Zechar, and Mikloth (he was 32  
 the father of Shimeah). Now these also  
 dwelt together opposite their kinsmen  
 in Jerusalem.

Ner was the father of Abner, Kish of 33  
 Saul, Saul of Jonathan, Malchishua,  
 Abinadab, and Eshbaal; and the son of 34

Jonathan was Meribaal, and Meribaal was the father of Micah. The sons of Micah were Pithon, Melech, Tarea, and Ahaz; and Ahaz was the father of Jehoaddah, and Jehoaddah was the father of Alemeth, Azmaveth, and Zimri; Zimri was the father of Moza. Moza was the father of Binea, Rapha was his son, Eleasah his son, Azel his son. Azel had six sons, whose names were Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. The sons of Eshek his brother were Ulam his first-born, Jeush the second, Eliphelet the third. The sons of Ulam were men who were distinguished warriors, expert bowmen, having many sons and grandsons, a hundred and fifty. All these were Benjaminites.

#### A LIST OF EXILES RETURNED FROM BABYLON, 9:1-44

So all Israel was registered by genealogies; they are written there in the Book of the Kings of Israel. And Judah was carried captive to Babylon because of their unfaithfulness. Now the first to dwell again in their possessions in their cities, were Israelite laymen, the priests, and the temple servants, while some Judeans, Benjaminites, Ephraimites, and Manassites dwelt in Jerusalem, namely, Uthai, the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, belonging to the descendants of Perez the son of Judah; and of the Shilonites, Asaiah, the oldest member and his sons; of the descendants of Zerach, Jeuel and their kinsmen, six hundred and ninety; of the Benjaminites, Sallu, the son of Meshullam, the son of Hodaviah, the son of Hasenuah, Ibneiah, the son of Jeroham, Elah, the son of Uzzi, the son of Michri, and Meshullam, the son of Shephatiah, the son of Reuel, the son of Ibrijah; and their kinsmen according to their generations, nine hundred and fifty-six. All these men were heads of families according to their fathers' houses.

Also of the priests there were Jedai-ah, Jehoiarib, Jachin, and Azariah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; and Adaiah, the son of Jero-

ham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; besides their kinsmen, heads of their fathers' houses, one thousand seven hundred and sixty, men of distinguished capabilities, for the work of the service of the house of God.

Of the Levites there were Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the Merarites; with Bakbakkar, Heresh, Galal, and Mattaniah, the son of Mica, the son of Zichri, the son of Asaph; also Obadiah, the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berachiah, the son of Asa, the son of Elkanah, who dwelt in the villages of the Netophathites.

The gatekeepers were Shallum, Akub, Talmon, Ahiman, and their kinsmen (Shallum being the chief), stationed till now in the king's gate on the east side. These were the gatekeepers of the camp of the Levites. Shallum, the son of Kore, the son of Ebiasaph, the son of Korah, and his kinsmen of his father's house, the Korahites, were over the service, keepers of the thresholds of the tent, as their fathers had been over the camp of the LORD, keepers of the entrance. And Phinchas, the son of Eleazar, was the ruler over them in time past (may the Lord be with him!). Zechariah, the son of Meshel-emiah, was gatekeeper at the entrance of the tent of meeting. All these that were chosen as gatekeepers at the thresholds were two hundred and twelve. They were reckoned by their genealogies in their villages, whom David and Samuel the seer appointed to their office of responsibility. So they and their sons had charge of the gates of the house of the LORD, even the house of the Tent, as guards. The gatekeepers were on the four sides, on the east, the west, the north, and the south; and their kinsmen who were in their villages were obliged to come in every seven days, from time to time, to be with these; for the four most distinguished gatekeepers, who were Levites, were constantly on duty in charge of the chambers and the treasuries of the house of God. They also used to lodge round about the house of God; for upon them rested the duty of watching, and

they had charge of opening it every morning.

28 Moreover some of them had charge of the utensils of the service, for they were brought in and taken out. Others of them were appointed over the furniture, and over all the sacred utensils, as well as over the fine flour, the wine, the oil, the incense, and the spices. Others, of the sons of the priests, prepared the mixing of the spices, while Mattethiah a Levite, the first-born of Shallum the Korahite, was responsible for the pastry of flatcakes. And some of their kinsmen of the Kohathites had charge of the bread that is arranged in layers, to prepare it every sabbath.

33 Now these are the singers, the heads of families of the Levites, dwelling in the chambers of the temple free from other service, for they were on duty day and night. These were heads of families of the Levites, according to their generations, leaders, who lived at Jerusalem.

35 At Gibeon dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah; and his first-born son was Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth, while Mikloth was the father of Shimeam; and they also dwelt together opposite their kinsmen in Jerusalem. Ner was the father of Kish, Kish of Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal; and the son of Jonathan was Meribaal, and Meribaal was the father of Micah. The sons of Micah were Pithon, Melech, and Tahrea; and Ahaz was the father of Jarah, and Jarah of Alemeth, Azmaveth, and Zimri; and Zimri was the father of Moza. Moza was the father of Binea, and Rephaiah was his son, Eleash his son, Azel his son. Also Azel had six sons, whose names are Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

#### SAUL'S DEATH AND BURIAL,

10:1-14

19 Now the Philistines fought against Israel, and the men of Israel fled before the Philistines, and the wounded fell on Mount Gilboa. Moreover the Philistines overtook Saul and his sons;

and the Philistines slew Jonathan and Abinadab and Malchishua, the sons of Saul. The battle raged about Saul, and the archers found their mark, and he was wounded by the archers. Then Saul said to his armor-bearer,

"Draw your sword and run me through with it, lest these uncircumcised men come and make sport of me."

But his armor-bearer would not, for he was terrified. Therefore Saul took his sword and fell upon it; and when his armor-bearer saw that Saul was dead, then he also fell upon his sword and died. Thus Saul and his three sons and all his house died together.

Now when all the men of Israel who were in the valley saw that Israel had fled, and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and occupied them. Then on the morrow when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa; and they stripped him and took away his head and his armor and dispatched them throughout the land of the Philistines to bring good tidings to their idols and to the people. They also put his armor in the house of their gods and his body they impaled on the wall of the temple of Dagon. Now when all the inhabitants of Jabesh-gilead heard all that the Philistines had done to Saul, all the valiant men arose and took the body of Saul and the bodies of his sons and brought them to Jabesh, and buried their bones under the oak in Jabesh, and they fasted seven days.

Thus Saul died for his faithlessness wherein he was faithless toward the LORD because of the word of the LORD which he did not observe, and also because he consulted a medium, resorting to it and not to the LORD. Therefore he killed him and turned the kingdom over to David, the son of Jesse.

#### DAVID BECOMES KING AND CAPTURES JERUSALEM,

11:1-9

Then all Israel assembled to David to Hebron, saying,

"See, we are your bone and your flesh. In times past when Saul was king over us, it was you who led out and



brought in Israel, and the LORD your God said to you, 'You shall shepherd my people Israel, and you shall be prince over my people Israel.' "

3 So all the elders of Israel came to the king to Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David king over Israel according to the word of the LORD by Samuel.

4 Then David and all Israel went to Jerusalem (that is Jebus); and the Jebusites, the inhabitants of the land, were there. Then the inhabitants of Jebus said to David,

"You shall not come here."

David nevertheless took the stronghold of Zion (that is, the city of David).

6 "Whoever slays the Jebusites first shall be chief and commander," said David.

Then Joab, the son of Zeruiah, went up first and so became chief. Accordingly David dwelt in the stronghold; therefore they called it the city of David. He also built the city round about from Millo, even round about, and Joab restored the rest of the city. So David kept on becoming greater, for the LORD of hosts was with him.

#### DAVID'S HEROES, 11:10-47

10 Now these are the chiefs of the heroic men whom David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning all Israel. This is the number of the heroes whom David had: Jashobeam, the son of a Hachmonite, the chief of the Thirty who wielded his spear against three hundred whom he slew at one time. After him was Eleazar, the son of Dodo the Ahoite, who was one of the three heroes. He was with David at Pasdammim, when the Philistines were gathered together there for battle, and there was a plot of land full of barley; and when the people fled before the Philistines, they held their ground in the midst of the plot and defended it, and slew the Philistines; so the LORD saved them by a great victory. Now three of the thirty chiefs went down to the rock to David, to the cave of Adullam, while the camp of the Philistines was pitched in the valley of Rephaim. David at the time was in the

stronghold, and a garrison of the Philistines was then in Bethlehem. Then David longed and said,

"Oh that someone would give me a drink of water from the well of Bethlehem, that is at the gate!"

So the Three broke through the Philistine lines and drew water from the well of Bethlehem that was at the gate, and took it and brought it to David. But David would not drink of it, but poured it out to the LORD, and said,

"God forbid that I should do this! Am I to drink the blood of these men who went at the risk of their lives? for at the risk of their lives they have brought it."

Therefore he would not drink it. These things did the three heroes.

Abishai also, the brother of Joab, was chief of the Thirty, for he wielded his spear against three hundred whom he slew and won a name among the Thirty. He was the most distinguished of the Thirty and became their chief, but he did not attain to the Three. Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, mighty in deeds; he slew the two sons of Ariel of Moab. He also went down and slew a lion in the midst of a pit upon a snowy day. Moreover, he slew an Egyptian, a man of great stature five cubits tall, who had a spear in his hand like a weaver's beam, but he went down to him with a club and wrenched the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah, the son of Jehoiada, and won a name like the three heroes. He was indeed renowned above the Thirty, but he did not attain to the Three, and David set him over his body-guard.

Now the heroes of the army were Asahel, the brother of Joab; Elhanan, the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira, the son of Ikkesh the Tekoite, Abiezer the Anathothite, Sibbecai the Hushathite, Ilai the Ahoite, Maharai the Netophathite, Heled, the son of Baanah the Netophathite, Ithai, the son of Ribai of Gibeah of the Benjaminites, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arabathite, Azmaveth the Baharumite, Eliahba the Shaalbonite; the sons of Hashem the Gizonite, Jonathan, the son of Shagee the Hararite, Ahiam, the son of

Sacar the Hararite, Eliphai, the son of  
 36 Ur, Hephher the Mecherathite, Ahijah  
 37 the Felonite, Hezro the Carmelite, Naar-  
 38 ai the son of Ezbai, Joel, the brother  
 of Nathan, Mibhar, the son of Hagri,  
 39 Zelek the Ammonite, Naharai the Bero-  
 thite, the armor-bearer of Joab, the son  
 40 of Zeruiah, Ira the Ithrite, Gareb the  
 41 Ithrite, Uriah the Hittite, Zabad, the  
 42 son of Ahlai, Adina, the son of Shiza the  
 Reubenite, a chief of the Reubenites,  
 43 and thirty with him, Hanan, the son of  
 44 Maacah, Josphath the Mithnite, Uz-  
 zia the Ashterathite, Shama and Jeiel,  
 the sons of Hotham the Aroerite,  
 45 Jediael the son of Shimri, and Joha, his  
 46 brother, the Tizite, Eliel the Mahavite,  
 Jeribai and Joshaviah, the sons of  
 47 Elnaam, Ithmah the Moabite, Eliel,  
 Obed, and Jaasiel the Mezobaite.

#### DAVID'S ARMY, 12:1-40

12 Now these are they who came to  
 David at Ziklag, while he was still hold-  
 ing himself aloof from Saul, the son of  
 Kish; and they were among the heroes,  
 2 his helpers in war. They were expert  
 with the bow and could use both the  
 right hand and the left hand in hurling  
 stones and in shooting arrows from the  
 bow; they were of Saul's kinsmen of Ben-  
 3 jamin. The chief was Ahiezer; then Jo-  
 shab, the sons of Shemaah the Gibe-  
 4 thite, Jeziel and Pelet, the sons of Az-  
 maveth, Beracah, Jehu the Anatho-  
 5 thite, Ishmaiah the Gibeonite, a hero  
 among the Thirty and over the Thirty,  
 Jeremiah, Jahaziel, Johanan, Jozabad  
 6 the Gederathite, Eluzai, Jerimoth,  
 Bealiah, Shemariah, Shephatiah the  
 7 Haruphite, Elkanah, Isshiah, Azarel,  
 Joezer, and Jashobeam, the Korahites,  
 8 Joelah and Zabadiah, the sons of Jer-  
 oham of Gedor.  
 9 From the Gadites there withdrew to  
 David, to the stronghold in the desert,  
 intrepid warriors, men trained for war,  
 who could handle shield and spear,  
 whose faces were like the faces of lions,  
 who were like the gazelles on the moun-  
 10 tains for swiftness: Ezer the first, Oba-  
 diah the second, Eliab the third, Mish-  
 11 mannah the fourth, Jeremiah the fifth,  
 12 Attai the sixth, Eliel the seventh, Jo-  
 hanan the eighth, Elzabad the ninth,  
 13 Jeremiah the tenth, Machbannai the  
 14 eleventh. These from the Gadites were  
 commanders of the army. The least

was equal to a hundred, and the great-  
 est to a thousand. These are they who  
 crossed the Jordan in the first month,  
 when it had overflowed all its banks,  
 and they put to flight all the inhabit-  
 ants of the valleys both toward the east  
 and toward the west.

Then also came some of the Benja- 1.1  
 minites and Judeans to the stronghold  
 to David; and David went out to meet 1.  
 them, and answered and said to them,

"If you come peaceably to me to help  
 me, my heart shall be ready to become  
 one with yours; but if to betray me to  
 my adversaries, since there is no wrong  
 in my hands, the God of our fathers  
 look thereon and rebuke it."

Then the spirit came upon Amasai, 11  
 the chief of the Thirty:

"Yours are we, O David,  
 And with you, O son of Jesse!  
 Peace, peace to you,  
 And peace to your helpers,  
 For your God helps you."

Then David received them and  
 made them chiefs of the raiders.

From Manasseh also some deserted 1  
 to David, when he came with the Philis-  
 tines against Saul to battle, but they  
 did not help them, for the city rulers  
 of the Philistines after consultation  
 forced him to go away, saying,

"He will desert to his master Saul to  
 the jeopardy of our heads."

As he went to Ziklag there went over 2  
 to him from Manasseh, Adnah, Joz-  
 abad, Jediael, Michael, Jozabad, Elihu,  
 and Zillethai, commanders of thou-  
 sands, who belonged to Manasseh.  
 They also helped David against the 2.  
 raiders; for they were all valiant war-  
 riors and commanders in the army.  
 Thus from day to day they came to 2  
 David to help him, until there was a  
 great army, like the army of God. Now 2  
 these are the numbers of the heads of  
 those equipped for war, who came to  
 David to Hebron, to turn over to him  
 the kingdom of Saul, according to the  
 word of the LORD. The Judeans who 2:  
 bore shield and spear were six thousand  
 eight hundred, equipped for war. Of 2  
 the Simeonites, valiant men for war,  
 there were seven thousand one hundred.  
 Of the Levites there were four thou- 2:  
 sand six hundred. Now Jehoiada was 2  
 the prince of the house of Aaron, and  
 with him were three thousand seven  
 hundred, also Zadok, a youth of nine 2:

usual ability, together with his father's  
 20 house: twenty-two commanders. Of  
 the Benjaminites, the kinsmen of Saul,  
 there were three thousand; for hitherto  
 the majority of them had remained  
 30 loyal to the house of Saul. Of the  
 Ephraimites there were twenty thousand  
 eight hundred, valiant warriors,  
 famous men in their fathers' houses.  
 31 Of the half-tribe of Manasseh there  
 were eighteen thousand, who were men-  
 tioned by name to come and make  
 32 David king. Of the Issacharites, men  
 who had understanding of the times so  
 that they knew what Israel ought to do,  
 their two hundred chiefs, and all their  
 kinsmen were under their command.  
 33 Of Zebulun there were fifty thousand  
 fit to join the army and take the field  
 with all the weapons of war, prepared  
 to give assistance with singleness of  
 34 purpose. Of Naphtali there were a  
 thousand commanders, and with them  
 thirty-seven thousand with shield and  
 35 spear. Of the Danites, ready to take  
 the field, there were twenty-eight thou-  
 sand six hundred. Of Asher, fit to join  
 the army and render assistance in bat-  
 37 tle, there were forty thousand. Also  
 from beyond the Jordan, of the Reu-  
 benites, the Gadites, and the half-tribe  
 of Manasseh, there were a hundred and  
 twenty thousand fully equipped for  
 38 battle with all arms of the service. All  
 these warriors, ready to take the field,  
 moved by a single purpose came to He-  
 bron to make David king over all Is-  
 rael. All the rest of Israel also had the  
 one purpose of making David king.  
 39 They were there with David three  
 days, eating and drinking; for their  
 kinsmen had made preparation for  
 40 them. Also those who were near them  
 as far as Issachar, Zebulun, and Naph-  
 tali brought food on asses, camels,  
 mules, and oxen—provisions such as  
 meal, cakes of figs, bunches of raisins,  
 wine, oil, oxen, and sheep in abundance;  
 for gladness reigned in Israel.

#### DAVID'S ATTEMPT TO BRING THE ARK OF GOD TO JERU- SALEM, 13:1-14

13 Then David consulted with the com-  
 manders of thousands and of hundreds,  
 2 even with every leader; and David said  
 to all the assembly of Israel,

"If it seem good to you and accept-  
 able to the LORD our God, let us send  
 to all our remaining kinsmen in all the  
 land of Israel, since the priests and Le-  
 vites are with them in their cities which  
 have common pasture-lands, that they  
 may be gathered together to us, in order  
 that we may bring back the ark of our  
 God to us, for we did not seek it during  
 the days of Saul."

Then all the assembly voted to do so,  
 4 for the thing seemed right in the eyes of  
 all the people. So David assembled all  
 5 Israel from the River of Egypt to the  
 entrance of Hamath, to bring the ark of  
 God from Kirjath-jearim. Then David  
 6 went up together with all Israel to Ba-  
 lah, that is, to Kirjath-jearim, which  
 belongs to Judah, to bring up from there  
 the ark of God, the LORD who is seated  
 upon the cherubim, that is called by the  
 Name; and they caused the ark of God  
 7 to ride in a new cart from the house of  
 Abinadab, with Uzza and Ahio guiding  
 the cart, while David and all Israel  
 8 played before God with all their might,  
 with songs and harps and lyres and  
 tambourines and cymbals and trump-  
 ets.

But when they came to the threshing-  
 9 floor of Chidon, Uzza put out his hand  
 to hold the ark, for the oxen jostled it.  
 Then the anger of the LORD blazed  
 10 against Uzza and he struck him down  
 because he put out his hand to the ark;  
 and he died there before God. David  
 11 was angry because the LORD had brok-  
 en forth upon Uzza, therefore that place  
 12 is called Perez-uzza [Breach of Uzza]  
 to this day. And David was afraid of  
 God that day, saying,

"How can I bring the ark of God  
 home to me?"

So David did not remove the ark to  
 13 him to the city of David, but carried it  
 aside into the house of Obed-edom, the  
 Gittite. Therefore the ark of God re-  
 14 mained with the family of Obed-edom  
 at his house three months, and the  
 LORD blessed the house of Obed-  
 edom and all that he had.

#### DAVID'S WIVES, AND HIS WARS WITH THE PHILIS- TINES, 14:1-17

Now Hiram, king of Tyre, sent mes- 14  
 sengers to David, and cedar timbers

and masons and carpenters to build a house for him. Accordingly David perceived that the LORD had established him as king over Israel, for his kingdom had been exalted for the sake of his people Israel.

Then David took more wives in Jerusalem, and David became the father of more sons and daughters. These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ithar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet.

Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines came up in search of David; and when David heard of it he withdrew before them; so the Philistines came on and made a raid in the valley of Rephaim. Therefore David inquired of God, saying,

"Shall I go up against the Philistines, and wilt thou deliver them into my hand?"

Then the LORD said to him,

"Go up, for I will deliver them into your hand."

So they came up to Baal-perazim and there David defeated them; and David said,

"God has broken through my enemies by my hand, like the bursting of water through a dam."

Therefore they called the name of that place Baal-perazim. They also left their gods there, and David gave the command and they were burned.

Then the Philistines made another raid in the valley. Accordingly when David inquired again of God, God said to him,

"Do not go up after them; go around to their rear and come at them opposite the balsam trees; and when you hear the sound of marching in the tops of the balsam trees, then go out to battle, for God has gone forth before you to overcome the camp of the Philistines."

So David did as God commanded him, and they put to rout the camp of the Philistines from Gibeon as far as Gezer. Thus David's fame went out into all the lands, and the LORD brought the fear of him on all the nations.

## DAVID BRINGS THE ARK TO JERUSALEM IN STATE,

15:1—16:43

Thereupon David made for himself houses in the city of David, and prepared a place for the ark of God, and pitched a tent for it. Then David said,

"None ought to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to him forever."

So David assembled all Israel to Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it; and David gathered together the sons of Aaron, as well as the Levites; of the Kohathites, Uriel the chief, with his kinsmen, a hundred and twenty; of the Merarites, Asaiah the chief, with his kinsmen, two hundred and twenty; of the Gershonites, Joel the chief, with his kinsmen, a hundred and thirty; of the Elizaphanites, Shemaiah the chief, with his kinsmen, two hundred; of the Hebronites, Eliel the chief, with his kinsmen, eighty; of the Uzzielites, Amminadab the chief, with his kinsmen, a hundred and twelve. Then David called for Zadok and Abiathar the priests and for the Levites, Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, and said to them,

"You are the heads of the families of the Levites; sanctify yourselves, both you and your kinsmen, that you may bring up the ark of the LORD, the God of Israel, to the place that I have prepared for it. Because you were not ready at the first, the LORD our God broke out upon us, for we did not seek him in the proper way."

So the priests and Levites sanctified themselves to bring up the ark of the LORD, the God of Israel; and the members of the Levitical order carried the ark of God on their shoulders, with the poles, as Moses commanded according to the word of the LORD.

Then David ordered the chiefs of the Levites to appoint their kinsmen the singers, with instruments of music, lyres, harps, and cymbals who should sound aloud and lift up the voice with gladness. So the Levites appointed Heman, the son of Joel; and of his kinsmen, Asaph, the son of Berechiah; and of the Merarites their kinsmen, Ethan, the son of Kushaiah; and with them

their kinsmen of the second rank, Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphehu, Mikneiah, Obed-  
 19 edom, and Jeiel, the doorkeepers. So the singers Heman, Asaph, and Ethan went to sound aloud on bronze cymbals; while Zechariah, Uzziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played with lyres set to Alamoth,  
 21 and Mattithiah, Eliphehu, Mikneiah, Obed-edom, Jeiel, and Azariah, with harps set to the octave to lead. Moreover Chenaniah, chief of the Levites in carrying, controlled the carrying because he was skilful. And Berechiah and Elkanah were doorkeepers for the  
 23 ark. Shebanaiah, Joshaphat, Nathaniel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, blew the trumpets before the ark of God; Obed-edom and Jehiah were also doorkeepers for the  
 25 ark. So David, with the elders of Israel and the commanders of thousands, went to bring up with gladness the ark from the house of Obed-edom; and as God helped the Levites who bore the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams.  
 27 Now David was clothed with a robe of fine linen, and all the Levites who bore the ark, and the singers, and Chenaniah who was in charge of the transport;  
 28 David also had on a linen apron. Thus all Israel was bringing up the ark of the covenant of the LORD, with shouting and with the sound of the cornet and trumpets and cymbals sounding aloud, with lyres and harps.  
 29 But while the ark of the covenant of the LORD was coming to the city of David, Michal, the daughter of Saul, looked out at the window and saw King David leaping and playing and she despised him in her heart.  
 8 When they brought in the ark of God, they set it within the tent that David had pitched for it, and they offered burnt-offerings and thank-offerings before God; and when David had finished offering the burnt-offerings and the thank-offerings, he blessed the people in the name of the LORD. He also distributed to every Israelite, both man and woman, a loaf of bread, and a portion of meat, and a bunch of raisins.  
 14 Moreover he appointed some of the Levites to minister before the ark of the LORD and to celebrate, thank, and

praise the LORD, the God of Israel: Asaph the chief, and second to him  
 5 Zechariah, then Uzziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, with lyres and harps; while Asaph played loudly with cymbals, and Benaiah and Jahaziel, the  
 6 priests, with trumpets continually before the ark of the covenant of God. Then on that day David for the first  
 7 time entrusted to Asaph and his kinsmen the giving of thanks to the LORD.

Give thanks to the LORD; call upon  
 his name;  
 Make known his deeds among the  
 peoples!  
 Sing to him; sing praises to him;  
 9 Tell of all his wonders!  
 Glory in his holy name!  
 10 May the heart of those who seek the  
 LORD rejoice!  
 Inquire of the LORD and his might;  
 11 Seek his face continually!

Remember his wonders that he has  
 12 done,  
 His portents, and the judgments of  
 his mouth,  
 O descendants of Israel, his servant,  
 13 Children of Jacob, his chosen!  
 He is the LORD, our God;  
 14 His judgments are in all the earth.  
 He remembers his covenant forever,  
 15 The word he has commanded, to a  
 thousand generations;  
 The covenant he made with Abraham,  
 16 And his oath to Isaac.

For he confirmed it to Jacob as a statute,  
 17  
 To Israel as an eternal covenant;  
 Saying, "To you I give the land of  
 18 Canaan  
 As your portion and your inheritance."  
 While you were but few in number,  
 19 Of slight importance and but strangers therein,  
 When they went back and forth from  
 20 one nation to another,  
 And from one kingdom to another  
 people,  
 He permitted no man to oppress them,  
 21 And warned kings concerning them,  
 "Touch not my anointed,  
 22 And do my prophets no harm!"

- 23 Sing to the LORD, all the earth,  
Publish his deliverance abroad from  
day to day.
- 24 Tell among the nations his glory,  
Among all the peoples, his wonders.
- 25 For great is the LORD and greatly to  
be praised;  
Fearful is he above all gods;  
26 For all the gods of the peoples are  
nonentities,  
But the LORD made the heavens.
- 27 Honor and majesty are before him;  
Strength and beauty are in his sanc-  
tuary.
- 28 Ascribe to the LORD, O families of  
peoples,  
Ascribe to the LORD glory and  
strength.
- 29 Ascribe to the LORD the glory of his  
name;  
Bring an offering and come into his  
courts.  
Worship the LORD in holy array;  
30 Tremble before him all the earth;  
The world also is established that it  
cannot be moved.
- 31 Let the heavens rejoice, and let the  
earth exult;  
And let them say among the nations  
that the LORD is king.
- 32 Let the sea roar, and its fulness;  
Let the field exult and all that is there-  
in.
- 33 Then let all the trees of the wood  
shout for joy before the LORD,  
For he comes to judge the earth.
- 34 Praise the LORD, for he is good;  
For his kindness is everlasting.
- 35 Then say, "Save us, O God of our sal-  
vation,  
Assemble us and deliver us from the  
nations,  
To give thanks to thy holy name,  
To triumph in thy praise."
- 36 Blessed be the LORD, the God of Is-  
rael,  
From everlasting even to everlasting.
- Then all the people said, "Amen,"  
and praised the LORD.
- 37 So he left there, before the ark of the  
covenant of the LORD, Asaph and his  
kinsmen to minister before the ark con-  
tinually, as each day's work required;  
38 namely, Obed-edom with their kins-  
men, sixty-eight; Obed-edom also, the

son of Jeduthun, and Hosah to be door-  
keepers; Zadok the priest and his kins-  
men the priests, before the dwelling of  
the LORD in the high place that was in  
Gibeon, to offer burnt-offerings to the  
LORD upon the altar of burnt-offering  
continually morning and evening, ac-  
cording to all that is written in the law  
of the LORD, which he commanded  
Israel; and with them Heman and  
Jeduthun, and the rest of those select-  
ed, who were mentioned by name to  
give thanks to the LORD, because his  
kindness is everlasting; and with them  
Heman and Jeduthun, trumpets and  
cymbals, to make music, and instru-  
ments for the songs of God, and the  
sons of Jeduthun for the gate. Then  
all the people went each to his house,  
and David returned to greet his family.

#### DAVID'S DESIRE TO BUILD A TEMPLE, 17:1-27

Now when David dwelt in his house,  
David said to Nathan the prophet,

"See, I dwell in a house of cedar,  
while the ark of the covenant of God  
dwells under tent curtains."

Then Nathan said to David,

"Do all that is in your mind, for God  
is with you."

But that very night the word of God  
came to Nathan, saying,

"Go and say to my servant David,  
Thus says the LORD: 'You shall not  
build me a house to dwell in; for I have  
not dwelt in a house since the day I  
brought up Israel even to this day, but  
I have gone from tent to tent and from  
dwelling to dwelling. During all the  
time that I have gone to and fro with  
all Israel, did I speak a word to one of  
the judges of Israel whom I command-  
ed to shepherd my people, saying,  
'Why have you not built me a house of  
cedar?' Now therefore thus shall you  
say to my servant David: 'Thus the  
LORD of hosts has said, 'I took you  
from the pasture, from following the  
flock, that you should be a leader over  
my people Israel; and I have been with  
you wherever you have gone, and have  
cut off all your enemies from before  
you; and I will make for you a name,  
like the name of the great who are in  
the earth. I will also appoint a place  
for my people Israel and will plant them

that they may dwell in their own place, and be disturbed no more. The wicked shall no more consume them as formerly, even from the day that I commanded judges to be over my people Israel. I will also subdue all your enemies. Moreover I tell you that the LORD will build for you a house; and when your days are finished, to go with your fathers, then I will establish your heir after you, who shall be one of your sons, and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. "I will be a father to him, And he shall be a son to me; And I will not withdraw my kindness from him, As I withdrew it from him who was before you. But I will appoint him in my house and my kingdom forever; And his throne shall be established forever.' "" " In accordance with all these words and all this vision, so did Nathan speak to David. Then King David went in and sat down before the LORD and said, "Who am I, O LORD God, and what is my house, that thou hast brought me thus far? As though this was too small a thing in thy sight, O God, thou hast gone on to speak concerning the house of thy servant for a long time to come. Thou regardest me after the manner of a man, thou who exaltest me, O LORD God! What more can David say to thee concerning the honor done thy servant? for thou knowest thy servant. O LORD, for thy servant's sake, and according to thine own heart hast thou wrought all this greatness, to make known all great things. O LORD, there is none like thee, and there is no God beside thee, according to all that we have heard with our ears. What other nation in the earth is like thy people Israel, whom God went to redeem for himself as a people, to make for thee a name by great and terrible things, in driving out nations before thy people, whom thou didst redeem out of Egypt? For thy people Israel thou didst make thine own people forever, and thou, O LORD, didst become their God. Now therefore, O LORD, let the word that thou hast spoken concerning thy servant and concerning his house be con-

firmed forever, and do as thou hast spoken, that thy name may be established and magnified forever, in saying, 'The LORD of hosts is the God of Israel, a God to Israel, and the house of David thy servant shall be established before thee.' For thou, O my God, hast revealed to thy servant, that thou wilt build for him a house; therefore thy servant has found courage to pray before thee. And now, O LORD, thou art God, and thou hast spoken this good word to thy servant. Now therefore, it has pleased thee to bless the house of thy servant that it may continue before thee forever! For thou, O LORD, hast blessed, and it is blessed forever."

### DAVID'S CONQUESTS, 18:1-17

Now after this David defeated the Philistines and subdued them, and took Gath and its towns from the Philistines. He also defeated Moab, and the Moabites became subject to David and brought tribute. Then David defeated Hadadezer, king of Zobah, at Hamath, as he went to establish his power at the Euphrates river; and David took from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstringed all the chariot horses, but reserved enough of them for one hundred chariots.

Likewise when the Syrians of Damascus came to help Hadadezer, king of Zobah, David slew of the Syrians twenty-two thousand men. Then David put garrisons in Damascus Syria, and the Syrians became subject to David and brought tribute. Thus the LORD gave victory to David wherever he went. David also took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem; and from Tibhath and Cun, cities of Hadadezer, David took a very large amount of bronze, with which Solomon made the bronze sea and the columns and the utensils of bronze.

Now when Tou, king of Hamath, heard that David had defeated all the army of Hadadezer, king of Zobah, he sent Hadoram his son to King David to greet him and congratulate him, because he had fought against Hadadezer and defeated him; for Hadadezer had been Tou's opponent in war; and he had

- with him all sorts of vessels of gold, silver, and bronze. These also did King David dedicate to the LORD, together with the silver and gold that he carried away from all the nations—from Edom, Moab, the Ammonites, the Philistines, and Amalek.
- 12 Moreover Abishai, the son of Zeruiah, slew of the Edomites in the Valley of Salt, eighteen thousand men. Then he put garrisons in Edom, and all Edom became subject to David. Thus the LORD gave victory to David wherever he went.
- 14 So David became king over all Israel, and he administered justice and righteousness to all the people. Now Joab, the son of Zeruiah, was in command of the army, and Jehoshaphat, the son of Ahilud, was recorder, and Zadok, the son of Ahitub, and Abimelech, the son of Abiathar, were priests, and Shawsa was scribe; Benaiah, the son of Jehoiada, was in command of the Cherethites and the Pelethites, and David's sons were chiefs at the side of the king.

#### DAVID'S VICTORIES, 19:1—20:8

- 19 Now after this, Nahash, the king of the Ammonites, died and his son became king in his stead. Then David said,
- "I will show kindness to Hanun, the son of Nahash, because his father showed kindness to me."
- So David sent messengers to condole with him concerning his father. But when David's servants came to the land of the Ammonites to Hanun to condole with him, the princes of the Ammonites said to Hanun,
- "Do you imagine that David is honoring your father in sending you comforters? Have not his servants come to inspect and to overthrow and to spy out the land?"
- 4 So Hanun took David's servants, and shaved them, cut their garments off at the hips, and sent them away. Then certain ones went and told David concerning the men, and he sent to meet them, for they were greatly ashamed. So the king said,
- "Remain at Jericho until your beards are grown and then return."
- 6 Now when the Ammonites saw that they were in bad odor with David, Hanun and the Ammonites sent a

thousand talents of silver to hire chariots and horsemen from Aram-of-the-two-rivers, and Aram-Maacah, and from Zobah. So they hired thirty-two thousand chariots, and the king of Maacah and his people, who came and encamped before Medeba. Then the Ammonites gathered themselves together from their cities and came for battle. When David heard of it, he sent Joab and all the army of seasoned troops. Then the Ammonites came out and drew up in line of battle at the entrance of the city, but the kings who came were by themselves in the open country.

Now when Joab saw that he had to meet both a frontal and rear attack, he made a selection from all the picked men of Israel, and drew them up in line against the Arameans. Then the rest of the people he placed in command of Abishai his brother; and he drew them up in line against the Ammonites. Then he said,

"If the Arameans prove too strong for me, then you shall be my help, but if the Ammonites prove too strong for you, then I will assist you. Be courageous, and let us show ourselves strong for the sake of our people and for the cities of our God; and may the LORD do that which is good in his sight."

Now when Joab and the people who were with him drew near to join battle with the Arameans, they fled before him; and when the Ammonites saw that the Arameans had fled, they likewise fled before Abishai his brother, and entered the city. Then Joab came to Jerusalem.

But when the Arameans saw that they had been defeated by the Israelites, they sent messengers and brought the Arameans who were beyond the river, with Shophach, the commander of the army of Hadadezer, at their head. Now when it was told David, he gathered together all Israel and crossed the Jordan and came upon them; and David drew up the battle line facing the Arameans, and they fought with him. But the Arameans fled before Israel, and David slew of the Arameans seven thousand horsemen and forty thousand footmen. He also slew Shophach, the commander of the army. When the servants of Hadadezer saw that they



had been defeated by Israel, they made peace with David and served him. So the Arameans were not willing to succor the Ammonites any more.

Now at the return of spring, at the time when kings go forth, Joab led out the main force of the army and laid waste the land of the Ammonites, and came and besieged Rabbah. But David remained at Jerusalem; and Joab attacked Rabbah and destroyed it. Then David took the crown of their king from his head, and found its weight to be a talent of gold, and in it was a precious stone; and it found a place on David's head. And he brought away a very large amount of spoil of the city. He also brought forth the people who were in it and put them to saws and to iron picks and axes. Thus David did to all the cities of the Ammonites; and David returned with all the people to Jerusalem.

After this a war broke out with the Philistines at Gezer; then Sibbecai the Hushathite slew Sippai of the descendants of the giant, and they were subdued. Again there was war with the Philistines, and Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. There was still another war at Gath, where a huge man with six fingers on each hand and six toes on each foot, also a descendant of the giant, defied Israel; but Jonathan, the son of Shimea, David's brother, slew him. These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

### DAVID'S CENSUS AND THE PLAGUE, 21:1-30

Then Satan stood up against Israel and moved David to number Israel. So David said to Joab and to the commanders of the people,

"Go number Israel from Beersheba even to Dan; and bring me word that I may know their number."

Then Joab said,

"May the LORD add to his people a hundred times as many as they are! But, my lord, O king, are they not all my lord's servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?"

But the king's word prevailed over Joab. Therefore Joab went forth, and went to and fro throughout all Israel and came to Jerusalem. So Joab gave to David the number of the people mustered. All Israel were one million one hundred thousand men that drew sword; and Judah was four hundred and seventy thousand men that drew sword. But Levi and Benjamin he did not count among them, for the king's order was abominable to Joab.

Now this thing was evil in the sight of God, so that he attacked Israel. Therefore David said to God,

"I have sinned greatly, in that I have done this thing. But now, take away, I pray thee, the iniquity of thy servant, for I have done very foolishly."

Then the LORD spoke to Gad, David's seer, saying,

"Go and speak to David saying, 'Thus says the LORD: "Three things I offer you; choose one of them that I may do it to you."'"

So Gad came to David and said to him,

"Thus says the LORD: 'Choose either three years of famine or three months of sweeping defeat at the hands of your foes with the sword of your enemies overtaking you; or else that for three days the sword of the LORD and pestilence be in the land, and the angel of the LORD act as a destroyer throughout all the territory of Israel.' Now therefore consider what answer I shall return to him who sent me."

Then David said to Gad,

"I am in great distress. I would rather fall into the hand of the LORD, for his mercy is very great; but let me not fall into the hand of man."

So the LORD sent a pestilence upon Israel; and there fell of Israel seventy thousand men. And God sent an angel to Jerusalem to destroy it; but as he was about to destroy it, the LORD saw it and repented of the evil, so that he said to the destroying angel,

"It is enough; now stay your hand."

Now the angel of the LORD was standing by the threshing-floor of Ornan the Jebusite.

So when David lifted up his eyes and saw the angel of the LORD standing between the earth and the heavens, with a drawn sword in his hand stretched out over Jerusalem, then David and the

elders, covered with sackcloth, fell upon  
17 their faces; and David said to God,

"Is it not I who gave orders to number the people? I am the one who has sinned and done very wickedly; but these sheep, what have they done? O LORD, my God, let thy hand, I pray thee, be against me and against my father's house; but not against thy people that they should be plague-stricken."

18 Then the angel of the LORD told Gad to say to David, that David should go up and rear an altar to the LORD in the threshing-floor of Ornan the Jebusite.

19 So David went up at the word of Gad, which he spoke in the name of the

20 LORD; and when Ornan turned and saw the angel, his four sons who were with him hid themselves. Now Ornan was

21 threshing wheat and when David came to Ornan, Ornan looked up and saw David, and came out of the threshing-floor and did obeisance to David with  
22 his face to the earth. Then David said to Ornan,

"Give me the place of the threshing-floor that I may build on it an altar to the LORD; for the full price you shall give it to me, that the plague may be stayed from the people."

23 "Take it as your own," said Ornan to David, "and let my lord the king do what is good in his sight. See, I give the oxen for a burnt-offering and the threshing-sledges for wood and the wheat for the cereal-offering—I give it all."

24 But King David said to Ornan, "No, but I will surely buy it for the full price; for I will not take that which is yours for the LORD, or offer a burnt-offering which costs me nothing."

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 Then David built there an altar to the LORD and offered burnt-offerings and thank-offerings. Accordingly when he called to the LORD, he answered him with fire from heaven upon the altar  
27 of burnt-offering. Then the LORD spoke to the angel, and he put his sword again in its sheath.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite,  
29 he sacrificed there. Now the dwelling of the LORD, which Moses had made in the desert, and the altar of burnt-offer-

ing were at that time in the high place at Gibeon; and David was not able to go before it to inquire of God, for he was afraid because of the sword of the angel of the LORD.

#### DAVID'S PREPARATIONS FOR THE TEMPLE AND ITS WORSHIP, 22:1—23:32

Then David said,

"This is the house of the LORD God, and this is the altar of burnt-offering for Israel."

Therefore David gave orders to gather together the foreigners who were in the land of Israel, and he set masons to hewing out cut stones to build the house of God. David also prepared iron in abundance for the nails for the doors of the gates and for the clamps, likewise bronze in abundance beyond weight; and innumerable cedar timbers, for the Sidonians and the Tyrians brought cedar timbers in abundance to David. Then David said,

"Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, far-famed, and glorious throughout all lands. I will therefore prepare for it."

So David made extensive preparations before his death.

Then he called for Solomon his son and commanded him to build a house for the LORD, the God of Israel. Accordingly David said to Solomon his son,

"I myself had in mind to build a house to the name of the LORD my God. But the word of the LORD came to me saying, 'You have shed much blood, and have carried on great wars; you shall not build a house to my name, because you have shed much blood before me upon the earth. Behold, a son shall be born to you, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon [the peaceful one], and I will give peace and quietness to Israel in his days. He shall build a house to my name, and he shall be my son and I will be his father; and I will establish the throne of his kingdom over Israel forever.' Now, my son, the LORD be with you, that you may prosper and build the house of the LORD your God,

12 as he has spoken concerning you. Only the LORD give you discretion and insight when he gives you charge of Israel, that thus you may keep the law of the LORD your God. Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous, 14 fear not, neither be dismayed. Now, behold, in my poverty, I have prepared for the house of the LORD a hundred thousand talents of gold, a million talents of silver, and bronze and iron so abundant that it cannot be weighed; timber also and stone I have prepared, 15 and you may add thereto. Moreover there are with you workmen in abundance, hewers and workers of stone and timber and all who are skilful in every 16 kind of work. Of the gold, the silver, the bronze, and the iron, there is no end. Arise and be doing, and the LORD be with you."

17 David also commanded all the princes of Israel to help Solomon his son:

18 "Is not the LORD your God with you, and has he not given you rest on every side? For he has delivered into my hand the inhabitants of the land, and the land is subdued before the 19 LORD and before his people. Now set your heart and your mind to seek the LORD your God; arise therefore, and build the sanctuary of the LORD God, that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built to the name of the LORD."

20 Accordingly when David had reached a ripe old age, he made Solomon his son 21 king over Israel. Then he gathered together all the princes of Israel, with the 22 priests and the Levites. Now the Levites were numbered from thirty years old and upward, and their number according to the polls of their males was 23 thirty-eight thousand. Of these twenty-four thousand were to oversee the work of the house of the LORD, and six thousand were recorders and judges, 24 and four thousand were doorkeepers, while four thousand were praising the LORD with instruments which were 25 made, to praise therewith; and David arranged them in divisions, according to the sons of Levi: Gershom, Kohath, and Merari.

Of the Gershonites, Ladan and 7 Shimei. Ladan's three sons were Jehiel 8 the chief, Zetham, and Joel. The three 9 sons of Shimei were Shelomoth, Haziël, and Haran; these were the heads of the families of Ladan. And the sons of 10 Shimei were Jahath, Ziza, Jeush, and Beriah. These four were the sons of Shimei. Jahath was the first and Zizah 11 the second; but Jeush and Beriah did not have many sons; they were therefore regarded as a family for one appointment.

The four sons of Kohath were Am- 12 ram, Izhar, Hebron, and Uzziel. The 13 sons of Amram were Aaron and Moses; and Aaron was set apart to be sanctified as most sacred, that he and his sons should burn incense before the LORD forever, to minister and to bless in his name for all time. As for Moses 14 the man of God, his sons were reckoned among the tribe of Levi. The sons of 15 Moses were Gershom and Eliezer. The 16 sons of Gershom were Shebuel the first; and the son of Eliezer was Rehabiah the 17 first; for Eliezer had no other sons, but the sons of Rehabiah were very many. Izhar's son was Shelomith the first. 18 The sons of Hebron were Jahiah, the 19 first, Amariah the second, Jahaziel the third, and Jekameam the fourth. The 20 sons of Uzziel were Micah the first and Isshiah the second. The sons of Merari 21 were Mahli and Mushi, the sons of Mahli, Eleazar and Kish. Now Eleazar 22 died and had no sons, but daughters only; and their kinsmen, the sons of Kish, took them in marriage. The sons 23 of Mushi were three, Mahli, Eder, and Jeremoth.

These were the Levites according to 24 their father's houses, heads of families, according to their registration, by the number of names according to their polls, who did the work for the service of the house of the LORD, from twenty years old and upward. For David said, 25 "The LORD, the God of Israel, has given rest to his people, and he now dwells in Jerusalem for all time. So 26 the Levites shall no more be required to carry the dwelling or any of the utensils for its service."

For by the last words of David, the 27 number of the Levites was from twenty years old and upward. Likewise their 28 function was to attend the sons of Aaron for the service of the house of the

LORD, about the courts and chambers, and in the purifying of all the holy things, even the work of the service of the house of God; for the bread that is arranged in layers, also, and for the fine flour for the cereal-offering, whether for unleavened cakes or that which is for the baking pan or what is mixed, and for all measures of capacity and measures of length; and to stand every morning to thank and praise the LORD and likewise at evening; and to offer all burnt-offerings to the LORD on the sabbaths and at the new moons, and at the fixed festivals, in number according to the ordinance concerning them, continually before the LORD; and that they should have charge of the tent of meeting, and the charge of the sanctuary, and the charge of the sons of Aaron their kinsmen, for the service of the house of the LORD.

#### DAVID'S ORGANIZATION OF THE TEMPLE STAFF,

24:1—26:32

24 Now the sons of Aaron were in divisions. The sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father and had no children; so Eleazar and Ithamar served as priests. Then David, with the aid of Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their appointment in their service. Now there were found to be more chief men of the sons of Eleazar than of the sons of Ithamar; therefore they assigned them thus: of the sons of Eleazar, sixteen heads of families and of the sons of Ithamar, eight according to families. Thus they divided them by lot, one like the other; for there were princes of the sanctuary and of God, both of the sons of Eleazar and of the sons of Ithamar. Moreover Shemaiah, the son of Nethanel the scribe, who was of the Levites, recorded them in the presence of the king and the princes, and Zadok the priest, and Ahimelech, the son of Abiathar, and the heads of families of the priests and of the Levites, one family being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, the

third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeah, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Hapizzez, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jachin, the twenty-second to Gamul, the twenty-third to Delaiah, the twenty-fourth to Maaziah. Such was their appointment for their service to come into the house of the LORD according to the ordinance given them by Aaron their father, as the LORD, the God of Israel, had commanded him.

Also of the rest of the Levites, of the sons of Amram there was Shubael; of the sons of Shubael, Jehdeiah; of Rehabiah, the chief; of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath; and of the sons of Hebron, Jariah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. The son of Uzziel was Micah, of the sons of Micah, Shamir; the brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. The sons of Merari were Mahli and Mushi; the son of Jaaziah, Beno. The sons of Merari, of Jaaziah, Beno, Shoham, Zaccur, and Ibri; of Mahli, Eleazar, who had no sons; of Kish, the sons of Kish, Jerahmeel; and the sons of Mushi were Mahli, Eder, and Jerimoth. These were the Levites according to their families. They likewise cast lots, even as did their kinsmen the Aaronites before David the king, Zadok, Ahimelech, and the heads of families of the priests and of the Levites; the fathers of the chief, even as those of his younger brother.

David and the commanders of the army also set apart for the service certain of the sons of Asaph, Heman, and Jeduthun, who should prophesy with lyres, harps, and cymbals; and the numbers of the men who did the work according to their service were: of the sons of Asaph, Zaccur, Joseph, Nethaniah, and Asharelah, the son of Asaph, under the direction of Asaph, who prophesied at the bidding of the king; of Jeduthun, the sons of Jeduthun,

Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah, six under the direction of their father Jeduthun with the lyre, who prophesied, thanking and praising the LORD; of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamtiezer, Joshbekashah, Mallothi, Hothir, Mahaziath. All these were the sons of Heman, the king's seer in the affairs of God, to lift up the horn. Moreover God gave to Heman fourteen sons and three daughters. All these were under the direction of their father for song in the house of the LORD, with cymbals, harps, and lyres for the service of the house of God, while Asaph, Jeduthun, and Heman were at the command of the king. Also the number of them together with their kinsmen instructed in singing to the LORD, including all that were skilful, was two hundred and eighty-eight. They cast lots for their duties, the small as well as the great, the teacher as the pupil.

Now the first lot came forth for Asaph to Joseph, the second to Gedaliah, he and his kinsmen and his sons being twelve; the third to Zaccur, his sons and his kinsmen being twelve; the fourth to Izri, his sons and his kinsmen being twelve; the fifth to Nathaniah, his sons and his kinsmen being twelve; the sixth to Bukkiah, his sons and his kinsmen being twelve; the seventh to Jesharelah, his sons and his kinsmen being twelve; the eighth to Jeshaiah, his sons and his kinsmen being twelve; the ninth to Mattaniah, his sons and his kinsmen being twelve; the tenth to Shimei, his sons and his kinsmen being twelve; the eleventh to Azarel, his sons and his kinsmen being twelve; the twelfth to Hashabiah, his sons and his kinsmen being twelve; for the thirteenth Shubael, his sons and his kinsmen being twelve; for the fourteenth Mattithiah, his sons and his kinsmen being twelve; for the fifteenth Jeremoth, his sons and his kinsmen being twelve; for the sixteenth Hananiah, his sons and his kinsmen being twelve; for the seventeenth Joshbekashah, his sons and his kinsmen being twelve; for the eighteenth Hanani, his sons and his kinsmen being twelve; for the nineteenth Mallothi, his sons and his kinsmen being twelve; for the twentieth

Eliathah, his sons and his kinsmen being twelve; for the twenty-first Hothir, his sons and his kinsmen being twelve; for the twenty-second Giddalti, his sons and his kinsmen being twelve; for the twenty-third Mahazioth, his sons and his kinsmen being twelve; for the twenty-fourth Romamti-ezer, his sons and his kinsmen being twelve.

For the divisions of the doorkeepers there was of the Korahites, Meshelemiah, the son of Kore, of the sons of Asaph. Meshelemiah also had sons, Zechariah the first-born, Jedial the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanah the sixth, Eliehoenai the seventh. Obed-edom had sons, Shemaiah the first-born, Jehozabad the second, Joah the third, Sacar the fourth, Nathanel the fifth, Ammiel the sixth, Issachar the seventh, Peullethai the eighth; for God blessed him. Also to Shemaiah his son were sons born, who ruled over the house of their father; for they were men of ability. The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad, whose kinsmen were men of ability, Elihu and Semachiah. All these were of the sons of Obed-edom: they and their sons and their kinsmen were able men in strength for the service, sixty-two of Obed-edom. And Meshelemiah had sons and kinsmen, men of ability, eighteen in all. Also Hosah of the Merarites had sons, Shimri the chief; for though he was not the first-born, his father made him chief, Hilkiyah the second, Tebaliah the third, Zechariah the fourth; all the sons and kinsmen of Hosah were thirteen.

Of these were the divisions of doorkeepers, even of the chief men, having functions like their kinsmen, to minister in the house of the LORD. They also cast lots, the small as well as the great, according to their families, for each gate. Thus the lot eastward fell to Shelemiah. Then for Zechariah his son, a discreet counselor, they cast lots and his lot came out northward; to Obed-edom southward, and to his sons the storehouse; to Hosah westward, to the gate that goes into the ascending highway, watch against watch. Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two by two, for the colonnade westward, four at the high-

19 way and two at the colonnade. These were the divisions of the doorkeepers of the Korahites and the Merarites.

20 Also of the Levites, Ahijah was in charge of the treasures of the house of God, and the treasures of the dedicated

21 things. The sons of Ladan, the descendants of Gershon through Ladan, the heads of families of Ladan the Ger-

22 shonite, Jehieli and his kinsmen, Zetham and Joel, were in charge of the

23 treasures of the house of God. Of the Amramites, Izharites, Hebronites, and

24 Uzzielites was Shebuel, son of Gershon, son of Moses, ruler over the

25 treasures, and his kinsmen through Eliezer were Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son,

26 and Shelomoth his son. This Shelomoth and his kinsmen were in charge of all the treasures of dedicated things which David the king and the heads of families, the commanders of thousands and hundreds, and the commanders of the

27 army, had dedicated. From wars and from the spoil they dedicated them for the repair of the house of the LORD.

28 Thus all that Samuel the seer had dedicated as well as Saul, the son of Kish, Abner, the son of Ner, and Joab, the son of Zeruiah—whoever dedicated anything, it was under the charge of

29 Shelomoth and his kinsmen. Of the Izharites, Chenaniah and his sons were for the outward business over Israel, as

30 scribes and judges. Of the Hebronites, Hashabiah and his kinsmen, one thousand seven hundred able men, were in charge of Israel beyond the Jordan westward for all the work of the LORD

31 and the service of the king. Jerijah was chief of the Hebronites, even the Hebronites, according to their generations by families. In the fortieth year of the reign of David there were sought out and found among them valiant

32 men, Jazer of Gilead and his kinsmen, men of valor, two thousand seven hundred heads of families; and David the king appointed them over the Reubenites, the Gadites, and the half-tribe of Manasseh for every affair of God and every affair of the king.

#### DAVID'S ADMINISTRATIVE OFFICERS, 27:1-34

27 Now the Israelites according to their number, heads of families, command-

ers of thousands and of hundreds, and their scribes that served the king in every matter of the divisions that came in and went out month by month throughout all the months of the year, of every division there were twenty-four thousand. Over the first division for the first month was Jashobeam, the son of Zabdiel, and in his division were twenty-four thousand; he was one of the sons of the descendants of Perez, the chief of all the commanders of the army for the first month. Over the division of the second month, Dodai the Ahohite and his division, and Mikloth the leader; and in his division were twenty-four thousand. The third commander of the army of the third month was Benaiah, the son of Jehoiada the priest, chief; and in his division were twenty-four thousand. The same was Benaiah, a hero of the Thirty, and in charge of the Thirty; and of his division was Ammizabad his son. The fourth for the fourth month was Asahel, the brother of Joab, and Zebadiah his son after him, and in his division were twenty-four thousand. The fifth commander for the fifth month was Shammuth the Izrahite, and in his division were twenty-four thousand. The sixth for the sixth month was Ira, the son of Ikkesh the Tekoite, and in his division were twenty-four thousand. The seventh for the seventh month was Helez the Pelonite of the Ephraimites, and in his division were twenty-four thousand. The eighth for the eighth month was Sibbecai the Hushathite of the Zerahites, and in his division were twenty-four thousand. The ninth for the ninth month was Abiezer the Anathothite of the Benjaminites, and in his division there were twenty-four thousand. The tenth for the tenth month was Maharai the Netophathite of the Zerahites, and in his division were twenty-four thousand. The eleventh for the eleventh month was Benaiah the Pirathonite of the Ephraimites, and in his division were twenty-four thousand. The twelfth for the twelfth month was Heldai the Netophathite of Othniel, and in his division were twenty-four thousand.

Furthermore in command of the tribes of Israel there were Eliezer, the son of Zichri, ruler of the Reubenites

Shephatiah, the son of Maacah of the  
 17 Simeonites, Hashabiah, the son of Kemuel  
 of the Levites, Zadok of Aaron,  
 18 Elihu, one of the brothers of David of  
 Judah, Omri, the son of Michael of  
 19 Issachar, Ishmaiah, the son of Obadiah  
 of Zebulun, Jeremoth, the son of Azriel  
 20 of Naphtali, Hoshea, the son of Azariah  
 of the Ephraimites, Joel, the son of  
 Pedaiah of the half-tribe of Manasseh  
 21 in Gilead, Iddo, the son of Zechariah  
 of the half-tribe of Manasseh, Jaasiel,  
 22 the son of Abner of Benjamin, Azarel,  
 the son of Jeroham of Dan. These were  
 in command of the tribes of Israel.  
 23 Now David did not take the census of  
 those under twenty years of age, be-  
 cause the LORD had said that he would  
 increase Israel like the stars of the  
 24 heavens. Joab, the son of Zeruiah, be-  
 gan the census but he did not complete  
 it; and since this brought wrath upon  
 Israel, the census was not entered in the  
 records of the Chronicles of King  
 David.

25 Now over the king's stores was Az-  
 maveth, the son of Adiel, and over the  
 stores in the fields, in the cities, in the  
 villages and watchtowers, was Jona-  
 26 than, the son of Uziah. Ezri, the son  
 of Chelub, was overseer of the field  
 27 workers for tilling the soil. Over the  
 vineyards was Shimei the Ramathite;  
 and over the increase of the vineyards  
 28 was Zabdi the Shiphmite; over the olive  
 trees and sycamores which were in the  
 lowlands was Baal-hanan the Gedrite,  
 29 and over the stores of oil Joash; and  
 over the herds that pastured in Sharon  
 was Shitrai the Sharonite, and over the  
 herds that pastured in the valleys was  
 30 Shaphat, the son of Adlai; over the  
 camels was Obil the Ishmaelite, and  
 over the asses was Jehdeiah the Meron-  
 31 othite; over the flocks was Jaziz the  
 Hagrite. All these were overseers of  
 the property of King David.

2 Also Jonathan, David's uncle, was a  
 counselor, a man of understanding and  
 a scribe; and Jehiel, the son of Hach-  
 moni, was a companion of the king's  
 3 sons. Ahithophel was also the king's  
 counselor; and Hushai the Archite  
 was the king's friend, and after Ahitho-  
 phel was Jehoiada, the son of Benaiah,  
 and Abiathar; and Joab was com-  
 mander of the king's army.

## DAVID ENTRUSTS TO SOLO- MON THE PLANS FOR THE TEMPLE, 28:1-21

Then David assembled at Jerusalem 28  
 all the commanding officers of Israel,  
 the chiefs of the tribes, the heads of the  
 divisions that ministered to the king,  
 the commanders of thousands and the  
 commanders of hundreds, and the over-  
 seers of all the property and possessions  
 of the king and of his sons, together  
 with the eunuchs and the heroes, even  
 all the valiant men. Thereupon David 2  
 rose to his feet and said,

"Hear me, my kinsmen and my peo-  
 ple; I had in mind to build a house of  
 rest for the ark of the covenant of the  
 LORD and for a footstool of the feet of  
 our God; and I had prepared to build  
 it, but God said to me, 'You shall not 3  
 build a house for my name, for you are  
 a man of wars and have shed blood.'  
 However, the LORD, the God of Israel, 4  
 chose me out of all my father's house to  
 be king over Israel forever, for he has  
 chosen Judah to be prince; and from the  
 house of Judah, my father's house, and  
 from my father's sons, he took pleasure  
 in me to make me king over all Israel.  
 Now of all my sons—for the LORD has 5  
 given me many—he has chosen Solo-  
 mon my son to sit upon the throne of  
 the LORD's kingdom over Israel, and 6  
 he has said to me, 'Solomon your son  
 shall build my house and my courts for  
 I have chosen him to be a son to me,  
 and I will be a father to him; I will 7  
 establish his kingdom even forever, if  
 he be strong to perform my commands,  
 and my ordinances as at this day.'  
 Now therefore in the sight of all Israel, 8  
 the assembly of the LORD, and in the  
 hearing of our God be careful to seek  
 after all the commands of the LORD  
 your God, in order that you may con-  
 tinue to possess this good land, and  
 leave it as an inheritance to your chil-  
 dren after you for all time. As for you, 9  
 Solomon my son, learn to know the  
 God of your father and serve him with  
 a perfect heart and a willing mind; for  
 the LORD searches all hearts and un-  
 derstands all the imagination of the  
 thoughts. If you seek him, he will be  
 found of you; but if you forsake him,  
 he will reject you forever. Take heed 10  
 now, for the LORD has chosen you to

build a house for the sanctuary; be strong and do it."

- 11 Then David gave to Solomon his son the pattern of the porch, its houses, its treasuries, its upper chambers, and its rooms within, and the house of propitiation; and the pattern of all that he had by the spirit for the courts of the house of the LORD and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of
- 12 the dedicated things; also for the divisions of the priests and the Levites and for all the work of the service of the house of the LORD and for all the utensils of the service of the house of the
- 13 LORD; and of gold by weight for the gold of the utensils of service of every sort, and for all the utensils of silver by weight for all the vessels of service of
- 14 every sort; and the weight for the golden lampstands, and their lamps of gold by weight for every lampstand and their lamps; and for the silver lampstands by weight for every lampstand according to the service of every lamp-
- 15 stand; and the gold by weight for the tables of the bread that is arranged in layers, for every table; and silver for
- 16 the tables of silver; and for the forks, basins, and jars of pure gold, and for the golden bowls by weight for every bowl, and of the silver bowls by weight
- 17 for every bowl; and for the altar of incense of refined gold by weight, and gold for the pattern of the chariot of the cherubim, flying and covering the ark of the covenant of the LORD.
- 18 "The whole in writing is from the hand of the LORD to me, causing me to understand, even all the works of the pattern."
- 19 David also said to Solomon his son, "Be strong and courageous, and do it; fear not, nor be dismayed, for the LORD God, even my God, is with you; he will not fail you nor forsake you until all the work of the service of the house
- 20 of the LORD is finished. Now behold the pattern of the porch and its houses, its treasuries, its upper rooms, and its inner chambers, and of the house of propitiation, even the pattern of the house of the LORD. Behold also the divisions of the priests and the Levites for all the service of the house of God; and there shall be with you for all manner of work every willing man that has
- 21 skill for all manner of service; also the

overseers and all the people will be entirely at your command."

### THE CLOSING SCENES OF DAVID'S LIFE, 29:1-30

Then David, the king, said to all the assembly,

"Solomon my son, whom alone God has chosen, is still young and inexperienced, and the work is great; for the palace is not for man but for the LORD God. Now I have prepared with all my vigor for the house of my God the gold for the things to be of gold, silver for the silver, bronze for the bronze, iron for the iron, wood for the uses of wood, stones of onyx, and stones to be set, stones of antimony, stones of various colors, and all sorts of precious stones and marble plentifully. Furthermore in my devotion to the house of my God, as I have a private treasure of gold and silver, I give it for the house of my God over and above all that I have prepared for the sanctuary, namely, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, for overlaying the walls of the buildings, gold for the uses of gold, silver for the silver, even for every work by the hands of workmen. Now who will make a voluntary offering today like one consecrating himself to the priesthood?"

Then the heads of families and the princes of the tribes of Israel, the commanders of thousands, the commanders of hundreds, and the overseers of the work of the king made a voluntary offering; they thus gave for the service of the house of God five thousand talents of gold, beside ten thousand darics, ten thousand talents of silver, eighteen thousand talents of bronze, and a hundred thousand talents of iron. Those in possession of stones gave them to the treasure of the house of the LORD, in charge of Jehiel the Gershonite. Then the people rejoiced for they offered willingly, because with a perfect heart they offered voluntary offerings to the LORD; and David the king also rejoiced greatly.

So David blessed the LORD in the sight of all the assembly, and David said,

"Blessed art thou, O LORD God of Israel, our father forever and ever.



1 Thine, O LORD, is the greatness and the power and the glory and the pre-eminence and the majesty, for all that is in the heavens and on the earth is thine; thine is the dominion O LORD, and thou art exalted as the supreme head.

2 Riches and honor come from thee, since thou rulest over all; in thy hand are power and might, and it lies in thy hand to make all great and strong.

3 Now therefore our God we thank thee and praise thy glorious name. Yet who am I and what is my people that we should be able to offer such voluntary offerings? for all things come from thee, and we give thee only what is thine.

4 For we are strangers before thee and passing guests as all our fathers were; our days upon earth are like a shadow and without hope. O LORD our God, all these materials that we have prepared to build thee a house for thy holy name came from thy hand and are all thine own. I know also, O my God, that thou triest the heart and delightest in uprightness. As for me, in the uprightness of my heart I have freely offered all these things, and now I have seen with joy thy people that are present here make a voluntary offering to thee. O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep this forever as the imagination of the thoughts of the heart of thy people, and direct their hearts toward thee; and grant to Solomon my son a perfect heart to keep thy commands, thy decrees, and thy statutes, and to do all these things and to build the palace for which I have made provision."

5 Then David said to all the assembly, "Bless now the LORD your God."

Thereupon all the assembly blessed the LORD, the God of their fathers, and bowed down and did obeisance before the LORD and before the king. On the next day they also sacrificed sacrifices and offered burnt-offerings to the LORD, a thousand bulls, a thousand rams, and a thousand lambs with their libations, and sacrifices in abundance for all Israel, and ate and drank before the LORD that day with great rejoicing.

Then they made Solomon, the son of David, king the second time, and anointed him to be the prince of the LORD, and Zadok to be priest. So Solomon sat on the throne of the LORD as king in place of David his father, and prospered; and all Israel obeyed him. Accordingly all the princes and heroes, as well as all the sons of King David, submitted to Solomon the king. Moreover the LORD exalted Solomon greatly in the sight of all Israel, bestowing upon him such royal majesty as no king before him in Israel had enjoyed.

Now David, the son of Jesse, ruled over all Israel. The time that he ruled over Israel was forty years; he reigned seven years in Hebron, and thirty-three years in Jerusalem. At length he died at a ripe old age, wealthy and honored, and Solomon his son became king in his stead. Now the records of David the king from first to last, behold, they are written in the Records of Samuel the seer and the Records of Nathan the prophet and the Records of Gad the seer, with all his reign and his prowess and the times through which he and Israel passed, and likewise all the kingdoms of the other countries.

## THE SECOND BOOK OF CHRONICLES

### SOLOMON'S PRAYER AND ITS ANSWER, 1:1-17

- 1 **N**OW Solomon, the son of David, established himself over his kingdom, and the LORD his God was with him and
- 2 greatly exalted him. Accordingly Solomon spoke to all Israel, to the commanders of thousands and of hundreds, to the judges and to every prince in all
- 3 Israel, heads of families. Then Solomon accompanied by the whole assembly went to the high place that was at Gibeon, for there was the tent of meeting of God, which Moses, the servant of the LORD, had made in the desert.
- 4 But David had brought up the ark of God from Kirjathjearim to the place that David had prepared for it, for he had pitched a tent for it at Jerusalem.
- 5 Moreover the bronze altar, that Bezalel, the son of Uri, the son of Hur, had made, was there before the dwelling
- 6 of the LORD, and Solomon and the assembly resorted to it. Solomon accordingly made an offering there on the bronze altar before the LORD which was at the tent of meeting, and offered upon it a thousand burnt-offerings.
- 7 The following night God appeared to Solomon, and said to him, "Ask what I shall do for you."
- 8 Then Solomon said to God, "Thou hast shown great kindness to David my father and hast made me king in his stead. Now O LORD God, let thy promise to David my father be established; for thou hast made me king over a people as numerous as the
- 10 dust of the earth. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of thine?"
- 11 Then God said to Solomon, "Because this was in your mind and you have not asked for riches, wealth, or honor, nor the life of those who hate you, and have not asked for long life, but have asked wisdom and knowledge for yourself, that you may judge my

people over whom I have made you king, wisdom and knowledge are granted to you, and I will give you riches and wealth and honor, such as none of the kings have had who have been before you, nor shall any after you have the like."

So Solomon came from the high place which was at Gibeon from before the tent of meeting to Jerusalem; and he reigned over Israel.

Now Solomon gathered together chariots and horsemen until he had fourteen hundred chariots and twelve thousand horsemen that he placed in the chariot cities and with the king at Jerusalem. Likewise the king made silver and gold as common in Jerusalem as stones, and cedar as plentiful as sycamores in the lowland. Now Solomon's import of horses was from Egypt and from Kue, the king's dealers being accustomed to receive them for a price. Also they brought up and took from Egypt a chariot for six hundred shekels of silver and a horse for a hundred and fifty; and so for all the kings of the Hittites and the kings of Aram, they were brought out through their agency.

### SOLOMON PREPARES TO BUILD THE TEMPLE, 2:1-18

Now Solomon directed that a house be built for the name of the LORD, and a house for his kingdom. So Solomon told off seventy thousand men as forced laborers, and eighty thousand woodcutters in the mountains, besides three thousand six hundred to oversee them. Moreover Solomon sent to Hiram, king of Tyre, saying,

"As you dealt with David my father when you sent him cedars to build himself a house for his residence, so now I am about to build a house for the name of the LORD my God, to dedicate it to him, and to burn before him incense of sweet spices, and for the continual array of layers of bread and for the burnt-

offering morning and evening, on the sabbaths and at the new moons, and fixed festivals of the LORD our God (which are perpetually binding upon Israel). Moreover the house which I am about to build is to be great, for our God is greater than all gods. But who is able to build him a house, since the heavens and the very highest heavens cannot contain him? Who am I then, that I should build him a house, to burn incense before it? Now therefore, send me a man skilled to work in gold and silver, in bronze and iron, in purple, crimson, and violet stuffs, and who knows how to engrave engravings in conjunction with the skilled men who are with me in Judah and Jerusalem, whom David my father provided. Send me also cedars, firs, and sandalwood from Lebanon, for I know that your servants understand how to cut timber in Lebanon, and, behold, my servants will join with your servants to prepare the timber in abundance, for the house which I am about to build is to be great and wonderful. See now, I will indeed give your servants the cutters that cut the timber twenty thousand kors of crushed wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil."

Then Hiram, king of Tyre, answered in writing and sent it to Solomon,

"Because the LORD loves his people he has made you king over them."

Moreover Hiram said,

"Blessed be the LORD, the God of Israel, who made the heavens and the earth, who has given to David the king a wise son, endued with discretion and understanding, who should build a house for the LORD and a house for his kingdom. Now then I have sent a skilful man, endued with understanding, Huram-abi, the son of a Danite woman, but his father was a Tyrian, who knows how to work in gold, silver, bronze, iron, stone, and wood, in purple, violet, and fine linen, and in crimson, also to perform all manner of engraving and to sketch any artistic device that may be assigned to him, together with your skilled workmen and the skilled workmen of my lord David, your father. Therefore the wheat and the barley, the oil and the wine, of which my lord has spoken, let him send to his servants, and we will cut the timber out of Leb-

anon according to all your requirement, and we will bring it to you by sea to Joppa, and you shall take it up to Jerusalem."

Then Solomon took a census of all the resident aliens who were in the land of Israel, according to the census which David his father had made; and there were found a hundred and fifty-three thousand six hundred. Accordingly he made seventy thousand of them laborers, and eighty thousand hewers in the mountains, and three thousand six hundred overseers to see that the people worked.

### PLANS AND SPECIFICATIONS FOR THE TEMPLE, 3:1-17

Then Solomon began to build the house of the LORD at Jerusalem on Mount Moriah where the LORD had appeared to David his father, in the place which David had prepared, on the threshing-floor of Ornan the Jebusite. He began to build on the second day of the second month in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length according to the old measure was sixty cubits and the breadth twenty cubits. Also the porch that was in front—its length, corresponding to the breadth of the house, was twenty cubits, and the height one hundred and twenty; and he overlaid it within with pure gold. And the large room he ceiled with cypress wood which he overlaid with fine gold and worked on it palm trees and chains. He adorned the house with exquisite precious stones, and the gold was gold of Parvaim. He also covered the house, the beams, the thresholds, the walls, and the doors with gold, and engraved cherubim on the walls. Likewise he made the most sacred room: its length, corresponding to the breadth of the house, was twenty cubits and its breadth twenty cubits, and he covered it with fine gold, amounting to six hundred talents. Moreover the weight of the nails was fifty shekels of gold each, and he covered the upper chambers with gold. In the most sacred room he made two cherubim of image work and they overlaid them with gold. The wings of the cherubim were twenty cu-

- bits in length; the wing of the one cherub extended five cubits to the wall of the house, and the other wing likewise extended five cubits to the wing of the other cherub; and the one wing of the other cherub extended five cubits to the wall of the house, while the other wing joined the wing of the other cherub. The wings of these cherubim as they flew were twenty cubits, though they stood on their feet with their faces toward the house.
- 14 He also made a veil of violet, purple, crimson, and fine linen, and worked cherubim on it.
- 15 Moreover he made in front of the house two columns thirty-four and two thirds cubits high, with a capital five cubits in height on the top of each. He also made chains in the inner room and put them on the top of the columns; and he made a hundred pomegranates
- 17 and put them on the chains. So he set up the columns in front of the temple, one on the right hand and the other on the left; and he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

#### THE EQUIPMENT OF THE TEMPLE, 4:1-22

- 4 Moreover he made an altar of bronze twenty cubits long, twenty cubits broad, and ten cubits high. He also made the molten sea, ten cubits in diameter from brim to brim, round in form, five cubits high, and thirty cubits in circumference; and underneath it were the figures of bulls encircling it for ten cubits, completely surrounding the sea. The bulls were in two rows,
- 4 cast when it was cast. It stood on twelve bulls, three facing north, three facing west, three facing south, and three facing east; and the sea was superimposed upon them, while their
- 5 haunches were all directed inward. It was about four inches thick and the brim was made like the brim of a cup, like a lily bud, and it had a capacity of
- 6 three thousand baths. He also made ten lavers, and put five on the right side and five on the left, for use in washing; such things as the burnt-offering they washed in them; but the sea was for the
- 7 priests to wash in. He made ten lampstands of gold according to their pat-

tern and he placed them in the temple, five on the right side and five on the left. He also made ten tables and set them in the temple, five on the right side and five on the left; and he made a hundred basins of gold. Furthermore he made the court of the priests, and the great court, and the doors for the court, and he overlaid the doors with bronze. He put the sea on the right side of the house facing the southeast. Hiram also made the pots, the shovels, and the basins. So Hiram completed the work which he did for King Solomon in the house of God: two columns, the two bowl-shaped capitals that were on the top of the columns, the two networks to cover the two bowls of the capitals that were on the top of the columns, and the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the top of the columns. He also made stands and he made lavers upon the stands; the one sea, with the twelve bulls under it, the pots, the shovels, the forks, and all their utensils did Hiram his father make for King Solomon, for the house of the LORD, of burnished bronze.

The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah. Thus Solomon made an enormous amount of these utensils, for the weight of the bronze was beyond reckoning. Likewise Solomon made all the utensils that were in the house of God, also the golden altar, the tables, upon which was the Presence-bread, the lampstands with their lamps to burn according to the prescription before the inner room, of rare gold, the flowers, the lamps, and the tongs of gold, and that purest gold, the snuffers, basins, cups, and the fire pans of rare gold. Even the entrance of the house and its doors in front of the sacred place and the doors of the house, that is, for the temple, were of gold.

#### THE DEDICATION OF THE TEMPLE, 5:1-7:10

Thus all the work which Solomon performed for the house of the LORD was completed, and Solomon brought in the things which David his father

had dedicated; and the silver and gold and all the utensils he put in the treasures of the house of God. Then Solomon assembled the elders of Israel and all the heads of the tribes, the princes of families of the Israelites, to Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, that is Zion. So all the men of Israel assembled to the king at the feast in the seventh month. Likewise all the elders of Israel came, and the Levites took up the ark; and they brought up the ark of meeting and all the holy utensils that were in the ark; the priests and the Levites brought these up. Then King Solomon and all the assembly of Israel, that were assembled to him, were before the ark sacrificing so many sheep and oxen that they could not be counted or numbered. Then the priests brought the ark of the covenant of the LORD to its place in the inner room of the house, in the most holy place, beneath the wings of the cherubim, for the cherubim had their wings spread over the place of the ark, so that the cherubim made a covering above the ark and its poles. But the poles were so long that the ends of the poles were seen from the ark in front of the inner room, yet they were not seen outside, and there they are to this day. There was nothing in the ark except the two tablets which Moses had placed there at Horeb, when the LORD made a covenant with the Israelites at the time they came out of Egypt.

Now when the priests came out of the sanctuary (for all the priests who were present sanctified themselves), there was no attempt to keep their divisions. The Levites who were singers, all of them, Asaph, Heman, Jeduthun, their sons, and their kinsmen, clothed in fine linen, with cymbals, lyres, and harps, stood at the east side of the altar and with them a hundred and twenty priests blowing upon trumpets. Now when the trumpeters and singers joined in unison to make a great volume of sound in praising and thanking the LORD, and when they raised a sound with trumpets and with cymbals and with instruments of song, and when they praised the LORD, saying, "For he is good;

For his kindness is everlasting," then the house was filled with a cloud, even the house of the LORD; so that the

priests were not able to stand to minister because of the cloud; for the glory of the LORD filled the house of the LORD.

Then Solomon said,

"The LORD has said that he would dwell in thick darkness, but I have built thee a house of lofty abode and a fixed place for thee to dwell in forever."

Then the king faced about and blessed all the assembly of Israel, and all the assembly of Israel stood up; and he said,

"Blessed be the LORD, the God of Israel, who spoke with his own mouth to David my father, and with his own hands has fulfilled it, saying, 'Since the day that I brought forth my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house that my name might be there, neither did I choose any man to be a ruler over my people Israel; but I have chosen Jerusalem that my name might be there, and I chose David to be over my people Israel.' Now it was in the mind of David my father to build a house for the name of the LORD, the God of Israel, but the LORD said to David my father, 'Because it was in your mind to build a house for my name, you did well that it was in your mind; nevertheless you yourself shall not build the house but your son, who shall come forth from your loins, he shall build the house for my name.' Now the LORD has made good his word that he spoke; for I have risen up in the place of David my father and sit upon the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel; and there I have put the ark in which is the covenant of the LORD, which he made with the Israelites."

Then he stood up before the altar of the LORD in the presence of the whole assembly of Israel and spread forth his hands. For Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood upon it, and kneeled upon his knees before all the assembly of Israel, and stretched out his hands toward the heavens, and said,

"O LORD, the God of Israel, there is no God like thee in the heavens or on the earth, who keepest loving faith

with thy servants who walk before thee  
 15 with all their heart, who hast kept with  
 thy servant David my father that  
 which thou didst promise him; for thou  
 didst speak with thy mouth and with  
 thy hand thou hast fulfilled it, as it is  
 16 this day. Now therefore, O LORD, the  
 God of Israel, keep with thy servant  
 David my father that which thou didst  
 promise him, saying, 'You shall never  
 lack a man in my sight to sit upon the  
 throne of Israel, if only your sons take  
 heed to their way, to walk in my law as  
 17 you have walked before me.' Now  
 therefore, O LORD, the God of Israel,  
 let thy word be confirmed which thou  
 hast spoken to thy servant David.

18 "But can God really dwell with man  
 upon the earth? Behold, the heavens  
 and the highest heavens cannot contain  
 thee; how much less this house which I  
 19 have built! Yet turn thou to the prayer  
 of thy servant and to his supplication,  
 O LORD my God, to listen to the cry  
 and to the prayer which thy servant  
 20 offers before thee, that thine eyes may  
 be open toward this house day and  
 night, even toward the place of which  
 thou hast said thou wouldst put thy  
 name there; to listen to the prayer  
 which thy servant shall pray toward  
 21 this place; and listen thou to the sup-  
 plications of thy servant and thy people  
 Israel, when they shall pray toward this  
 place; yea, hear thou from thy dwelling-  
 place, even from the heavens, and when  
 thou hearest forgive.

22 "If a man sin against his neighbor,  
 and an oath be laid on him compelling  
 him to swear, and he come and swear  
 23 before thine altar in this house, then do  
 thou hear from the heavens; take action  
 and judge thy servants, punishing the  
 wicked by bringing his course of action  
 upon his own head, and vindicating the  
 righteous by rewarding him according  
 to his righteousness.

24 "Moreover if thy people Israel be  
 defeated before the enemy because they  
 have sinned against thee, if they turn  
 and confess thy name and pray and  
 make supplication before thee in this  
 25 house, then hear thou from the heavens  
 and forgive the sin of thy people Israel  
 and restore them to the land which  
 thou gavest to them and to their  
 fathers.

26 "When the heavens are shut up and  
 there is no rain because they have

sinned against thee, if they pray toward  
 this place and confess thy name and  
 turn from their sin, when thou dost  
 afflict them, then hear thou from the  
 heavens and forgive the sin of thy  
 servants and thy people Israel, when  
 thou teachest them the good way in  
 which they should walk, and send rain  
 upon thy land, which thou hast given  
 to thy people as a heritage.

"If there be in the land a famine, if  
 there be pestilence, blasting, mildew,  
 locusts, or caterpillars, if their enemies  
 besiege them in any of their gates,  
 whatever be the plague, whatever be  
 the sickness—whatever prayer, what-  
 ever supplication be made by any man,  
 or by all thy people Israel, who knows  
 each his own affliction and his own sor-  
 row, and stretches out his hands toward  
 this house, then hear thou from the  
 heavens thy dwelling-place and forgive  
 and render to every man according to  
 all his ways, whose heart thou know-  
 est (for thou, even thou alone, knowest  
 the hearts of the sons of men), that in  
 fear of thee they may walk in thy ways  
 as long as they live in the land which  
 thou gavest to our fathers.

"Moreover concerning the resident  
 alien, who is not of thy people Israel,  
 but comes from a far country for thy  
 great name's sake and thy mighty hand  
 and thy outstretched arm, when they  
 shall come and pray toward this house,  
 then hear thou from the heavens thy  
 dwelling-place and do in accordance  
 with all that the alien petitions of thee,  
 that all the peoples of the earth may  
 know thy name and fear thee, as do thy  
 people Israel, and that they may know  
 that this house which I have built is  
 called by thy name.

"If thy people go out to battle against  
 their enemies, by whatever way thou  
 shalt send them, and they pray to thee  
 in the direction of this city which thou  
 hast chosen and the house which I have  
 built for thy name, then hear thou from  
 24 the heavens their prayer and their sup-  
 plication, and uphold their cause.

"If they sin against thee (for there is  
 no man who does not sin), and thou be  
 angry with them and deliver them to  
 the enemy, so that they carry them  
 away captive to a land far off or near;  
 yet if they take thought in the land to  
 which they have been carried captive,  
 and turn again and make supplication

to thee in the land of their captivity, saying, 'We have sinned, we have acted  
 88 perversely and wickedly,' if they return to thee with all their mind and heart, in the land of their captivity to which they have been carried captive, and pray in the direction of their land, which thou gavest to their fathers, and the city which thou hast chosen, and the house which I have built for thy  
 19 name, then hear thou from the heavens thy dwelling-place their prayer and their supplication, and uphold their cause and forgive thy people who have sinned against thee.

0 "Now O my God, let, I pray thee, thine eyes be open and thine ears attentive to the prayer made in this place.  
 1 Now therefore O LORD God, arise to thy resting place, thou and the ark of thy strength; let thy priests O LORD God, be clothed with salvation and let thy pious ones rejoice in prosperity.  
 2 O LORD God, turn not away the face of thine anointed; remember thy kindness toward David thy servant."

Now when Solomon had finished praying, the fire came down from the heavens and consumed the burnt-offering and the sacrifices, and the glory  
 2 of the LORD filled the temple, so that the priests could not enter the house of the LORD, for the glory of the LORD filled the house of the LORD; and all the Israelites looked on, when the fire came down and the glory of the LORD was upon the temple; then they bowed  
 3 down with their faces to the earth upon the pavement, and worshiped and gave thanks to the LORD:

"For he is good;

For his kindness is everlasting."

Then the king and all the people offered sacrifices before the LORD. King Solomon made a sacrifice of twenty-two thousand cattle and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. Moreover the priests stood according to their appointed stations, the Levites also with instruments for the song of the LORD, which David the king had made to give thanks to the LORD (for his kindness is everlasting), when David offered praise by their aid; and the priests blew the trumpets before them, and all Israel stood up. Solomon also sanctified the interior of the court that was before the house of the

LORD; for there he offered the burnt-offerings and the fat pieces of the thank-offerings, because the bronze altar which Solomon had made was unable to contain the burnt-offering, the cereal-offering, and the fat pieces.

Thus Solomon held the feast at that  
 time seven days, and all Israel with him, a very great assembly from the Pass of Hamath to the Brook of Egypt. Then on the eighth day they held a  
 closing celebration; for they gave seven days to the dedication of the altar and seven days to the feast. So on the  
 10 twenty-third day of the seventh month he sent the people away to their homes, rejoicing and glad of heart, because of the goodness which the LORD had shown to David and Solomon, and to Israel his people.

#### SOLOMON'S VISION, 7:11-22

Thus Solomon finished the house of  
 11 the LORD and the king's house, and all that came into Solomon's mind to make in the house of the LORD and in his own house he carried out successfully. Then  
 12 the LORD appeared to Solomon by night and said to him,

"I have heard your prayer and have chosen this place as my house of sacrifice. If I shut up the heavens so that  
 13 there is no rain, if I command the locust to devour the land, and if I send a pestilence among my people, then if my  
 14 people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, I also will hear from the heavens and will forgive their sins and heal their land. Now my eyes shall be open and  
 15 my ears attentive to the prayer offered in this place. Therefore I have chosen  
 16 and sanctified this house that my name may be there forever, and my eyes and my heart shall be there always. As for  
 17 you, if you will conduct yourself before me as did David your father and do just as I have commanded you and keep my statutes and my ordinances, then will  
 18 I establish the throne of your kingdom as I covenanted with David your father, saying, 'You shall never lack a man to rule over Israel.' But if you  
 19 turn and forsake my statutes and my commands which I have set before you and go and serve other gods and worship them, then will I uproot them out 20

of my land which I gave to them, and this house which I have sanctified for myself I will cast out of my sight, and I will make it a proverb and a byword 21 among all peoples. And as for this house which is so exalted, every passer-by shall be amazed and say, 'Why has the LORD done thus to this land and to 22 this house?' Then they shall say, 'Because they forsook the LORD, the God of their fathers, who brought them out of the land of Egypt, and took up with other gods and worshiped them and served them; therefore he has brought upon them all this evil.' "

### SOLOMON'S ADMINISTRATION,

8:1-18

8 Now at the end of twenty years, during which Solomon had built the house 2 of the LORD and his own house, Solomon built up the cities which Hiram had given to Solomon and caused the Israelites to dwell there.

3 Then Solomon went against Hamath-zobah and conquered it. He also built 4 Tadmor in the desert and all the store-cities which he built in Hamath. Moreover he built Beth-horon the upper and 5 Beth-horon the lower, fortified cities 6 with walls, double gates, and bars, and Baalath and all the store-cities that Solomon had and all the cities for chariots and the cities for horsemen, and all that Solomon was pleased to build in Jerusalem, in Lebanon, and throughout all his realm.

7 As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites, 8 who were not of Israel, of their descendants who were left after them in the land, whom the Israelites did not wipe out, Solomon raised a forced levy of 9 slaves, as it is to this day. But of the Israelites Solomon made no slaves for his work, but they were his soldiers, the commanders of his officers, and the commanders of his chariots and his horsemen. Now these were the garrison commanders whom King Solomon had, 10 even two hundred and fifty who exercised authority over the people. Solomon brought up the daughter of Pharaoh from the city of David to the house which he had built for her, for he 11 said,

"My wife shall not dwell in the house

of David, king of Israel, because the places are holy wherever the ark of God has come."

Then Solomon offered burnt-offerings to the LORD upon the altar of the LORD, which he had built in front of the porch, according to the prescription for each day, offering according to the command of Moses, on the sabbath, at the new moons, and the fixed festivals, three times a year, the feast of unleavened cakes, the feast of weeks, and the feast of booths. According to the ordinance of David his father he appointed the divisions of the priests for their service, and the Levites to their functions, to praise and to minister before the priests according to the requirement of each day, and the doorkeepers by their divisions at each gate, for such was the command of David, the man of God; and they did not turn 1 from the commands of the king concerning the priests and the Levites in any respect nor concerning the treasures. Thus all the work of Solomon 1 was accomplished from the day of the foundation of the house of the LORD to the completion of the house of the LORD by Solomon.

Then Solomon went to Ezion-geber, 1 and to Eloth on the seashore in the land of Elam; and Hiram sent him by the 1 hands of his servants ships and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and brought from there four hundred and fifty talents of gold, and brought them to King Solomon.

### THE VISIT OF THE QUEEN OF SHEBA, 9:1-12

Now when the queen of Sheba heard 1 of the fame of Solomon, she came to test him with hard questions at Jerusalem, accompanied by a very large retinue, with camels bearing spices and very much gold and precious stones, and when she came to Solomon, she conversed with him about all that was in her mind; and Solomon answered all 2 her questions; there was nothing hidden from Solomon which he could not explain to her. Then when the queen of Sheba had seen the wisdom of Solomon, the house that he had built, the viands 3 of his table, the appointment of his servants, the attendance of his waiters,



their clothing, his cupbearers, their clothing, and the burnt-offerings which he used to offer at the house of the LORD, there was no more spirit in her.

5 So she said to the king,

"The report which I heard in my own land of your affairs and your wisdom was true; but I would not believe their words until I came and saw with my own eyes, and behold, the half was not told me about your great wisdom; you surpass the report which I heard. Happy are your wives, and happy are these servants of yours who stand before you continually and hear your wisdom! Blessed be the LORD your God who delighted in you, to set you on his throne to be king for the LORD your God. Because your God loved Israel to establish them forever, he has made you king over them, to administer justice and righteousness."

9 Then she gave the king five and a half talents of gold, a very great amount of spices and precious stones; there never were such spices as the queen of Sheba gave to Solomon. Also the servants of Hiram, and the servants of Solomon who brought gold from Ophir, brought sandalwood and precious stones. Accordingly the king made of the sandalwood raised platforms for the house of the LORD and for the house of the king, and lyres and harps for the singers, the like of which were not seen before in the land of Judah.

2 Now King Solomon gave to the queen of Sheba all that it pleased her to ask for, besides the value of what she had brought to the king. Then she turned and went to her own land, together with her servants.

### SOLOMON'S WEALTH, 9:13-31

3 The weight of gold that came to Solomon in one year was six hundred and sixty-six talents, besides what came from the traffic of the merchants and from all the kings of Arabia and from the governors of the land, who brought gold and silver to Solomon.

5 Now King Solomon made two hundred large shields of beaten gold (six hundred shekels of gold going to each shield), and three hundred shields of beaten gold (three hundred shekels of gold going to each shield), and the king put them in the House of the Forest of

Lebanon. The king also made a great throne of ivory and overlaid it with pure gold. The throne had six steps and a footstool of gold fixed to the throne, with arms on each side of the place of the seat and two lions standing beside the arms, while twelve lions stood there on the six steps on each side. The like was never made in any kingdom.

All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of rare gold. Silver was thought nothing of in the days of Solomon. For the king had ships that went to Tarshish with the servants of Hiram. Once every three years the ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. So King Solomon excelled all the kings of the earth in riches and wisdom; and all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. They brought each his present: articles of silver and gold, clothing, equipment, spices, horses, and mules, so much year by year.

Moreover Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, that he stationed in the chariot cities and with the king in Jerusalem; and he ruled over all the kings from the River to the land of the Philistines and as far as the border of Egypt. The king made silver as common in Jerusalem as stone, and he made cedars as plentiful as sycamore trees that are in the lowland. Horses were brought to Solomon from Egypt and from all lands.

Now the rest of the records of Solomon from first to last are they not written in the Records of Nathan the prophet, and in the Prophecy of Ahijah the Shilonite, and in the Visions of Iddo the seer regarding Jeroboam, the son of Nebat? Thus Solomon reigned in Jerusalem over all Israel forty years. Then Solomon slept with his fathers, and they buried him in the city of David his father, and Rehoboam his son became king in his stead.

### THE DISRUPTION OF THE KINGDOM, 10:1-19

Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. But as soon as Jeroboam

boam, the son of Nebat, heard of it (for he was in Egypt where he had fled from the presence of Solomon the king),

3 Jeroboam returned from Egypt. So they sent and called him, and Jeroboam and all Israel came; and they spoke to Rehoboam, saying,

4 "Your father made our yoke galling. Now then lighten the galling service of your father and his heavy yoke which he laid upon us, and we will serve you."

5 Then he said to them, "Go away and after three days return to me."

So the people went away.

6 Then King Rehoboam took council with the old men who had stood before Solomon his father, while he was still alive, saying,

"How do you advise me to reply to this people?"

7 They spoke to him, saying, "If you will be kind to this people and please them and speak kind words to them, then they will be your servants forever."

8 But he rejected the counsel of the old men which they had given him, and took counsel with the young men, who had grown up with him and who were

9 his companions. So he said to them, "What do you advise that we reply to this people, who have spoken to me, saying, 'Lighten the yoke which your father laid upon us?'"

10 Then the young men who had grown up with him spoke to him, saying,

"Thus you shall say to the people who have spoken to you, saying, 'Your father made our yoke heavy, now do you lighten our yoke'; thus shall you say to them: 'My little finger is thicker

11 than my father's loins! And now, whereas my father loaded you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions!'"

12 So when Jeroboam and all Israel came to Rehoboam on the third day as the king commanded, saying, "Return to me the third day," the king answered them harshly, and King Rehoboam rejected the counsel of the old

14 men. So he spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to it. My father chastised you with whips, but I will chastise you with scorpions."

So the king did not listen to the people, for it was brought about by God, that the LORD might establish his word which he spoke by Ahijah the Shilonite to Jeroboam, the son of Nebat.

Now when all Israel saw that the king had not listened to them, the people replied to the king, saying,

"What portion have we in David? Yea, we have no heritage in the son of Jesse. All to your tents, O Israel! See now to your own house, O David!"

So all Israel departed to their tents. But as for the Israelites who dwelt in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Hadoram who was in charge of the forced labor, but the Israelites stoned him to death with stones; whereupon King Rehoboam hastily leaped into his chariot, to flee to Jerusalem. So Israel has been in rebellion against the house of David down to this day.

#### THE ADMINISTRATION OF REHOBOAM, 11:1-23

When Rehoboam reached Jerusalem, he assembled the house of Judah and Benjamin, a hundred and eighty thousand picked warriors, to fight against Israel to bring back the kingdom to Rehoboam. But the word of the LORD came to Shemaiah, a man of God, saying,

"Speak to Rehoboam, the son of Solomon, king of Judah, and to all Israel in Judah and in Benjamin, saying, 'Thus says the LORD: "You shall not go up or fight against your kinsmen. Return every man to his house, for this thing is from me."'"

So they listened to the words of the LORD and gave up the expedition against Jeroboam.

Accordingly Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. Thus he built Bethlehem, Etani, Tekoa, Beth-zur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities. He also strengthened the fortresses and put commanders in them and stores of provisions, oil and wine. Also in each city he put shields and spears, and thus he made them very strong indeed. So he retained Judah and Benjamin.

Moreover the priests and the Levites who were in all Israel resorted to him from all their localities. For the Levites left their common lands and their possessions and went to Judah and to Jerusalem, because Jeroboam and his descendants had barred them from acting as priests to the LORD. But he appointed for himself priests for the high places, for the satyrs, and for the calves which he had made. And after them there came to Jerusalem from all the tribes of Israel those who had set their minds to seek the LORD, the God of Israel, and to sacrifice to the LORD, the God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong for three years; for they walked three years in the way of David and Solomon.

Now Rehoboam took as wife Mahalath, the daughter of Jerimoth, the son of David, and of Abihail, the daughter of Eliab, the son of Jesse. She bore him sons: Jcush, Shemariah, and Zaham. Then after her he married Maacah, the daughter of Absalom, and she bore him Abijah, Attai, Ziza, and Shelomith. But Rehoboam loved Maacah, the daughter of Absalom, more than all his wives and concubines (for he took eighteen wives and sixty concubines, and he became the father of twenty-eight sons and sixty daughters). Moreover Rehoboam appointed Abijah, the son of Maacah, at the head as the crown prince among his brothers, for his purpose was to make him king. He also had the wisdom to distribute all his sons throughout all the districts of Judah and Benjamin and to all the fortified cities, and he gave them abundant provisions and sought for them a great number of wives.

#### THE INVASION OF JUDAH BY SHISHAK OF EGYPT, 12:1-16

Now when the kingdom of Rehoboam was established and he was strong, he forsook the law of the LORD and all Israel with him. In the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had acted treacherously toward the LORD, with twelve hundred chariots, and sixty thousand horsemen,

and the people who came with him out of Egypt were without number: Libians, Sukkiites, and Ethiopians. Moreover he took the fortified cities which belonged to Judah and came to Jerusalem.

Then Shemaiah the prophet came to Rehoboam and the princes of Judah who were gathered together to Jerusalem because of Shishak, and said to them,

"Thus says the LORD: 'You have abandoned me, therefore I also have abandoned you to Shishak.'"

Then the princes of Israel and the king humbled themselves and said,

"The LORD is righteous."

But when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying,

"They have humbled themselves. I will not destroy them, but I will give them some deliverance and my wrath shall not be poured out upon Jerusalem by Shishak. Nevertheless they shall be his servants that they may know my service from the service of the kingdoms of the lands."

So Shishak, king of Egypt, came up against Jerusalem and took away the treasures of the house of the LORD and the treasures of the king's house, taking all away. He also took away the shields of gold which Solomon had made. Then King Rehoboam made in their stead shields of bronze and intrusted them to the commanders of the guard, who guarded the door of the king's house. Then as often as the king came to the house of the LORD, the guards would come and take them up and bring them back into the guard-room. But because he humbled himself, the wrath of the LORD turned from him, so as not to destroy him completely, and besides in Judah good conditions persisted. So King Rehoboam strengthened himself in Jerusalem and reigned; for Rehoboam was forty-one years old when he became king and he reigned seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel to put his name there; and his mother's name was Naamah the Ammonitess. But he did that which was evil, for he did not set his mind to seek the LORD.

Now the records of Rehoboam from first to last are they not written in the

Records of Shemaiah the prophet and Iddo the seer, according to genealogical enrolment? There were wars continually between Rehoboam and Jeroboam. So Rehoboam slept with his fathers, and he was buried in the city of David; and Abijah his son became king in his stead.

### THE REIGN OF ABIJAH OF JUDAH, 13: 1-22

13 In the eighteenth year of King Jeroboam Abijah became king over Judah.  
 2 He reigned three years in Jerusalem, and his mother's name was Micaiah, the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam;  
 3 and Abijah joined battle with an army of distinguished warriors, composed of four hundred thousand picked men, and Jeroboam drew up the battle line against him with eight hundred thousand picked men who were of distinguished prowess.  
 4 Then Abijah drew up on Mount Zemaraim, which is in the highlands of Ephraim, and said,  
 "Hear me, O Jeroboam and all Israel: Ought you not to know that the LORD, the God of Israel, gave the kingdom over Israel to David forever, even to him and his sons by a covenant of salt? Yet Jeroboam, the son of Nebat, the servant of Solomon, the son of David, rose up and rebelled against his lord, and there were gathered to him worthless men, base scoundrels, who strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was a youth and inexperienced, and could not withstand them. Now you think to withstand the kingdom of the LORD under the sons of David; and you are a great multitude, and with you are the golden bulls which Jeroboam made for you as gods. Have you not driven out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests like the peoples of other lands? Whoever comes to consecrate himself with a young bull and seven rams, even he may become a priest of the no-gods. But as for us, the LORD is our God, and we have not forsaken him; the sons of Aaron minister to the LORD as priests, and the Levites with their work; and they burn to the LORD every morning and every eve-

ning burnt-offerings and sweet incense, and bread is set in layers upon a clean table and the golden lampstand with its lamps to burn every evening, for we keep the charge of the LORD our God; but you have forsaken him. See, God is with us at our head, and his priests with the trumpets of alarm to sound the alarm against you. O Israelites, do not fight against the LORD, the God of your fathers; for you will not succeed."

However, Jeroboam laid an ambush to come at their rear, so that they were in front of Judah and the ambush was behind them. Therefore when Judah faced them, behold, the battle was in front and rear. Then they cried out to the LORD and the priests sounded with the trumpets, and the men of Judah gave a shout. Now when the men of Judah shouted, God routed Jeroboam and all Israel before Abijah and Judah; and when the Israelites fled before Judah, God delivered them into their hand, so that Abijah and his people made a great slaughter among them, and the slain of Israel who fell were five hundred thousand picked men. Thus the Israelites were humbled at that time, and the Judeans prevailed, because they relied on the LORD, the God of their fathers. Then Abijah pursued Jeroboam, and took certain cities from him, Bethel with its towns, Jeshanah with its towns, and Ephron with its towns. Jeroboam did not recover strength again in the days of Abijah, but the LORD struck him down and he died.

But Abijah made himself strong and took for himself fourteen wives and became the father of twenty-two sons and sixteen daughters. Now the rest of the records of Abijah, his ways and his words, are written in the Midrash of the Prophet Iddo.

### THE REIGN OF ASA OF JUDAH, 14:1-16:14

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son became king in his stead. In his days the land was quiet for ten years. Asa did that which was right in the sight of the LORD his God; for he removed the foreign altars and the high places, and broke down the

sacred pillars and cut down the sacred  
 4 poles; and he told Judah to seek the  
 LORD, the God of their fathers, and to  
 5 obey the law and the command. He also  
 removed out of all the cities of Judah  
 the high places and the incense altars;  
 and the kingdom was quiet under him.  
 6 Furthermore he built fortified cities in  
 Judah, for the land was quiet, and he  
 had no war in those years, for the LORD  
 7 had granted him rest; and he said to  
 Judah,

"Let us build these cities and sur-  
 round them with walls and towers,  
 gates and bars; the land is still at our  
 disposal because we have sought the  
 LORD our God; we have sought him,  
 and he has given us rest on every side."

So they built and prospered.

8 Now Asa had an army equipped with  
 shields and spears: out of Judah three  
 hundred thousand, and out of Benjamin,  
 that carried shields and drew  
 bows, two hundred and eighty thou-  
 sand—all of them distinguished warriors.  
 9 Now Zerah, the Ethiopian, came  
 out against them with an army of a  
 million men and three hundred chari-  
 10 ots, and advanced to Mareshah. Then  
 Asa went out to meet him, and they  
 drew up the battle line in the valley of  
 11 Zephathah at Mareshah. Asa cried to  
 the LORD his god and said,

"O LORD there is none besides thee to  
 help,

As between the mighty and him that  
 is without strength.

Help us, O LORD, our God;

For we rely on thee,

And in thy name we have come  
 against this multitude.

O LORD thou art our God;

Let not man prevail against thee."

12 Then the LORD routed the Ethio-  
 pians before Asa and before Judah, so  
 13 that the Ethiopians fled. Thereupon  
 Asa and the people who were with him  
 pursued them to Gerar; so that there  
 fell of the Ethiopians so many that  
 there were none left alive, for they were  
 shattered before the LORD and before  
 his army. They took a very large  
 14 amount of booty; they also conquered  
 all the cities in the neighborhood of  
 Gerar, for a panic from the LORD was  
 upon them, and they plundered all the  
 cities, for there was rich plunder in  
 15 them. In addition they captured the  
 tents of cattle and drove away a very

great number of sheep and camels;  
 then they returned to Jerusalem.

At that time the spirit of God came 15  
 upon Azariah, the son of Oded, so that 2  
 he went out to meet Asa, and said to  
 him,

"Listen to me, Asa, and all Judah  
 and Benjamin. The LORD has been  
 with you, because you have been true  
 to him; and if you seek him, he will be  
 found by you; but if you forsake him,  
 he will forsake you. Now for a long 3  
 time Israel has been without the true  
 God and without priestly instruction  
 and without law; but when in their dis- 4  
 tress they turned to the LORD, the God  
 of Israel, and sought him, he was found  
 by them. Now in those times there was 5  
 no peace to him that went out or to him  
 that came in, but great turmoils came  
 upon all the inhabitants of the lands;  
 and they were dashed in pieces, nation 6  
 against nation, and city against city,  
 for God discomfited them with all kinds  
 of distress. But be strong and let not 7  
 your hands slacken, for your work shall  
 be rewarded."

Now when Asa heard these words 8  
 and the prophecy of Oded the prophet,  
 he took courage and put away the  
 abominations from all the land of Ju-  
 dah and Benjamin and from the cities  
 which he had taken from the highlands  
 of Ephraim, and he repaired the altar  
 of the LORD that was in front of the  
 porch of the LORD. Then he assembled 9  
 all Judah and Benjamin together  
 with those who sojourned with them  
 out of Ephraim, Manasseh, and Sime-  
 on; for a very great number came over  
 to him from Israel, when they saw that  
 the LORD his God was with him. So 10  
 they assembled at Jerusalem in the  
 third month in the fifteenth year of the  
 reign of Asa; and they sacrificed to the 11  
 LORD on that day, of the booty which  
 they had brought, seven hundred cat-  
 tle and seven thousand sheep. Then 12  
 they entered into a covenant to seek  
 the LORD, the God of their fathers,  
 with all their mind and with full deter-  
 mination, and that whoever would not 13  
 seek the LORD, the God of Israel,  
 should be put to death, whether small  
 or great, whether man or woman. They 14  
 also took oath to the LORD with a loud  
 voice and with shouting and the blasts  
 of trumpets, and rams' horns. Thus all 15  
 Judah rejoiced at the oath, for they had

- sworn with all their heart and with all their will, so that he was found by them; and the LORD gave them rest on every side.
- 16 Moreover Maacah, the mother of Asa the king, he deposed from being queen-mother, because she had made an obscene image as an Asherah; and Asa cut down her obscene image and ground it to powder and burned it in the Kidron valley. But the high places were not removed from Israel; however
- 18 Asa's heart was perfect all his days. He brought into the house of God the dedicated things of his father and his own dedicated things, silver and gold and utensils; and there was no more war until the thirty-fifth year of the reign of Asa.
- 16 In the thirty-sixth year of Asa's reign, Baasha, king of Israel, came up against Judah and built Ramah, to prevent anyone from going out or coming in to Asa king of Judah. Then Asa brought out silver and gold from the treasuries of the house of the LORD and the king's house and sent them to Ben-hadad, king of Syria, who dwelt in Damascus, saying,
- 3 "There is an alliance between me and you, as there was between my father and your father. See, I send you silver and gold. Go, break your alliance with Baasha, king of Israel, that he may withdraw from me."
- 6 Accordingly Ben-hadad listened to King Asa, and sent the commanders of his forces against the cities of Israel, and they conquered Ijon, Dan, and Abel-maim, and all the store-cities of
- 5 Naphtali. Now when Baasha heard of it, he stopped building Ramah, and brought his work to an end. Then Asa the king took all Judah and they carried away the stones of Ramah and its timber with which Baasha had built, and with them he built Geba and Mizpeh.
- 7 At that time Hanani the seer came to Asa, king of Judah, and said to him,
- "Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped out of
- 8 your hand. Were not the Ethiopians and the Lubians a vast army with an enormous number of chariots and horsemen? Yet because you relied on the LORD he delivered them into your

hand. For the eyes of the LORD range the whole earth to exert his strength in behalf of those who are devoted to him. You have acted foolishly in this matter, for from now on you shall have wars."

Then Asa was vexed at the seer and put him in the prison-house, for he was in a rage with him because of this thing. Asa also tortured some of the people at the same time.

Now the records of Asa from first to last, behold, they are written in the Book of the Kings of Judah and Israel. In the thirty-ninth year of his reign, Asa became diseased in his feet; the disease was exceedingly painful; nevertheless in his disease he did not seek the LORD, but the physicians. So Asa slept with his fathers, having died in the forty-first year of his reign; and they buried him in his own tomb which he had cut out for himself in the city of David, and they laid him in the bed which had been filled with all kinds of spices, skilfully mixed; and they burned for him a very great sacrifice.

#### THE PROSPERITY OF JEHOSHAPHAT, 17:1-19

Now Jehoshaphat his son became king in his stead and strengthened himself against Israel; and he placed troops in all the fortified cities of Judah and put garrisons in the land of Judah and in the cities of Ephraim, which Asa his father had taken. Moreover the LORD was with Jehoshaphat because he walked in the earlier ways of David his ancestor and did not seek the Baals, but sought the God of his ancestor, and walked in his commands, and not according to the works of Israel. Therefore the LORD established the kingdom in his hand, and all Judah brought gifts to Jehoshaphat so that he had abundant wealth and honor. Then his heart was exalted in the ways of the LORD, and besides he put away the high places and the sacred poles out of Judah.

Also in the third year of his reign, he sent his princes Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah to teach in the cities of Judah; and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and

Tobadonijah, the Levites; together with Elishama and Jehoram, the priests. Thus they taught in Judah, having with them the book of the law of the LORD; and they went about throughout all the cities of Judah and taught among the people.

Now the terror of the LORD was on all the kingdoms of the lands that were round about Judah, so that they did not make war on Jehoshaphat. Also some of the Philistines brought Jehoshaphat tribute, even a mass of silver; likewise the Arabs brought him flocks: seven thousand seven hundred rams, and seven thousand seven hundred he-goats. Thus Jehoshaphat kept on becoming more and more powerful, so that he built in Judah castles and store-cities. Moreover he had a large amount of stores in the cities of Judah, and soldiers, distinguished warriors, in Jerusalem. This was their roster according to their families: of Judah, the commanders of thousands, Adnah the commander, and with him three hundred thousand distinguished warriors; and next to him Jehohanan the commander, and with him two hundred and eighty thousand; and next to him Amasiah, the son of Zichri, who had volunteered for the service of the LORD, and with him two hundred thousand distinguished warriors. Also of Benjamin: Eliada a distinguished warrior, and with him two hundred thousand furnished with bow and shield, and next to him Jehozabad, and with him a hundred and eighty thousand, equipped for war. These were those who served the king, besides those whom the king placed in the fortified cities throughout Judah.

#### THE CAMPAIGN OF JEHOSEPHAT AND AHAH AGAINST RAMOTH-GILEAD, 18:1-34

Now when Jehoshaphat had attained very great riches and honor, he made a marriage alliance with Ahab; and after some years he went down to Ahab to Samaria. Ahab killed a great number of sheep and cattle for him and those who accompanied him, and he induced him to go up with him to Ramoth-gilead. Accordingly Ahab, king of Israel, said to Jehoshaphat, king of Judah,

"Will you go with me to Ramoth-gilead?"

"I am as you are, and my people as your people; I will join you in the war," he said to him.

Jehoshaphat said further to the king of Israel,

"Inquire today, I pray, for the word of the LORD."

Then the king of Israel assembled the prophets, four hundred men, and said to them,

"Shall I go to Ramoth-gilead to battle, or shall I forbear?"

"Go up," they said; "for God will deliver it into the hand of the king."

But Jehoshaphat said,

"Is there not here another prophet of the LORD through whom we may inquire of him?"

Then the king of Israel said to Jehoshaphat,

"There is another man through whom we might inquire of the LORD, but I hate him; for he never prophesies good concerning me, but always evil: that is Micaiah, the son of Imla."

"Let not the king say so," said Jehoshaphat.

So the king of Israel called one of the eunuchs and said,

"Bring quickly Micaiah, the son of Imla."

Now the king of Israel and Jehoshaphat, the king of Judah, were sitting each on his throne, arrayed in their robes, and they were sitting at the entrance of the gate of Samaria, and all the prophets were engaged in ecstatic prophecy before them. Then Zedekiah, the son of Chenaanah, made for himself horns of iron and he said,

"Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.'"

So all the prophets prophesied, saying,

"Go up to Ramoth-gilead and prosper; for the LORD will deliver it into the hand of the king."

Now the messenger who went to call Micaiah spoke to him, saying,

"See, the prophets with one accord have spoken good to the king. Now, I pray you, let your word be like one of theirs and speak good."

"As the LORD lives," said Micaiah, "what my God says, that will I speak."

- 14 Now when he came to the king, the king said to him,  
 "Micaiah, shall I go to Ramoth-gilead to battle, or shall I forbear?"  
 "Go up and prosper," he said; "for the LORD will give it into your hand."
- 15 But the king said to him,  
 "How many times must I adjure you that you speak to me nothing but the truth in the name of the LORD?"
- 16 "I saw all Israel scattered on the mountains," said he, "like sheep without a shepherd; and the LORD said, 'These have no master; let them return each to his house in peace.'"
- 17 Then the king of Israel said to Jehoshaphat,  
 "Did I not say to you that he would not prophesy good concerning me, but only evil?"
- 18 But Micaiah said,  
 "Therefore hear the word of the LORD: I saw the LORD sitting upon his throne and all the army of the heavens standing on his right hand and on his left; and the LORD said, 'Who will deceive Ahab, king of Israel, so that he may go up and fall at Ramoth-gilead?' Then one said one thing and another another, until a spirit came forth and stood before the LORD and said, 'I will deceive him,' and the LORD said to him, 'By what means?' He said, 'I will go forth and become a lying spirit in the mouth of all his prophets.' Now therefore, behold, the LORD has put a lying spirit in the mouth of these prophets of yours, since the LORD has spoken evil concerning you."
- 23 Then Zedekiah, the son of Chenaanah, approached and struck Micaiah on the cheek, and said,  
 "Which way did the spirit of the LORD go from me to speak to you?"
- 24 "Indeed, you shall see on the day when you go into an inner chamber to hide yourself," said Micaiah.
- 25 Then the king of Israel said,  
 "Seize Micaiah and take him back to Amon, the governor of the city, and to Joash, the king's son, and say, 'Thus says the king: "Put this fellow in the prison and feed him on bread and water scantily until I return victorious."'"
- 27 Whereupon Micaiah said,  
 "If you do indeed return victorious, the LORD has not spoken by me. Hear, all you peoples!" he said.

So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. Then the king of Israel said to Jehoshaphat,

"I will disguise myself and go into the battle, but do you put on your own robes."

So the king of Israel disguised himself and went into the battle. Now the king of Syria had charged his chariot commanders, saying,

"Fight neither with small nor great, except only with the king of Israel."

Accordingly when the chariot commanders saw Jehoshaphat, they said,  
 "It is the king of Israel."

So they surrounded him to fight against him, but Jehoshaphat cried out, and the LORD helped him, in that God diverted them from him. When the chariot commanders saw that it was not the king of Israel, they turned back from pursuing him. But a man drew his bow at a venture and shot the king of Israel between the jointed pieces and the breastplate; then he said to the charioteer,

"Wheel about and take me out of the army; for I am badly wounded."

Now the battle grew fiercer that day, while the king of Israel held himself upright in his chariot facing the Syrians until evening; but about sunset he died.

## JHOSHAPHAT'S PIETY AND ITS VINDICATION,

19:1—21:1

Then Jehoshaphat, king of Judah, returned to his house in Jerusalem in peace. Whereupon Jehu, the son of Hanani, the seer, went out to meet him and said to King Jehoshaphat,

"Should you help the wicked, and love those who hate the LORD? For this reason wrath has come upon you from the LORD. Nevertheless there is still some good in you, in that you have put away the sacred poles from the land and have made up your mind to seek God."

Now Jehoshaphat dwelt at Jerusalem and again he went forth among the people from Beersheba to the highlands of Ephraim and brought them back to the LORD, the God of their fathers. He also appointed judges in the land in all the fortified cities of Judah, city by city; and he said to the judges,



1 "Consider what you do; for you do not judge for man but for the LORD, who is with you in the pronouncing of judgment. Now therefore let the fear of the LORD be upon you; take heed and act; for there is no injustice with the LORD our God, nor respect of persons, nor taking of bribes."

2 Moreover Jehoshaphat established in Jerusalem some of the Levites, priests, and heads of families of Israel for the judgment of the LORD, and for civil disputes. Then they returned to Jerusalem, and he commanded them, saying,

3 "Thus you shall act in the fear of the LORD, in faithfulness and with singleness of mind. Every case which comes to you from your kinsmen who dwell in their cities, between law and command, statutes and ordinances, you shall warn them that they be not guilty towards the LORD, and thus wrath come upon you and upon your kinsmen; do thus and you shall not be guilty. Behold, Amariah the priest is in authority over you in every matter of the LORD, and Zebadiah, the son of Ishmael, is the prince of the house of Judah in all the king's matters; the Levites are notaries before you. Be strong and act, and the LORD be with the upright."

4 Now afterwards when the Moabites and the Ammonites and some of the Meunites came against Jehoshaphat to battle, some came and told Jehoshaphat, saying,

5 "A great multitude is coming against you from beyond the sea from Edom; and behold they are in Hazazon-tamar (that is, Engedi)."

6 Then Jehoshaphat was afraid and set himself to seek the LORD and proclaimed a fast throughout all Judah.

7 Accordingly Judah assembled to seek the LORD; out of all the cities of Judah they came to seek the LORD.

8 Thereupon Jehoshaphat stood up in the assembly of Judah and Jerusalem in the house of the LORD, in front of the new court, and said,

9 "O LORD, the God of our fathers, art thou not God in the heavens? and thou art ruler over all the kingdoms of the nations, and in thy hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, dispossess the inhabitants of this land before thy people Israel, and give it to the descendants of Abraham thy friend

10 forever? So they have dwelt in it and built for thee a sanctuary in it for thy name, saying, 'If evil come upon us, the sword in judgment, pestilence, or famine, we will stand before this house and before thee (for thy name is in this house), and cry out to thee in our affliction, and thou wilt hear and save.' Now, behold, the Ammonites, the Moabites, and the people of Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, for they turned aside from them and did not destroy them; now, how they reward us, by coming to drive us out of thy possessions, which thou hast caused us to possess. O our God, wilt thou not judge them? For we have no strength before this vast multitude that is coming against us, nor do we know what to do, but our eyes are upon thee!"

11 Meanwhile all Judah stood before the LORD with their infants, their wives, and their children.

12 Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the descendants of Asaph, came the spirit of the LORD in the midst of the assembly, and he said,

13 "Give attention, all Judah and the inhabitants of Jerusalem and you King Jehoshaphat; 'Thus says the LORD to you: 'Fear not, nor be dismayed before this vast multitude; for the battle is not yours, but God's. Tomorrow go down against them. See, they are coming up by the ascent; and you shall find them at the end of the valley in front of the desert of Jeruel. It is not for you to fight in this battle; take up your position, stand still and see the deliverance of the LORD, who is on your side, O Judah and Jerusalem. Fear not, neither be dismayed; tomorrow go forth against them, for the LORD is with you.'"

14 Then Jehoshaphat bowed his face to the earth, and all Judah and the inhabitants of Jerusalem fell down before the LORD to worship the LORD. Thereupon the Levites, of the descendants of the Kohathites, and of the descendants of the Korahites, stood up to praise the LORD, the God of Israel, with an exceedingly loud voice.

15 So they rose up early the next morning and went forth to the desert of Te-

koa; and as they went forth, Jehoshaphat halted and said,

"Hear me, O Judah and you inhabitants of Jerusalem; believe in the LORD your God, and then you shall be established. Believe in his prophets, and then you shall prosper."

21 When he had taken counsel with the people, he appointed singers to praise the LORD in holy array, as they went before the troops, and to say, "Give thanks to the LORD; For his kindness is everlasting."

22 Now when they began to sing and praise, the LORD set an ambush against the Ammonites, Moabites, and the people of Mount Seir, who had come against Judah, so that they destroyed 23 themselves. For the Ammonites and Moabites took up a position against the inhabitants of Mount Seir to wipe out and completely destroy them; and when they had made an end of the inhabitants of Seir, each helped to destroy his neighbor.

24 So when Judah came to the Watch Tower of the Desert and looked for the multitude, there were only dead bodies fallen to the earth, and none had 25 escaped. Accordingly when Jehoshaphat and his people came to carry off the spoil they found a very large number of cattle, goods, garments, and precious jewels, which they stripped off for themselves, more than they could carry; and they were three days taking away the spoil, it was so much.

26 At length on the fourth day they assembled in the Valley of Beracah, for there they blessed the LORD; therefore the name of that place has been called the Valley of Beracah [blessing] to this 27 day. Then all the men of Judah and Jerusalem, with Jehoshaphat at their head, returned to re-enter Jerusalem with joy; for the LORD had made them 28 rejoice over their enemies. So they came to Jerusalem with harps, lyres, and trumpets, to the house of the 29 LORD. Then a terror from God came upon all the kingdoms of the countries, when they heard that the LORD fought 30 against the enemies of Israel. So the realm of Jehoshaphat was quiet, for his God gave him rest on all sides.

31 Now Jehoshaphat reigned over Judah. He was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem; and his moth-

er's name was Azubah, the daughter of Shilhi. He walked in the way of his fa- 32 ther Asa, and did not turn from it, doing that which was right in the sight of the LORD. However, the high places 33 were not removed nor had the people as yet directed their hearts to the God of their fathers. Now the rest of the 34 records of Jehoshaphat from first to last, behold, they are written in the Records of Jehu, the son of Hanani, which are inserted in the Book of the Kings of Israel.

Now later Jehoshaphat, king of Ju- 35 dah, allied himself with Ahaziah, king of Israel, who did very wickedly. For 36 he united with him to make ships to go to Tarshish, and they made the ships in Ezion-geber. But Eliezer, the son of 37 Dodavahu of Maresah, prophesied against Jehoshaphat, saying,

"Because you have allied yourself with Ahaziah, the LORD will surely break up your enterprise."

Accordingly the ships were wrecked so that they were not able to go to Tarshish.

Then Jehoshaphat slept with his fa- 21 thers and he was buried with his fathers in the city of David, and Jehoram his son became king in his stead.

#### THE MISFORTUNES OF JEHORAM, 21:2-20

Now Jehoram had brothers, the sons 2 of Jehoshaphat: Azariah, Jehiel, Zechariah, Michael, and Shephatiah; all these were sons of Jehoshaphat, king of Israel. Moreover their father gave 3 them rich gifts of silver, gold, and precious things, with fortified cities in Judah, but the kingdom he gave to Jehoram, because he was the first-born. 4 Now when Jehoram had become established over the kingdom of his father, and had made himself strong, he put all his brothers to the sword, together with certain of the nobles of Israel. Jehoram 5 was thirty-two years old when he became king, and he reigned eight years in Jerusalem. He walked in the way of 6 the kings of Israel, as the house of Ahab had done, for his wife was Ahab's daughter; accordingly he did that which was evil in the sight of the LORD. 7 However the LORD would not destroy the house of David, because of the cov-

enant that he made with David, and because he promised to give a lamp to him and to his sons for all time.

8 In his days Edom revolted from the rule of Judah, and set up a king of its own. Then Jehoram passed over with his commanders, and all his chariots with him; and he, together with the chariot commanders, rose by night and defeated the Edomites that surrounded him. So Edom has been in revolt from the rule of Judah to this day. Likewise Libnah revolted at the same time from his rule, because he had forsaken the LORD, the God of his fathers.

11 He also made high places in the mountains of Judah, and led the inhabitants of Jerusalem into unfaithfulness, and led Judah astray. Then there came to him a writing from Elijah the prophet, saying,

"Thus says the LORD, the God of David your ancestor: 'Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of 13 Asa, king of Judah, but have walked in the way of the kings of Israel and have led Judah and the inhabitants of Jerusalem into unfaithfulness, as did the house of Ahab, and also have slain your brothers of your father's house who 14 are better than yourself, now the LORD will strike down with a great plague your people, your children, your 15 wives, and all your property; and you yourself shall suffer severely from a disease of your bowels, until your bowels shall waste away from day to day because of the disease.'"

16 Then the LORD stirred up against Jehoram the spirit of the Philistines and the Arabs, who live beside the 17 Ethiopians, so that they came up against Judah, and invaded it, and carried away all the possessions that were found in the house of the king, together with his sons and his wives, so that no son was left to him, except 18 Jehoahaz his youngest. Then after all this the LORD afflicted him with an incurable disease of the bowels, so that 19 gradually as time went on, at the end of two years, his bowels had wasted away because of his disease and he died in great pain. His people burned for him no sacrifice to compare with the 20 sacrifice for his fathers. He was thirty-two years old when he became king, and he reigned eight years in Jerusalem.

He departed without being lamented, and they buried him in the city of David, but not in the sepulcher of the kings.

### AHAZIAH AND ATHALIAH,

22:1-12

Then the inhabitants of Jerusalem, 22 made Ahaziah, his youngest son, king in his stead; for the marauding band that came with the Arabs to the camp had slain all the older sons. So Ahaziah, the son of Jehoram, became king of Judah. Forty-two years old was Ahaziah 2 when he became king, and he reigned one year in Jerusalem; and his mother's name was Athaliah, the daughter of Omri. He walked in the ways of the house of Ahab, for his mother was his 3 counsellor in doing wickedness. Moreover he did that which was evil in the sight of the LORD as did the house of 4 Ahab, for they were his counsellors, after the death of his father, to his destruction. He also followed their counsel 5 and went with Jehoram, the son of Ahab, king of Israel, to make war on Hazael, king of Syria, at Ramoth-gilead. But the Syrians wounded Joram. 6 Accordingly he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael, king of Syria; and Ahaziah, the son of Jehoram, king of Judah, went down to see Jehoram, the son of Ahab, in Jezreel, because he was 7 sick. Now the destruction of Ahaziah was purposed by God, in that he went to Joram, and after his arrival he went out with Jehoram to meet Jehu, the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. 8 Now when Jehu was executing judgment on the house of Ahab, he found the princes of Judah and the sons of the kinsmen of Ahaziah ministering to Ahaziah and slew them. Then he sought 9 Ahaziah. They caught him, while he was hiding himself in Samaria, and they brought him to Jehu and slew him and buried him; for they said,

"He was the son of Jehoshaphat who sought the LORD with all his heart."

So the house of Ahaziah had no one who had sufficient strength to rule.

Now when Athaliah, the mother of 10 Ahaziah, saw that her son was dead she

arose and drove out all the royal family  
 11 of the house of Judah. But Jehosha-  
 beath, the daughter of the king, took  
 Joash, the son of Ahaziah, and stole  
 him away from among the sons of the  
 king who were about to be slain, and  
 put him and his nurse in a bedchamber.  
 Thus Jehoshabath, the daughter of  
 King Jehoram, the wife of Jehoiaada the  
 priest (for she was the sister of Ahazi-  
 ah), hid him from Athaliah, so that she  
 12 did not slay him. Accordingly he was  
 with them in the house of God six years,  
 while Athaliah reigned over the land.

### JEOIADA'S REVOLT AGAINST ATHALIAH, 23:1-21

23 But in the seventh year, when Jehoi-  
 ada felt himself strong enough, he took  
 the commanders of hundreds, Azariah,  
 the son of Jeroham, Ishmael, the son of  
 Jehohanan, Azariah, the son of Obed,  
 Maaseiah, the son of Adaiah, and  
 2 Elishaphat, the son of Zichri; and they  
 went about Judah, and assembled the  
 Levites from all the cities of Judah, and  
 the heads of the Israelite families, and  
 3 came to Jerusalem. Then all the assembly  
 made a covenant with the king in  
 the house of God, and he said to them,  
 "Behold, the king's son shall reign, as  
 the LORD spoke concerning the sons of  
 4 David. This is the thing that you shall  
 do: a third of you, the priests and  
 Levites, who come in on the sabbath  
 shall be keepers of the thresholds, and  
 5 a third shall be in the king's house, and a  
 third at the Gate Jesod; and all the  
 people shall be in the courts of the  
 6 house of the LORD. But let none enter  
 the house of the LORD except the  
 priests and the ministering Levites;  
 they shall enter, for they are holy; but  
 all the people shall keep the charge of  
 7 the LORD. Moreover the Levites shall  
 surround the king, each with his weapons  
 in his hand; and whoever enters the  
 house let him be slain. Thus they shall  
 be with the king when he comes in and  
 when he goes out."  
 8 So the Levites and all Judah did just  
 as Jehoiada the priest commanded; each  
 brought his men, both those who were  
 to enter on the sabbath, and those who  
 were to go out on the sabbath; for Je-  
 hoiada the priest did not dismiss the  
 9 divisions. Then Jehoiada the priest de-

livered to the commanders of hundreds  
 the spears, bucklers, and shields that  
 had belonged to King David, which  
 were in the house of God. Moreover he  
 10 stationed all the people, each with his  
 weapon in his hand from the right side  
 of the house to the left side of the house,  
 by the altar and by the house around  
 the king. Then they brought out the  
 11 king's son and put the crown and the  
 armlet upon him and declared him  
 king, and Jehoiaada and his sons anointed  
 him and said,

"Long live the king!"

But when Athaliah heard the noise of  
 12 the people running and praising the  
 king, she came to the people to the  
 house of the LORD; and when she  
 13 looked, there was the king standing by  
 his column at the entrance, and the  
 commanders and the trumpeters beside  
 the king, and all the people of the land  
 rejoicing and blowing trumpets, and  
 the singers with musical instruments,  
 leading the praise. Then Athaliah tore  
 her garments and said,

"Treason! Treason!"

Then Jehoiada the priest brought out  
 14 the commanders of hundreds who were  
 over the army and said to them,

"Bring her out between the ranks;  
 and whoever follows her, let him be  
 slain with the sword."

For the priest had said,

"Do not slay her in the house of the  
 LORD."

So they laid hands on her, and as she  
 15 came to the entrance of the horse-gate  
 to the king's house, they slew her there.

Then Jehoiada made a covenant be-  
 16 tween himself and all the people and  
 the king, that they should be the  
 LORD'S people. Accordingly all the  
 17 people went to the house of the Baal  
 and destroyed it; his altars and his  
 images they completely shattered, and  
 Mattan, the priest of the Baal, they  
 slew before the altars.

Then Jehoiada appointed watchmen  
 18 over the house of the LORD under the  
 authority of the priests and the Levites  
 whom David had apportioned over the  
 house of the LORD, to offer the burnt-  
 offerings of the LORD, as it is written  
 in the law of Moses, with gladness and  
 with song, according to the direction  
 of David. Moreover he stationed the  
 19 gatekeepers over the gates of the house  
 of the LORD, that no one who was un-

clean in any respect should enter.  
 20 Then he took the commanders of hundreds and the nobles and those who ruled the people and all the people of the land, and brought down the king from the house of the LORD. When they had come through the upper gate to the house of the king, they placed the king upon the throne of the kingdom.  
 11 Then all the people of the land rejoiced and the city was quiet. Thus they slew Athaliah with the sword.

### JOASH GUIDED ARIGHT BY JEHOIADA, 24:1-16

4 Joash was seven years old when he became king, and he reigned forty years in Jerusalem; and his mother's  
 2 name was Zibiah, of Beersheba. Joash did that which was right in the sight of the LORD all the days of Jehoiada the  
 3 priest. Jehoiada took for himself two wives, and he became the father of sons and daughters.  
 4 Now after this it occurred to Joash to  
 5 restore the house of the LORD. Accordingly he assembled the priests and the Levites, and said to them,  
 "Go out to the cities of Judah and collect from all Israel money to repair the house of your God from year to year; but do you hasten the matter."  
 6 However, the Levites did not hasten. Then the king summoned Jehoiada the chief and said to him,  
 "Why have you not required the Levites to bring in from Judah and Jerusalem the tax of Moses the servant of the LORD, and of the assembly of Israel for the tent of the decrees?"  
 7 For the wicked Athaliah and her sons had wrought havoc in the house of God, and had made use of all the consecrated things of the house of the LORD for  
 8 the Baals. So the king gave command and they made a chest and set it outside at the gate of the house of the  
 9 LORD. Then they made a proclamation throughout Judah and Jerusalem that they should bring in for the LORD the tax that Moses the servant of God  
 10 laid upon Israel in the desert. Accordingly all the princes and all the people were glad and brought in and cast into  
 11 the chest until it was full. Moreover at whatever time the chest was brought to the appointed officials of the king by

the Levites and they saw that there was much money, the king's scribe came and the deputy of the chief priest and emptied the chest and took it up and returned it to its place. Thus they did day by day and took in a very large amount of money. Then the king and  
 12 Jehoiada gave it to those who carried out the work of construction on the house of the LORD, and they hired masons and carpenters to restore the house of the LORD and also workers in iron and bronze to repair the house of the LORD. So the workmen toiled and  
 13 thus the work of restoration went forward in their hands; and they set up the house of God according to its design, and strengthened it. Then when  
 14 they had finished, they brought the rest of the money before the king and Jehoiada, who used it to make utensils for the house of the LORD, utensils for the service and for making the offerings, and spoons and vessels of gold and silver. So they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

But when Jehoiada became old after  
 15 a long life, he died. A hundred and thirty years old was he when he died; and they buried him in the city of David with the kings, because he had done good to Israel and toward God and his house.

### THE WICKEDNESS OF JOASH, 24:17-27

Now after the death of Jehoiada, the  
 17 princes of Judah came in and did obedience to the king, and the king listened to them. Then they forsook the house  
 18 of the LORD, the God of their fathers, and served the sacred poles and the idols, and wrath came upon Judah and Jerusalem for this guilt of theirs. Yet  
 19 he sent prophets to them to bring them back to the LORD, who testified against them; but they would not listen.

Then the spirit of God took possession of Zechariah, the son of Jehoiada the priest, so that he stood above the people and said to them,

"Thus says God: 'Why have you transgressed the commands of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you.' "

21 But they conspired against him, and at the command of the king they stoned him to death in the court of the house  
 22 of the LORD. Thus Joash the king did not remember the kindness which Jehoiada his father had done him, but slew his son! And when he died, he said,

"May the LORD see and punish!"

23 It was a year later that the army of the Syrians came up against him and penetrated Judah and Jerusalem and destroyed all the princes of the people from among the people, and all their spoil they sent to the king of Damascus.

24 For with few men the army of the Syrians came, but the Lord delivered a very great army into their hands, because they had forsaken the LORD, the God of their fathers. So they executed judgment upon Joash. Accordingly when

25 they departed from him (for they left him in very great suffering), his own servants conspired against him, because of the murder of the son of Jehoiada the priest, and slew him on his bed. Thus he died, and they buried him in the city of David, but they did not bury him in

26 the sepulchers of the kings. These were the conspirators against him: Zabad, the son of Shimeath, the Ammonitess, and Jehozabad, the son of Shimrith, the 27 Moabitess. Now about his sons and the many oracles against him, and the rebuilding of the house of God, behold, it is written in the Midrash of the Book of Kings. Then Amaziah, his son, became king in his stead.

### AMAZIAH'S MISDEEDS,

25:1-28

25 Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan of Jerusalem. He did that which was right in the sight of the LORD, yet not with a  
 3 perfect heart. Now when the kingdom was firmly in his grasp, he slew his servants who had murdered the king  
 4 his father. However, he did not kill their children, but did according to that which is written in the law of the books of Moses, as the LORD commanded, saying,

"The fathers shall not be put to death for the children, nor the children

be put to death for the fathers, but everyone shall be put to death for his own sin."

Then Amaziah assembled Judah, and appointed them according to their families under commanders of thousands and commanders of hundreds, even all Judah and Benjamin, and numbered them from twenty years old and upward, and found them to be three hundred thousand picked men fit for the army, able to handle spear and shield. He also hired a hundred thousand seasoned warriors from Israel for one hundred talents of silver. But a  
 7 man of God came to him, saying,

"O king, let not the army of Israel go with you; for the LORD is not with Israel, even all the Ephraimites. But go  
 8 by yourself, take the initiative, be courageous for battle; for God will not allow you to fall before the enemy, for God has power to help and to cast down."

Then Amaziah said to the man of God,

"But what shall I do about the hundred talents I have given to the armed band of Israel?"

"The LORD is able to give you much more than this," said the man of God.

Then Amaziah separated them, 10 namely, the armed band that came to him out of Ephraim, that they might return home. But their anger burned fiercely against Judah, and they returned home in hot anger. Amaziah, 11 however, strengthened himself and led forth his people to the Valley of Salt and slew ten thousand of the men of Seir.

And ten thousand others did the  
 12 deans carry away alive, and they brought them to the top of a crag, and cast them down from the top of the crag, so that all of them were dashed to pieces. But the men of the band whom  
 13 Amaziah had sent back without allowing them to go with him to battle fell upon the cities of Judah from Samaria to Bethhoron, and slew of them three thousand and took a large amount of spoil.

Now after Amaziah returned from 14 the slaughter of the Edomites, he brought the gods of the people of Seir and set them up to be his gods, and bowed down to them and sacrificed to them. Therefore the anger of the LORD 15

was kindled against Amaziah and he sent to him a prophet, who said to him,

"Why have you sought after the gods of the people who have not delivered their own people out of your hand?"

46 Now as he spoke to him, he said to him,

"Have we made you the king's counsellor? Desist; why should they strike you down?"

Then the prophet desisted and said, "I know that God has determined to destroy you, because you have done this and have not listened to my counsel."

17 Then Amaziah, king of Judah, took advice and sent to Joash, the son of Jehoahaz, the son of Jehu, the king of Israel, saying,

"Come, let us face each other."

18 But Joash, king of Israel, sent to Amaziah, king of Judah, saying,

"The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife.' But a wild beast that was in Lebanon passed by and trampled down

19 the thistle. You say to yourself, you have indeed conquered Edom; and now your heart has stirred you up to seek renown. Remain at home; why should you court disaster, so that you should fall and Judah with you?"

20 But Amaziah would not listen, for it was purposed by God to deliver them into the hand of the enemy, because they had sought after the gods of

21 Edom. Then Joash, king of Israel, went up and they faced each other at Beth-shemesh, which belongs to Judah.

22 Judah, however, was defeated by Israel, so that they fled each to his home.

23 Joash, king of Israel, captured Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem; and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, a distance of four hundred cubits. He also took all the gold and silver and all the utensils that were found in the house of God with Obed-edom, together with the treasures of the king's house and the hostages, and returned to Samaria.

25 Amaziah, the son of Joash, king of Judah, lived after the death of Joash, the son of Jehoahaz, king of Israel, fifteen years. Now the rest of the records

of Amaziah from first to last are they not written in the Book of the Kings of Judah and Israel? Also from the time 27 that Amaziah turned away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and slew him there. Then 28 they brought his body upon horseback, and buried him with his fathers in the city of Judah.

#### UZZIAH'S VICTORIES, 26:1-15

Then all the people of Judah took 26 Uzziah who was sixteen years old and made him king in the place of his father Amaziah. He built Eloth and restored 2 it to Judah after the king slept with his fathers. Uzziah was sixteen years old 3 when he became king, and he reigned fifty-two years in Jerusalem; and the name of his mother was Jechiliah of Jerusalem. He did that which was right 4 in the sight of the LORD, just as Amaziah his father did. He proceeded to seek 5 God in the days of Zechariah who instructed him in the fear of God; and in the days that he sought the LORD, God prospered him.

Moreover he went out and fought 6 against the Philistines, and broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod and built cities among the Philistines; for God helped 7 him against the Philistines and against the Arabs who dwell in Gurbaal, and the Meunites. The Ammonites also 8 gave tribute to Uzziah; and his fame extended even to the entrance to Egypt; for he became increasingly strong.

Moreover Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the angles of the wall and fortified them. He also built 10 towers in the desert and hewed out many cisterns; for he had large herds, both in the lowland and in the plain, and he had farmers and vinedressers in the hills and in the fruitful fields, for he was a lover of the soil.

Furthermore Uzziah had a force of 11 fighting men trained in the army by detachments according to the number of their reckoning made by Jeiel the scribe and Maaseiah the notary, under the direction of Hananiah, one of the king's commanders. The entire number of 12

heads of families, seasoned warriors,  
 13 was two thousand six hundred, and  
 under their command was a powerful  
 army of three hundred and seven  
 thousand five hundred fighting men of  
 great strength, to help the king against  
 14 the enemy. Moreover Uzziah equipped  
 them, even the entire army, with  
 shields, spears, helmets, coats of mail,  
 15 bows, and stones for slinging. Also he  
 made in Jerusalem machines skillfully  
 devised, which were placed upon the  
 towers and on the corners, with which  
 to shoot arrows and great stones; and  
 his fame spread far and wide, for he  
 was marvelously helped until he be-  
 came strong.

#### UZZIAH'S SIN, 26:16-23

16 But as soon as he was strong, he be-  
 came so puffed up that it ruined him.  
 And he trespassed against the LORD  
 his God, for he went into the temple of  
 the LORD to burn incense on the altar  
 17 of incense. Then Azariah the priest  
 went in after him with eighty priests of  
 18 the LORD, men of courage, who op-  
 posed Uzziah the king and said to him,  
 "It is not for you Uzziah, to burn in-  
 cense of the LORD, but for the priests,  
 the sons of Aaron, who have been con-  
 secrated to burn incense. Withdraw  
 from the sanctuary, for you have tres-  
 passed and that shall not be to your  
 honor before the LORD God."  
 19 Then Uzziah was enraged, and he  
 had a censer in his hand to burn in-  
 cense. And while he was enraged with  
 the priests, the leprosy broke out on his  
 forehead before the priests in the house  
 of the LORD beside the altar of incense.  
 20 When Azariah the high priest together  
 with all the priests faced him, behold,  
 he was leprous on his forehead. So they  
 hurried him from there, as he also made  
 haste to go out, because the LORD had  
 21 smitten him. So Uzziah the king was a  
 leper to the day of his death and dwelt  
 in a house apart, being a leper, for he  
 was cut off from the house of the  
 LORD, while Jotham his son took  
 charge of the king's household, ruling  
 22 the people of the land. Now the rest of  
 the records of Uzziah, from first to last,  
 Isaiah the prophet, the son of Amoz,  
 23 has written. So Uzziah slept with his  
 fathers, and they buried him with his

fathers in the cemetery which belonged  
 to the kings, for they said,

"He is a leper."

Then Jotham his son became king in  
 his stead.

#### THE REIGN OF JOTHAM,

27:1-9

Jotham was twenty-five years old 27  
 when he became king and he reigned  
 sixteen years in Jerusalem; and his  
 mother's name was Jerushah, the  
 daughter of Zadok. He did that which 21  
 was right in the sight of the LORD, just  
 as Uzziah his father had done. How-  
 ever, he did not enter into the temple  
 of the LORD; and the people were still  
 perverse. He built the upper gate of the 3  
 house of the LORD; also on the wall of  
 Ophel he built extensively. Moreover 4  
 he built cities in the highlands of Judah,  
 and in the forests he built castles and  
 towers. He fought also with the king of 5  
 the Ammonites and conquered them;  
 and the Ammonites gave him that year  
 a hundred talents of silver and ten  
 thousand kors of wheat and ten thou-  
 sand kors of barley. The Ammonites  
 rendered to him the same amount the 6  
 second year and the third year. So  
 Jotham became powerful, because he  
 established his ways in the sight of the 7  
 LORD his God. Now the rest of the rec-  
 ords of Jotham and all his wars and his  
 doings, behold, they are written in the 8  
 Book of the Kings of Israel and Judah.  
 He was twenty-five years old when he 9  
 became king and he reigned sixteen  
 years in Jerusalem. So Jotham slept 9  
 with his fathers, and they buried him in  
 the city of David, and Ahaz his son be-  
 came king in his stead.

#### THE REIGN OF AHAZ,

28:1-27

Ahaz was twenty years old when he 28  
 became king and he reigned sixteen  
 years in Jerusalem. However, he did  
 not do that which was right in the sight  
 of the LORD, like David his ancestor;  
 but he walked in the ways of the kings 2  
 of Israel, and also made molten images  
 for the Baals. Moreover he burned in- 3  
 cense in the valley of Ben-Hinnom,  
 and burned his sons in the fire accord-



ing to the abominable practices of the nations whom the LORD had dispossessed before the Israelites. He sacrificed and burned incense on the high places and on the hill-tops and under every spreading tree.

5 Therefore the LORD his God delivered him into the hand of the king of Syria, and he defeated him and carried away a great multitude of his people as captives, and brought them to Damascus. He was also delivered into the hand of the king of Israel, who defeated him with great slaughter; for Pekah, the son of Remaliah, slew in Judah a hundred and twenty thousand in one day, all of them valiant men, because they had forsaken the LORD, the God of their fathers. Moreover Zichri, an Ephraimite hero, slew Maaseiah, the king's son, and Azrikam, the commander of the palace, and Elkanah, who was next to the king.

3 Now the Israelites carried away captive of their kinsmen two hundred thousand, women, sons, and daughters; they also took from them an immense amount of spoil, and brought the spoil to Samaria. But a prophet of the LORD was there, Obed by name; and he went out to meet the army that was coming to Samaria, and he said to them,

"See, because of the wrath of the LORD, the God of your fathers, against Judah, he has delivered them into your hand; and you have slain them with a fury that has reached up to the heavens. But now you think to subdue the Judeans and Jerusalem to be bondmen and bondwomen to you; but are not you yourselves guilty of crimes against the LORD your God? Now therefore, listen to me and restore the captives whom you have taken of your kinsmen; for the fierce wrath of the LORD is upon you."

2 Then some of the chiefs of the Ephraimites, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, Jehizkiah, the son of Shallum, Amasa, the son of Hadlai, stood up to oppose those who came from the war. They said to them,

"You shall not bring the captives here; for what you purpose will bring upon us guilt against the LORD, to add to our sins and our guilt, for our guilt is

very great, and there is fierce wrath against Israel."

So the armed men left the captives and the spoil before the princes and the whole assembly. Then the men already mentioned by name arose and took the captives and clothed all the naked from the spoil, and having clothed them, provided them with sandals, gave them something to eat and drink, anointed them, and carried all of them who were feeble on asses, and brought them to Jericho, the city of palm trees, to their kinsmen, and then they returned to Samaria.

At that time King Ahaz sent for the king of Assyria to help him, for the Edomites had come again and attacked Judah and carried away captives. The Philistines also had raided the cities of the lowland and the South of Judah and had captured Beth-shemesh, Aijalon, Gederoth, Socco with its towns, Timnah with its towns, and Gimzo with its towns, and were living there. For the LORD brought Judah low because of Ahaz, king of Israel, because he had acted wantonly with Judah and had behaved very treacherously toward the LORD. So Tiglath-pileser, king of Assyria, came to him, but he proved a burden to him instead of giving him strength; for Ahaz plundered the house of the LORD and the house of the king and the princes and gave it to the king of Assyria, but it failed to help him. In the time of his distress he acted still more treacherously against the LORD—this same King Ahaz, for he sacrificed to the gods of Damascus who overcame him, and he said,

"Because the gods of the kings of Syria helped them, I will sacrifice to them, that they may help me."

But they were the ruin of him and of all Israel. Ahaz gathered up all the utensils of the house of God and cut them in pieces and closed the doors of the house of the LORD and made for himself altars in every corner of Jerusalem. In every city of Judah he made high places to burn incense to alien gods and provoked the anger of the LORD, the God of their fathers. Now the rest of his records, and all his doings from first to last, behold, they are written in the Book of the Kings of Judah and Israel. So Ahaz slept with his fathers and they buried him in the

city, in Jerusalem, for they did not bring him to the sepulchers of the kings of Israel; and Hezekiah, his son, became king in his stead.

#### HEZEKIAH'S CLEANSING OF THE TEMPLE, 29:1-36

29 Hezekiah became king at twenty-five years of age and reigned twenty-nine years in Jerusalem, and his mother's name was Abijah, the daughter of 2 Zechariah. He did that which was right in the sight of the LORD, just as David 3 his ancestor had done. In the first year of his reign in the first month, he opened the doors of the house of the 4 LORD and repaired them. He also brought in the priests and the Levites, and assembled them in the open square 5 on the east. Then he said to them,

"Listen to me, O Levites; sanctify yourselves and reconsecrate the house of the LORD, the God of your fathers, and carry out the filth from the holy 6 place. For our fathers acted treacherously and did that which was evil in the sight of the LORD our God, and forsook him and turned away their faces from the habitation of the LORD and turned 7 their backs. They have also closed the doors of the porch and put out the lamps, and have not burned incense or offered burnt-offerings in the sanctuary 8 of the God of Israel. Therefore the wrath of the LORD was against Judah and Jerusalem, and he has delivered them to be an object of terror, astonishment, and derision, as you see with 9 your own eyes. For now our fathers have fallen by the sword; our sons, our daughters, and our wives are in captivity 10 for this. Now it is in my heart to make a covenant with the LORD, the God of Israel, that his fierce anger may 11 turn away from us. My sons, do not now be negligent; for the LORD has chosen you to stand before him to minister to him, and that you should be his ministers and burn incense."

12 Then the Levites arose, Mahath, the son of Amasai, and Joel, the son of Azariah, of the sons of the Kohathites and of the Merarites, Kish, the son of Abdi, and Azariah, the son of Jehallelel, and of the Gershonites Joah, the son of Zimmah, and Eden, the son of Joah; 13 also of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph,

Zechariah and Mattaniah; and of the 1 sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. Then they assembled their 1 kinsmen and sanctified themselves and went in according to the command of the king by the words of the LORD to cleanse the house of the LORD. The 1 priests also went into the inner court of the house of the LORD to cleanse it and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD; and the Levites took it up to carry it outside to the Brook Kidron. Now they 1 began on the first day of the first month the work of sanctifying, and on the eighth day of the month they came to the porch of the LORD, and they sanctified the house of the LORD in eight days; and on the sixteenth day of the first month they completed the work. Then they came to Hezekiah, the king, 11 within the palace and said,

"We have cleansed the entire house of the LORD, and the altar of burnt-offering with all its utensils, and the table for the bread that is arranged in layers, with all its utensils. Moreover 15 all the utensils, which King Ahaz in his reign had cast aside when he acted faithlessly, we have restored and sanctified, and they are now before the altar of the LORD."

Thereupon Hezekiah the king rose up 20 early in the morning and assembled the princes of the city, and went up to the house of the LORD. Then they brought 21 seven bulls, seven rams, seven lambs, and seven he-goats for a sin-offering on behalf of the kingdom and the sanctuary and Judah; and he ordered the sons of Aaron the priests to offer them on the altar of the LORD. So they 22 slaughtered the bulls, and the priests received the blood and dashed it against the altar, and they slaughtered the rams and dashed the blood against the altar; they also slaughtered the lambs and dashed the blood against the altar. Moreover they brought up the he-goats 23 for the sin-offering before the king and the assembly, and they laid their hands upon them. Then the priests slaugh- 24 tered them and made a sin-offering with their blood on the altar to make atonement for all Israel; for the king ordered the burnt-offering and the sin-offering for all Israel.

25 He stationed the Levites in the house of the LORD, with cymbals, harps, and lyres, according to the command of David and Gad, the king's seer, and of Nathan the prophet; for the command was from the LORD by his prophets.

26 Thus the Levites stood with the instruments of David, and the priests with the trumpets. Thereupon Hezekiah commanded them to offer the burnt-offering upon the altar; and when the burnt-offering began, the song in honor of the LORD began also, and the trumpets, accompanied by the instruments of David, king of Israel. Then all the assembly bowed themselves, and the singers sang, and the trumpeters sounded; all this continued until the burnt-offering was finished; and when they had made an end of offering, the king and all who were present with him bowed themselves and worshiped.

10 Then, Hezekiah the king and the princes commanded the Levites to praise the LORD with the words of David and Asaph the seer. So they sang praises with gladness and bowed their heads and worshiped.

11 Then Hezekiah spoke up and said, "Now that you have consecrated yourselves to the LORD, come near and bring sacrifices and thank-offerings, and every generous-minded man burnt-offerings."

12 And the number of burnt-offerings which the assembly brought in was seventy bulls, a hundred rams, two hundred lambs; all these were for a burnt-offering to the LORD. The consecrated things were six hundred bulls and three thousand sheep. But the priests were too few to prepare all the burnt-offerings. Therefore their kinsmen, the Levites, helped them till the work was completed and the priests had sanctified themselves; for the Levites were more upright in heart to sanctify themselves than the priests.

15 There were also burnt-offerings in abundance, together with the fat of the thank-offerings and the libations for every burnt-offering. So the service of the house of the LORD was set in order.

16 Thus Hezekiah and all the people rejoiced, because of that which God had prepared for the people; for the thing was done suddenly.

## HEZEKIAH'S PASSOVER,

30:1-27

Then Hezekiah sent to all Israel and Judah and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover of the LORD, the God of Israel; for the king and his princes and all the assembly in Jerusalem had decided to keep the passover in the second month, since they could not keep it at that time because the priests had not sanctified themselves in sufficient numbers, neither had the people gathered themselves together to Jerusalem. Accordingly the thing seemed good in the eyes of the king and all the assembly. So they passed a decree to send a proclamation throughout all Israel, from Beersheba even to Dan, that they should come and keep the passover in honor of the LORD, the God of Israel in Jerusalem; for they had not kept it in such great numbers, according to the record. So the couriers went with the letters from the king and his princes through all Israel and Judah, according to the command of the king, saying,

"O Israelites! turn again to the LORD, the God of Abraham, Isaac, and Israel, that he may turn to the remnant which is left of you from the hand of the kings of Assyria. Also be not like your ancestors and your kinsmen who acted unfaithfully toward the LORD, the God of their fathers, so that he gave them over to devastations, as you see. Now be not stubborn, as were your fathers, but yield yourselves to the LORD, and enter into his sanctuary which he has sanctified forever, and serve the LORD your God, that he may turn his fierce anger from you. For by your returning to the LORD, your kinsmen and your sons shall find compassion in the presence of their captors so that they shall be allowed to return to this land; for the LORD your God is gracious and merciful, and will not turn away his face from you if you return to him."

So the couriers passed from city to city through the land of Ephraim and Manasseh, even to Zebulun, but they laughed them to scorn and mocked them. Nevertheless some men from Asher and Manasseh and Zebulun

humbled themselves and came to Jerusalem. Also the hand of God was upon Judah to give them one heart, to do the bidding of the king and the princes by the word of the LORD.

13 So a great crowd of people assembled at Jerusalem to keep the feast of unleavened cakes in the second month—

14 a very great assembly. Then they rose up and took away the altars that were in Jerusalem, and all the altars for incense they took away and cast into the

15 Brook Kidron. They slaughtered the passover on the fourteenth day of the second month; and the priests and the Levites were ashamed and sanctified themselves, and brought burnt-offerings

16 into the house of the LORD. Moreover they stood in their place as was their custom, according to the law of Moses the man of God; the priests dashed the blood received from the hand of the

17 Levites, for there was a large number in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughtering of the passover lambs for everyone who was not clean in order to consecrate them to the

18 LORD. For a great number of people, chiefly from Ephraim, Manasseh, Issachar, and Zebulun, had not purified themselves, yet they ate the passover otherwise than it is written, for Hezekiah had prayed for them, saying,

19 "The kind LORD pardon everyone who has set his heart to seek God, the LORD, the God of his fathers, though he be not clean according to the purification of the sanctuary."

20 Now the LORD listened to Hezekiah and healed the people, so the Israelites that were found in Jerusalem kept the feast of unleavened cakes seven days with great gladness; and the Levites and the priests praised the LORD day

22 by day, with all their might. Accordingly Hezekiah spoke encouragingly to all the Levites who had shown good skill in the service of the LORD; and they ate the offerings of the sacred season seven days, offering sacrifices of thank-offerings, and giving thanks to the LORD, the God of their fathers.

23 Then the whole assembly decided to keep another seven days, and so they kept seven days more with gladness;

24 for Hezekiah, king of Judah, presented to the assembly a thousand bulls and

presented to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. Then all the assembly of Judah together with the priests and the Levites and all the assembly, that came out of Israel, and the resident aliens, who came out of Israel, and who dwelt in Judah, rejoiced. So there was great joy in Jerusalem; for since the time of Solomon, the son of David, king of Israel, there had been nothing like this in Jerusalem. Then the priests and the Levites arose and blessed the people; and their voice was heard and their prayer came up to his holy habitation, even to the heavens.

### HEZEKIAH'S WORK OF REFORM,

31:1-21

Now when all this was finished, all Israel who were present went out to the cities of Judah and broke in pieces the sacred pillars and cut down the sacred poles and broke down the high places and the altars throughout all Judah and Benjamin, also in Ephraim and Manasseh, until they had made an end of them. Then all the Israelites returned to their cities, each to his own possession.

Hezekiah appointed the divisions of the priests and the Levites according to their divisions—each of the priests and the Levites according to his service—for burnt-offering and for thank-offerings, to minister and to give thanks and praise in the gates of the camp of the LORD. The king's portion from his possessions was for burnt-offerings, for the morning and evening burnt-offerings, as well as for the burnt-offerings of the sabbaths, the new moons, and the fixed festivals, as it is written in the law of the LORD. Moreover he charged the people who dwelt in Jerusalem to provide the portion of the priests and the Levites, that they might devote themselves to the law of the LORD. Now as soon as the order was known, the Israelites gave generously the first-fruits of grain, wine, oil, honey, and all the produce of the field; and the tithe of everything they brought in abundantly. The Israelites and Judeans who dwelt in the cities of Judah, they also brought in the tithe of cattle and sheep, and the

tithe of the dedicated things, which were consecrated to the LORD their God, and laid them in heaps. In the third month they began the foundations of the heaps and finished them in the seventh month; and when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel. Then Hezekiah questioned the priests and the Levites concerning the heaps. So Azariah, the chief priest of the house of Zadok, answered him and said,

"Since they began to bring the contribution to the house of the LORD, there has been sufficient and there has been a large amount left, for the LORD has blessed his people; and there has been left this great store."

Then Hezekiah gave orders to prepare chambers in the house of the LORD; and they prepared them. Then they faithfully brought in the contribution and the tithe and the dedicated things, and Conaniah the Levite was the overseer in charge of them, and Shimei his brother was next to him in authority. Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, were overseers under the authority of Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah, the ruler of the house of God. Kore, the son of Imnah, the Levite, the keeper of the east gate, was in charge of the voluntary contributions to God, to distribute the oblations of the LORD and the most sacred things. Also under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, Shecaniah, in the cities of the priests, faithfully to distribute to their kinsmen by divisions to great and small alike, with the exception of those males registered from three years old and upward—that is, to everyone who entered the house of the LORD for his daily portion of their service in their offices according to their divisions. Now in regard to the registration of the priests, it was according to their families; moreover the Levites from twenty years old and upward were registered in their offices by their divisions. There was also the purpose of registering all their children, their wives, their sons, and daughters throughout all the assembly, for they devoted themselves faithfully to the

holy things. But for the sons of Aaron the priests, who were in the territory of the common lands of their cities—in every city there were men who were designated by name to distribute portions to every male among the priests and to everyone registered among the Levites.

Thus Hezekiah did throughout all 20 Judah; and he did that which was good and right and true before the LORD his God. Moreover every work that he began in the service of the house of God, both in the law and the commands, in order to seek his God, he did with all his heart and prospered.

### SENNACHERIB'S INVASION,

32:1-23

It was after these things and this 32 loyalty, that Sennacherib, king of Assyria, came and invaded Judah, and besieged the fortified cities and expected to take them. When Hezekiah 2 saw that Sennacherib had come determined to attack Jerusalem, he decided in council with his princes and his leading men to stop the water of the fountains that were outside the city, and they helped him. Indeed a great 4 crowd of people collected and stopped up all the fountains and the torrent that coursed through the midst of the land, saying,

"Why should the kings of Assyria come and find abundant water?"

He also took courage and built up all 5 the wall that had been broken down, raised up towers on it, and reared another outside wall, and strengthened Millo in the city of David, and made weapons and shields in great quantity. Then he set commanders of war over 6 the people and gathered them to him in the open square at the gate of the city and spoke reassuringly, saying,

"Be strong and courageous, fear not, 7 neither be dismayed because of the king of Assyria, nor because of all the multitude that is with him; for there is greater with us than with him. With 8 him is an arm of flesh, but with us is the LORD our God to help us and to fight our battles." And the people were reassured by the words of Hezekiah, king of Judah.

After this Sennacherib, the king of 9

Assyria, while he himself with all his forces was before Lachish, sent his servants to Jerusalem, to Hezekiah king of Judah and to all Judah who were at Jerusalem, saying,

- 10 "Thus says Sennacherib, the king of Assyria: 'On what are you trusting that you are awaiting the siege in Jerusalem? 11 Is not Hezekiah leading you on in order to give you over to die by hunger and thirst, saying, "The LORD our God will deliver us out of the hand of the king of Assyria?" Has not the same Hezekiah taken away his high places and his altars, and said to Judah and Jerusalem, "You shall worship before one altar, and upon it you shall sacrifice." 13 Do you not know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of the lands able to deliver their lands 14 out of my hand? Who was there among all the gods of those nations which my fathers put under the ban who was able to deliver his people from my hand, that your god should be able to deliver 15 you out of my hand? Now therefore, let not Hezekiah deceive you nor mislead you in this way, and do not believe him; for since no god of any nation or kingdom has been able to deliver his people from my hand and from the hand of my fathers, how much less shall your gods deliver you out of my hand.' "
- 16 His servants spoke still more against the LORD God, and against his servant 17 Hezekiah, while he wrote letters insulting the LORD, the God of Israel, and inveighing against him as follows:
- "As the gods of the nations of the lands have not delivered their people out of my hand, so the God of Hezekiah shall not be able to deliver his people out of my hand."
- 18 Then they shouted with a loud voice in the Jewish language to the people of Jerusalem who were on the wall to frighten and terrify them, that they 19 might take the city. Moreover they spoke of the God of Jerusalem as of the gods of the peoples of the earth, that are the work of men's hands.
- 20 Then Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed concerning this and cried to the 21 heavens. Therefore the LORD sent an angel who destroyed all the seasoned warriors, together with the leaders and

commanders, in the camp of the king of Assyria, so that he returned in disgrace to his own land; and when he went into the house of his god, they who were his own offspring slew him there with the sword. Thus the LORD 2 saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, king of Assyria, and from the hand of all their enemies, and gave them rest on every side. Many brought gifts to 2 the LORD to Jerusalem and precious things to Hezekiah, king of Judah, so that from that time on he was exalted in the eyes of all the nations.

#### A FINAL ESTIMATE OF HEZEKIAH, 32:24-33

In those days Hezekiah became dan- 2 gerously ill, and he prayed to the LORD, and when he was entreated by him, he gave him a sign. But Hezekiah made 25 no return according to the benefit bestowed on him, for his heart was lifted up; therefore wrath came upon him and upon Judah and Jerusalem. However, 26 Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

Now Hezekiah had enormous wealth 27 and honor, and he provided himself with treasuries for silver, gold, precious stones, spices, shields, and all kinds of artistic articles, storehouses also for the 28 increase of grain, wine, and oil, and inclosures for all kinds of cattle and for flocks. Moreover he made for himself 29 cities and had vast possessions of sheep and cattle; for God gave him very great riches. It was Hezekiah who stopped 30 the upper springs of Gihon and directed the waters straight down on the west side of the city of David. So Hezekiah prospered in all his works. However, in 31 the case of the ambassadors of the princes of Babylon who were sent to him to inquire about the sign that was done in the land, God forsook him in order to test him, that he might find out all that was in his heart.

Now the rest of the records of Heze- 32 kiah and his good deeds, behold, they are written in the Vision of Isaiah the prophet, the son of Amoz, in the Book of the Kings of Judah and Israel. So 33

Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchers of the descendants of David, and all Judah and the inhabitants of Jerusalem paid him honor when he died; and Manasseh his son became king in his stead.

### THE REACTION UNDER MANASSEH AND AMON,

33:1-25

Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. He did that which was evil in the sight of the LORD according to the abominations of the nations which the LORD had dispossessed before the Israelites. He also re-built the high places which Hezekiah his father had torn down, and he set up altars for the Baals and made sacred poles, and worshipped all the host of the heavens and served them; and he built altars in the house of the LORD, of which the LORD had said,

"In Jerusalem shall my name be forever."

He built altars to all the host of the heavens in the two courts of the house of the LORD. He also burned his children in the fire in the Valley of Ben-Hinnom, and practiced augury and sorcery, and appointed mediums and wizards. He did great evil in the sight of the LORD, thus provoking him to jealousy. Moreover he set the carved image of an idol which he had made in the house of God, of which God had said to David and to Solomon his son,

"In this house and in Jerusalem which I have chosen out of all the tribes of Israel I will put my name forever. I will never again remove the feet of Israel from the land which I have appointed for your fathers, if only they will be careful to do all that I have commanded them by the hand of Moses, even all the law and the statutes and the ordinances."

But Manasseh seduced Judah and the inhabitants of Jerusalem to do evil more than the nations which the LORD had destroyed before the Israelites.

The LORD spoke to Manasseh and to his people, but they gave no heed. So the LORD brought against them the commanders of the army of the king of

Assyria, and they took Manasseh in chains and bound him in fetters and brought him to Babylon. But when he was in distress, he besought the LORD his God and humbled himself greatly before the God of his fathers. He also prayed to him, so that he was entreated by him and heard his supplication and restored him to his kingdom in Jerusalem. Then Manasseh knew that the LORD was indeed God.

Now after this he built an outer wall of the city of David on the west side of Gihon in the valley, even to the entrance at the Fish Gate, so that it inclosed Ophel; and he raised it up to a very great height. He also placed competent commanders in all the fortified cities of Judah.

Moreover he put away the foreign gods and the idol out of the house of the LORD and all the altars which he had built in the mount of the house of the LORD and in Jerusalem and cast them out of the city. Then he rebuilt the altar of the LORD and sacrificed upon it sacrifices of thank-offerings and of thanksgiving, and ordered Judah to serve the LORD, the God of Israel. Nevertheless the people still sacrificed on the high places, but only to the LORD their God.

Now the rest of the records of Manasseh and his prayer to God, as well as the words of the seers who spoke to him in the name of the LORD, the God of Israel, behold, they are among the Records of the Kings of Israel. His prayer also, and how God was entreated by him, and all his sin and his guilt, and the sites on which he built the high places and set up the sacred poles and the carved images, before he humbled himself, behold, they are written in the Records of the Seers. So Manasseh slept with his fathers, and they buried him in the garden of his house; and Amon his son became king in his stead.

Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem. He did that which was evil in the sight of the LORD as Manasseh his father had done; for Amon sacrificed to all the carved images which Manasseh his father had made, and served them. Moreover he did not humble himself before the LORD as Manasseh his father humbled himself; but Amon multiplied offenses. There-

fore his servants conspired against him and murdered him in his own house.

- 25 But the people of the land slew all the conspirators against King Amon; and the people of the land made Josiah his son king in his stead.

### THE DEUTERONOMIC REFORM, 34:1-33

- 34 Josiah was eight years old when he became king and he reigned thirty-one years in Jerusalem. He did that which was right in the sight of the LORD and walked in the ways of David his ancestor, turning neither to the right nor the left.

3 Now in the eighth year of his reign, while he was still a lad, he began to seek after the God of David his ancestor, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the sacred poles, the carved

4 images, and the molten images. Thus at his direction they broke down the altars of the Baals, and the incense altars that stood high above them he hewed down, and the sacred poles, the carved images, and the molten images, he demolished and ground to powder, and scattered it on the graves of those

5 who had sacrificed to them. Also he burned the bones of the priests upon their altars, and purged Judah and Jerusalem. Likewise in the cities of Manasseh and Ephraim and Simeon and as far as Naphtali, in their ruins round

7 about, he destroyed the altars and ground the sacred poles and the carved images to powder and hewed down all the incense altars throughout all the land of Israel, and then he returned to Jerusalem.

8 Now in the eighteenth year of his reign, in order to purge the land and the temple, he sent Shaphan, the son of Azaliah, and Maaseiah, the commander of the city, and Joah, the son of Joahaz, the recorder, to repair the house of the

- 9 LORD his God. So they came to Hilkiah the high priest, and gave the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered from Manasseh and Ephraim and from all the remnant of Israel, and from all Judah and Benjamin, and had returned
- 10 to Jerusalem. They in turn gave it to

the workmen who were responsible for the house of the LORD; and the workmen who did the actual work on the house of the LORD dispensed it to restore and repair the temple; to the carpenters they gave it and to the builders, that they might buy hewn stone and timber for framing and for beams for the structures which the kings of Judah had destroyed. The men worked faithfully on the task; and the overseers over them were Jahath and Obadiah, the Levites, of the descendants of Merari, and Zechariah and Meshuillam, of the sons of the Kohathites to direct it. The Levites—all who were skilful with instruments of music—were over the burden-bearers, and directed all the workmen in every sort of service; and some of the Levites were scribes, notaries, and gate-keepers.

Now when they brought out the money that had been brought to the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses. Accordingly Hilkiah spoke up and said to Shaphan the scribe,

"I have found a book of law in the house of the LORD."

So Hilkiah gave the book to Shaphan. Then Shaphan brought the book to the king and also reported to the king, saying,

"All that has been committed to your servants, they are doing, and they have emptied out the money that was found in the house of the LORD and have delivered it into the charge of the overseers and the workmen."

Shaphan the scribe also told the king, saying,

"Hilkiah the priest has given me a book."

Then Shaphan read out of it before the king.

Now when the king heard the words of the law, he tore his garments. Then the king commanded Hilkiah, and Ahikam, the son of Shaphan, and Achbor, the son of Micaiah, and Shaphan the scribe, and Asaiah, the king's servant, saying,

"Go, inquire of the LORD for me and for those who are left in Israel and Judah, concerning the words of the book that has been found; for great is the wrath of the LORD that is poured out upon us, because our fathers have not



kept the word of the LORD, to conform to all that is written in this book."

So Hilkiah and those whom the king mentioned went to Huldah the prophetess, the wife of Shallum, the son of Tokhath, the son of Hasrah, keeper of the wardrobe, who dwelt in Jerusalem in the second quarter, and they spoke to her about this. So she said to them,

"Thus says the LORD, the God of Israel: 'Say to the man who sent you to me, "Thus says the LORD: 'Behold, I am about to bring evil upon this place and upon its inhabitants, namely, all the curses that are written in the book which they have read before the king of Judah. Because they have forsaken me and have sacrificed to other gods, thus provoking me to jealousy with all the work of their hands; therefore my wrath shall be poured out upon this place and it shall not be quenched.' "

"But to the king of Judah who sent you to inquire of the LORD, thus shall you say to him: 'Thus says the LORD, the God of Israel: "Regarding the words which you have heard—because your heart was penitent and you humbled yourself before the LORD, when you heard my words against this place and against its inhabitants, and have humbled yourself before me, and have torn your garments and wept before me, I also have heard you," "' is the oracle of the LORD. " "Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I am about to bring upon this place and upon its inhabitants." "' "

So they brought back word to the king.

Then the king sent and gathered together all the elders of Judah and Jerusalem. Thereupon the king went up to the house of the LORD together with all the men of Judah and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, both small and great; and he read in their hearing all the words of the book of the covenant that was found in the house of the LORD. Then the king stood in his place and made a covenant before the LORD, to walk after the LORD and to keep his commands, his decrees, and his statutes with all his mind and heart, to perform the words of the covenant that were written in this book. Then

he caused all who were found in Jerusalem and Benjamin to adhere to the covenant; and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. Moreover Josiah put away all the abominations out of all the lands that belonged to the Israelites, and made all who were found in Israel to serve, even to serve the LORD their God. All his days they did not depart from following the LORD, the God of their fathers.

### JOSIAH'S PASSOVER, 35:1-19

Now Josiah kept a passover to the LORD in Jerusalem; and they slew the passover on the fourteenth day of the first month. Accordingly he set the priests in their offices and encouraged them for the service of the house of the LORD. He said to the Levites who taught all Israel, who were holy to the LORD,

"Put the holy ark in the house which Solomon, the son of David, king of Israel, built. It shall no more be a burden on your shoulders. Now serve the LORD your God and his people Israel, and prepare yourselves after your fathers' houses by your divisions, according to the prescription of David, king of Israel, and according to the prescription of Solomon his son; and stand in the holy place according to the divisions of the families of your kinsmen the common people, and for each a part of a Levitical family. Then slay the passover and sanctify yourselves and prepare it for your kinsmen to keep it according to the word of the LORD by Moses."

Then Josiah presented to the common people flocks, lambs, and kids—all of them for the passover offerings to all who were present, to the number of thirty thousand, and three thousand bulls, these being from the king's property. His princes also gave as a voluntary gift to the people, to the priests, and to the Levites—Hilkiah, Zechariah, and Jehiel, the rulers of the house of God, gave to the priests for the passover offerings—two thousand and six hundred lambs and three hundred cattle. Conaniah also, and Shemaiah and Nathanel his kinsmen, and Hashabiah, Meiel, and Jozabad, the chiefs of the Levites, gave to the Levites for the

passover-offerings, five thousand lambs and five hundred cattle.

- 10 So the service was established and the priests stood at their posts, and the Levites by their divisions, according to the king's command. Thus they slew the passover, and the priests sprinkled the blood from their hands, while the
- 11 Levites skinned the victims. Then they removed the burnt-offerings that they might distribute them according to the divisions of the families of the common people, to offer to the LORD as it is prescribed in the book of Moses; and so
- 12 they did with the cattle. Moreover they boiled the passover on the fire according to the ordinance, while they boiled the holy offerings in pots, in caldrons, and in pans, and carried them quickly to all
- 13 the common people. Afterward they prepared some for themselves and for the priests, because the priests, the sons of Aaron, were occupied in offering up the burnt-offerings and the fat pieces until night; therefore the Levites prepared it for themselves and for the priests, the sons of Aaron.
- 14 The singers, the sons of Asaph, were at their posts according to the command of David, Asaph, Heman, and Jeduthun, the king's seer, and the gatekeepers were at each gate; they had no need to depart from their service, for their kinsmen the Levites prepared it
- 15 for them. So all the service of the LORD was established the same day that they kept the passover and offered burnt-offerings upon the altar of the LORD according to the command of King Josiah. Thus the Israelites who were
- 16 present kept the passover at that time and the feast of unleavened cakes seven
- 17 days. Indeed there was no passover like that kept in Israel since the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as did Josiah; and the priests and the Levites and all Judah and Israel were present, together with the inhabitants
- 18 of Jerusalem. In the eighteenth year of Josiah's reign was this passover kept.

#### THE DEATH OF JOSIAH, 35:20-27

- 20 After all this, when Josiah had restored the temple, Necho king of Egypt went up to fight at Carchemish on the

Euphrates; and Josiah went out to intercept him. But he sent messengers to him, saying,

"What have we to do with each other, king of Judah? I come not against you this day, but to fight with another house, and God has said to me to make haste; cease then to provoke God who is with me, that he do not destroy you."

Nevertheless Josiah refused to turn away his face from him, but presumed to wage war with him and would not listen to the words of Necho from the mouth of God. So he went to fight in the valley of Megiddo. Then the archers shot at King Josiah, and the king said to his servants,

"Take me away, for I am badly wounded."

So his servants took him out of the chariot and made him ride in the second chariot that he had and brought him to Jerusalem where he died, and he was buried in the sepulchers of his fathers, and all Judah and Jerusalem mourned for Josiah. Jeremiah also chanted a dirge for Josiah and all the singing men and women speak of Josiah in their chants down to this day; and they made them a custom in Israel; and behold, they are written in the Lamentations.

Now the rest of the records of Josiah and his good deeds, according to that which is prescribed in the law of the LORD, and his acts from first to last are written in the Book of the Kings of Israel and Judah.

#### THE LAST DAYS OF THE KING- DOM OF JUDAH, 36:1-23

Then the people of the land took Jehoahaz, the son of Josiah, and made him king in his father's stead in Jerusalem. Joahaz was twenty-three years old when he became king and he reigned three months in Jerusalem. Then the king of Egypt deposed him at Jerusalem, and he fined the land a hundred talents of silver and a hundred talents of gold. The king of Egypt then made Eliakim, his brother, king over Judah and Jerusalem, and changed his name to Jehoiakim. But Necho took Joahaz his brother and brought him to Egypt. Jehoiakim was twenty-five years old

when he became king and he reigned in Jerusalem eleven years; and he did that which was evil in the sight of the LORD his God. Against him came up Nebuchadnezzar, king of Babylon, and bound him in fetters to bring him to Babylon. Nebuchadnezzar also carried some of the utensils of the house of the LORD to Babylon and put them in his temple in Babylon. Now the rest of the records of Jehoiakim and his abominations which he did and that which was found in him, behold, they are written in the Book of the Kings of Israel and Judah; and Jehoiachin his son became king in his stead.

Jehoiachin was eight years old when he became king and he reigned in Jerusalem three months and ten days; and he did that which was evil in the sight of the LORD. Then at the return of spring King Nebuchadnezzar sent and brought him to Babylon, with the choice vessels of the house of the LORD, and he made Zedekiah, his brother, king over Judah and Jerusalem.

Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the LORD his God, and did not humble himself before Jeremiah the prophet at the word of the LORD. He also rebelled against King Nebuchadnezzar, who had made him swear by God. But he became obstinate and stubbornly refused to turn to the LORD, the God of Israel.

Also all the chiefs of the priests and the people proved utterly faithless, in accordance with all the abominations of the nations, and they polluted the house of the LORD which he had sanctified in Jerusalem. Still the LORD, the God of their fathers, eagerly sent to them by his messengers, because he had compassion on his people and on his

dwelling-place, but they mocked God's messengers and despised his words and derided his prophets, until the wrath of the LORD arose against his people till there was no remedy. So he brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and spared neither youths nor maidens, neither the aged nor the decrepit. He delivered them all into his hand. Also all the utensils of the house of God both large and small, together with the treasures of the house of the LORD and the treasures of the king and his princes—all these he brought to Babylon. Moreover they burned the house of God, and broke down the wall of Jerusalem, and all its palaces they burned with fire, and all its choice vessels were given to destruction. Those who escaped the sword he carried captive to Babylon, where they became slaves to him and to his sons until the dominance of the kingdom of Persia, in order that the words of the LORD by the mouth of Jeremiah might be fulfilled, until the land had enjoyed its sabbaths. All the days of the desolation it kept sabbath, to complete the seventy years.

In the first year of Cyrus, king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus, king of Persia, so that he issued a proclamation throughout his kingdom and also put it in writing, as follows:

"Thus says Cyrus, king of Persia: 23 'The LORD, the God of the heavens, has given me all the kingdoms of the earth, and he has commissioned me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, the LORD his God be with him; let him go up.' "

## THE BOOK OF EZRA

### THE DECREE OF CYRUS AND THE RETURN, 1:1-11

1 **N**OW in the first year of Cyrus, king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus, king of Persia, to issue a proclamation throughout all his kingdom and also to put it in writing, as follows:

2 "Thus says Cyrus, king of Persia: 'All the kingdoms of the earth has the LORD, the God of the heavens, given me, and he has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people who desires to go, his God be with him; let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, since he is the God who is in Jerusalem. Whoever is left in any place where he resides as an alien, let the men of his place aid him with silver and gold and goods and beasts of burden, as well as with voluntary offerings for the house of God which is in Jerusalem.' "

5 Then the heads of families of Judah and Benjamin, and the priests and the Levites, even all whose spirit God had roused to go up to build the house of the LORD which is in Jerusalem, arose; and all those who were about them supplied them with utensils of silver, with gold, with goods, and with beasts, and with precious things, besides all that was voluntarily offered. Also King Cyrus brought forth the utensils of the house of the LORD, which Nebuchadnezzar had brought from Jerusalem and had put in the house of his gods. So Cyrus, king of Persia, brought them out under the charge of Mithredath the treasurer, and counted them out to Sheshbazzar, the prince of Judah; and this is the number of them: thirty golden basins, a thousand silver basins, twenty-nine censers, thirty golden bowls, two thousand four hundred and ten silver bowls, and a thousand other ves-

sels. All the vessels of gold and silver were five thousand four hundred. All these Sheshbazzar brought up, when the exiles were brought up from Babylon to Jerusalem.

### LISTS OF THE RETURNING EXILES, 2:1-70

Now these belonged to the province, that went up out of the captivity, who had been carried away, whom Nebuchadnezzar, king of Babylon, had carried away to Babylon; and they returned to Jerusalem and Judah, each to his city, those who came with Zerubbabel, Jeshua, Nehemiah, Scariah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel were: the descendants of Parosh, two thousand one hundred and seventy-two; the descendants of Shephatiah, three hundred and seventy-two; the descendants of Arah, seven hundred and seventy-five; the descendants of Pahathmoab through the descendants of Jeshua and Joab, two thousand eight hundred and twelve; the descendants of Elam, a thousand two hundred and fifty-four; the descendants of Zattu, nine hundred and forty-five; the descendants of Zaccai, seven hundred and sixty; the descendants of Bani, six hundred and forty-two; the descendants of Bebar, six hundred and twenty-three; the descendants of Azgad, a thousand two hundred and twenty-two; the descendants of Adonikam, six hundred and sixty-six; the descendants of Bigvai, two thousand and fifty-six; the descendants of Adin, four hundred and fifty-four; the descendants of Ater, of Hezekiah, ninety-eight; the descendants of Beznai, three hundred and twenty-three; the descendants of Jorah, a hundred and twelve; the descendants of Hashum, two hundred and twenty-three; the descendants of Gibbar, ninety-five; the de-

22 descendants of Bethlehem, one hundred  
 23 and twenty-three; the men of Neto-  
 24 phah, fifty-six; the men of Anathoth,  
 25 one hundred and twenty-eight; the  
 26 descendants of Azmaveth, forty-two;  
 27 the descendants of Kirjath-jearim,  
 28 Chephirah and Beeroth, seven hundred  
 29 and forty-three; the descendants of  
 30 Ramah and Geba, six hundred and  
 31 twenty-one; the men of Michmash, one  
 32 hundred and twenty-two; the men of  
 33 Bethel and Ai, two hundred and twen-  
 34 ty-three; the descendants of Nebo,  
 35 fifty-two; the descendants of Magbish,  
 36 one hundred and fifty-six; the descend-  
 37 ants of the other Elam, one thousand  
 38 two hundred and fifty-four; the de-  
 39 scendants of Harim, three hundred and  
 40 twenty; the descendants of Lod, Hadid,  
 41 and Ono, seven hundred and twenty-  
 42 five; the descendants of Jericho, three  
 43 hundred and forty-five; the descend-  
 44 ants of Senaah, three thousand six hun-  
 45 dred and thirty.

46 The priests: the descendants of Jedaiah,  
 47 of the house of Jeshua were nine  
 48 hundred and seventy-three; the descend-  
 49 ants of Immer, one thousand and  
 50 fifty-two; the descendants of Pashhur,  
 51 one thousand two hundred and forty-  
 52 seven; the descendants of Harim, one  
 53 thousand and seventeen.

54 The Levites: the descendants of  
 55 Jeshua and Kadmiel, of the descend-  
 56 ants of Hodaviah, seventy-four; the  
 57 singers of the descendants of Asaph, one  
 58 hundred and twenty-eight; the descend-  
 59 ants of the gatekeepers were: the  
 60 descendants of Shallum, the descend-  
 61 ants of Ater, the descendants of Talamon,  
 62 the descendants of Akkub, the descend-  
 63 ants of Hatita, the descendants of Shobai,  
 64 in all one hundred and thirty-  
 65 nine.

66 The temple servants were: the descend-  
 67 ants of Ziha, the descendants of  
 68 Hasupha, the descendants of Tab-  
 69 baoth, the descendants of Keros, the  
 70 descendants of Siaha, the descend-  
 71 ants of Padon, the descendants of  
 72 Lebanah, the descendants of Hagab-  
 73 bah, the descendants of Akkub, the de-  
 74 scendants of Hagab, the descendants of  
 75 Shamlai, the descendants of Hanan,  
 76 the descendants of Giddel, the descend-  
 77 ants of Gahar, the descendants of Rea-  
 78 iah, the descendants of Rezin, the de-  
 79 scendants of Nekoda, the descendants  
 80 of Gazzan, the descendants of Uzza, the

81 descendants of Paseah, the descendants  
 82 of Besai, the descendants of Asnah, the  
 83 descendants of the Meunites, the de-  
 84 scendants of Nephisim, the descend-  
 85 ants of Bakbuk, the descendants of  
 86 Hakupha, the descendants of Harhur,  
 87 the descendants of Bazluth, the de-  
 88 scendants of Mehida, the descendants  
 89 of Harsha, the descendants of Barkos,  
 90 the descendants of Sisera, the descer-  
 91 ants of Temah, the descendants of Ne-  
 92 ziah, the descendants of Hatipha.

93 The descendants of Solomon's serv-  
 94 ants were: the descendants of Sotai,  
 95 the descendants of Hassophereth, the  
 96 descendants of Peruda, the descendants  
 97 of Jaalah, the descendants of Dar'ion,  
 98 the descendants of Giddel, the de-  
 99 scendants of Shephatiah, the descend-  
 100 ants of Hattil, the descendants of Po-  
 101 chereth-Hazzabaim, the descendants  
 102 of Ami, all the temple servants, and the  
 103 descendants of Solomon's servants,  
 104 were three hundred and ninety-two.

105 Now these were those who went up  
 106 from Telmelah, Telharsha, Cherub,  
 107 Addan, and Immer; but they could not  
 108 show their fathers' lineage nor their  
 109 descent, whether they were of Israel:  
 110 the descendants of Delaiah, the de-  
 111 scendants of Tobiah, the descendants  
 112 of Nekoda, six hundred and fifty-two;  
 113 also of the priests: the descendants of  
 114 Habaiah, the descendants of Hakkoz,  
 115 the descendants of Barzillai, who took a  
 116 wife from the daughters of Barzillai,  
 117 the Gileadite, and was called by their  
 118 name. These sought their register  
 119 among those reckoned by genealogy,  
 120 but it was not found; therefore they  
 121 were excluded from the priesthood as  
 122 polluted. Also the governor told them  
 123 that they should not eat of the most  
 124 sacred things, until there should stand  
 125 a priest with the Urim and Thummim.

126 The whole assembly together was  
 127 forty-two thousand three hundred and  
 128 sixty, besides their male and female  
 129 slaves, of whom there were seven thou-  
 130 sand three hundred and thirty-seven.  
 131 Their horses were seven hundred and  
 132 thirty-six; their mules, two hundred  
 133 and forty-five; their camels, four hun-  
 134 dred and thirty-five; their asses, six  
 135 thousand seven hundred and twenty.

136 Now some of the heads of families,  
 137 when they came to the house of the  
 138 LORD which is in Jerusalem, made  
 139 voluntary gifts to the house of God to

69 set it up in its place. They gave according to their ability into the treasury of the work sixty-one thousand darics of gold, and five thousand manas of silver, and one hundred priests' garments. So the priests, the Levites, some of the people, the porters, the singers, and the temple servants dwelt in their cities, and all Israel in their cities.

#### THE RENEWAL OF WORSHIP AT JERUSALEM, 3:1-6

3 Now when the seventh month arrived, and the Israelites were in their cities, the people assembled as one man 2 to Jerusalem. Then Jeshua, the son of Jozadak, and his kinsmen the priests, and Zerubbabel, the son of Shealtiel, and his kinsmen arose and built the altar of the God of Israel to offer burnt-offerings on it, as prescribed in the law 3 of Moses, the man of God. So they set up the altar in its place, for fear was upon them, because of the peoples of the lands, and they offered upon it burnt-offerings to the LORD, even burnt-offerings morning and evening. 4 Moreover they kept the feast of booths as it is written, and offered the fixed number of burnt-offerings day by day according to the direction for each day; 5 and afterward the regular burnt-offerings and the offerings at the new moons, and those of all the fixed festivals of the LORD, that were consecrated, and those of everyone who offered a voluntary offering to the LORD. From the first day of the seventh month they began to offer burnt-offerings to the LORD, although the foundation of the temple of the LORD was not yet laid.

#### THE FOUNDATION OF THE TEMPLE LAID, 3:7-13

7 They gave money to the masons and to the carpenters, and food, and drink, and oil to the Sidonians and the Tyrians to bring cedar trees from Lebanon by sea to Joppa, according to the grant that they had from Cyrus, king of Persia. 8 Now in the second year of their coming to the house of God at Jerusalem, in the second month, Zerubbabel, the son of Shealtiel, and Jeshua, the son of

Jozadak, and the rest of their kinsmen the priests and the Levites, and all who came from the captivity to Jerusalem, made a beginning and appointed the Levites from twenty years old and upward to have the oversight of the work of the house of the LORD. Then Jeshua 5 stood up with his sons and his kinsmen, Kadmiel and his sons, Judeans, to have together direction over the execution of the work in the house of God; the sons of Henadad also, with their sons and their kinsmen the Levites. Now 10 when the builders had laid the foundation of the temple of the LORD, they stationed the priests in their official robes with trumpets and the Levites, the sons of Asaph, with cymbals to praise the LORD according to the directions of David, king of Israel; and they 11 sang responsively in praising and giving thanks to the LORD, saying,

"For he is good,  
For his kindness over Israel is everlasting."

Then all the people raised a great shout when they praised the LORD, because the foundation of the house of the LORD had been laid. But many of 12 the priests and the Levites and heads of families and the old men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, while many shouted aloud for joy, so that the people 13 could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a great shout, and the sound was heard a great distance away.

#### OPPOSITION TO THE RE- BUILDING, 4:1-24

Now when the adversaries of Judah 4 and Benjamin heard that the exiles were building a temple for the LORD, the God of Israel, they approached 2 Zerubbabel and the heads of families, and said to them,

"Let us build with you; for we seek your God, as you do, and we have been sacrificing to him since the days of Esarhaddon, king of Assyria, who brought us up here."

But Zerubbabel and Jeshua and the 3 rest of the heads of families of Israel said to them,

"You have nothing in common with us in building a house to our God; but we ourselves will together build to the LORD, the God of Israel, as King Cyrus, the king of Persia, has commanded us."

- 4 Then the people of the land continued to weaken the hands of the people of Judah, and terrorize them out of building, and hire counselors against them to frustrate their counsel, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.
- 6 Moreover in the reign of Xerxes, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.
- 7 Now in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his companions to Artaxerxes, the king of Persia; and the script of the letter was written in Aramaic and interpreted in Aramaic. Rehum, the commander, and Shimshai, the scribe, wrote a letter against Jerusalem to Artaxerxes the king as follows. Then wrote Rehum, the commander, and Shimshai, the scribe, and the rest of their associates, the Dinaites and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the people of Susa, the Dehahonites, the Elamites, and the rest of the peoples whom the great and noble Ashurbanipal transported and settled in the city of Samaria and in the rest of the province beyond the River. Now—
- 11 this is a copy of the letter that they sent to Artaxerxes the king:
- 12 "Your servants, the men of the province beyond the River. Now be it known to the king that the Jews who came up from you to us have reached Jerusalem. This rebellious and bad city they are rebuilding and have completed its walls and cleared the foundations.
- 13 Therefore be it known to the king, that if this city be rebuilt and its walls finished, they will not pay tribute, custom, or toll, and immediately it will injure the revenue of the kings. Now because we eat the salt of the palace and it is not fitting for us to behold the king's dishonor, therefore we have sent and informed the king, that search be made in the book of the records of your fathers; for you will find in the book of the records and learn that this city is a rebellious city and one that causes dam-

age to kings and provinces and that the Jews have stirred up sedition in it from ancient times, for which cause this city was laid waste. We make known to the king that, if this city is rebuilt and its walls finished, you will have as a result no portion in the lands beyond the River."

The king sent a message to Rehum, the commander, and to Shimshai, the scribe, and to the rest of their associates who dwelt in Samaria and in the rest of the province beyond the River:

"Greeting, and as follows: The letter which you sent to us has been plainly read before me. I gave command search has been made, and it has been found that this city from ancient times has been rebellious against kings and that rebellion and sedition have taken place in it. Moreover there have been mighty kings over Jerusalem who have ruled over all the country beyond the River and tribute, custom, and toll were paid to them. Now give command that these men cease and that this city be not rebuilt until a decree shall be issued by me. Also be careful that there be no neglect about this; why should the damage increase to the detriment of the kings?"

When the copy of King Artaxerxes' letter had been read to Rehum and Shimshai, the scribe, and their associates, they went in haste to Jerusalem to the Jews, and by force and compulsion made them stop. Thus the work on the house of God which is in Jerusalem came to an end, and it ceased until the second year of the reign of Darius, king of Persia.

#### THE TEMPLE REBUILT AND DEDICATED, 5:1—6:22

Now the prophets Haggai and Zechariah, the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel who was over them. Then Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, arose and began to build the house which is at Jerusalem; and with them were the prophets of God supporting them.

At that time Tattenai, the governor of the province beyond the River, and Shethar-bozenai and their associates came to them, and spoke to them thus,

"Who gave you a permit to build this house and finish this sanctuary? And who are the builders who are doing this work?"

- 4 Accordingly we told them what the names of the men were, who were building this structure. But the eye of their God was upon the elders of the Jews, so that they did not make them cease until a report should come to Darius, and then a written reply be returned concerning it.
- 6 The copy of the letter that Tattenai, the governor beyond the River, and Shethar-bozenai and his associates the Apharsachites, who were beyond the River, sent to Darius, the king. They sent a dispatch to him, wherein was written as follows:
- 8 "To Darius, the king, all hail! Be it known to the king that we have gone into the province of Judah, to the house of the great God, which was built with huge stones and timber laid on the walls; this work is being thoroughly done and is prospering in their hands.
- 9 Then we asked those elders, and said to them thus, 'Who gave you a permit to build this house and to complete this building?' We also asked them their names, in order to inform you, that we might write the names of the men who were at their head; and they returned us answer as follows: "We are the servants of the God of the heavens and the earth, and we are rebuilding this house that was built many years ago, which a great king of Israel built and finished, but after our fathers had roused the wrath of the God of the heavens, he gave them into the hand of Nebuchadnezzar, king of Babylon, the Chaldean, who destroyed this house and carried the people away to Babylon. However in the first year of Cyrus, king of Babylon, Cyrus, the king, made a decree that this house of God be rebuilt. The gold and silver utensils also of the house of God, which Nebuchadnezzar took from the temple that was at Jerusalem and brought to the temple in Babylon, those Cyrus, the king, took out of the temple in Babylon, and they were delivered to one Sheshbazzar by name, whom he had made governor; and he said to him, "Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be rebuilt in its place."
- 16 Then this Sheshbazzar came and laid

the foundations of the house of God which is in Jerusalem. Since that time even until now it has been building, and it is not yet finished.' Now therefore, if it please the king, let search be made in the king's treasure-house there at Babylon, whether it be so, that a decree was issued by Cyrus the king to rebuild this house of God at Jerusalem; and let the king send to us his good pleasure concerning this matter."

Accordingly Darius, the king, issued a decree, and search was made in the house of the archives where the treasures were stored there at Babylon. And at Ecbatana, in the castle that is in the province of Media, a roll was found and in it was written:

"A record: In the first year of Cyrus, the king, Cyrus, the king, issued a decree: 'Concerning the house of God at Jerusalem, let the house, the place where sacrifices are offered, be rebuilt, and let its foundations be prepared; its height shall be sixty cubits and its breadth sixty cubits, with three courses of huge stones and a course of new timber, the expenses to be paid out of the king's treasury. Also let the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple at Jerusalem and brought to Babylon, be restored and brought to the temple which is in Jerusalem, each to its place; and you shall put them in the house of God.'

"Now therefore, Tattenai, governor of the province beyond the River, Shethar-bozenai, and their associates the Apharsachites, who are beyond the River, withdraw from there. Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God in its place. Moreover I make a decree in regard to what you shall do for these elders of the Jews for the building of this house of God: that out of the king's funds from the tribute of the province beyond the River the expenses be paid in full to these men, and that without delay. Whatever is needed, both young bulls and rams and lambs for burnt-offerings to the God of the heavens, wheat, salt, wine, and oil according to the word of the priests at Jerusalem, let it be given to them day by day without fail, that they may offer sacrifices of a soothing odor to the God



of the heavens; and pray for the life of  
 1 the king and his sons. Also I make a  
 decree that any man who alters this  
 command, a beam shall be pulled out  
 from his house and he shall be impaled  
 upon it, and his house shall be made a  
 2 refuse-heap for this. The God who has  
 caused his name to dwell there shall  
 overthrow any king or people who shall  
 put forth his hand to alter this, or to  
 destroy this house of God, which is in  
 Jerusalem. I, Darius, have issued a  
 decree, let it be executed to the letter."

3 Then Tattenai, the governor of the  
 province beyond the River, and She-  
 thar-bozenai, and their associates did  
 precisely as Darius, the king, had di-  
 4 rected. So the elders of the Jews built  
 and prospered, through the prophesy-  
 ing of Haggai, the prophet, and Zecha-  
 riah, the son of Iddo. Thus they built  
 and finished it, according to the com-  
 mand of the God of Israel and accord-  
 ing to the decree of Cyrus and Darius  
 5 and Artaxerxes, the king of Persia. So  
 this house was finished on the third day  
 of the month Adar, which was in the  
 sixth year of the reign of Darius the  
 king.

6 Then the Israelites, the priests, the  
 Levites, and the rest of the returned ex-  
 iles, celebrated the dedication of this  
 7 house of God with joy. They offered at  
 the dedication of this house of God a  
 hundred bulls, two hundred rams, four  
 hundred lambs, and twelve he-goats as  
 a sin-offering for all Israel, according to  
 8 the number of the tribes of Israel. They  
 also set the priests in their divisions  
 and the Levites in their courses, for the  
 service of God at Jerusalem, as it is pre-  
 scribed in the book of Moses.

9 Moreover the returned exiles kept  
 the passover upon the fourteenth day  
 10 of the first month. For the priests and  
 the Levites had purified themselves to  
 a man, all of them being ceremonially  
 clean. They slaughtered the passover  
 for all the returned exiles, both for  
 their kinsmen the priests and for them-  
 11 selves. Then the Israelites who had  
 returned from the captivity, and every-  
 one who separated himself from the un-  
 cleanness of the peoples of the land to  
 join them in order to seek the LORD,  
 12 the God of Israel, ate, and kept the  
 feast of unleavened cakes seven days  
 with gladness; for the LORD had made  
 them joyful, and had turned the heart

of the king of Persia to them, to  
 strengthen their hands in the work of  
 the house of God, the God of Israel.

### EZRA'S MISSION TO JERU- SALEM, 7:1-28

Now after these things, in the reign 7  
 of Artaxerxes, king of Persia, there  
 went up Ezra, the son of Seraiah, the  
 son of Azariah, the son of Hilkiah, the 2  
 son of Shallum, the son of Zadok,  
 the son of Ahitub, the son of Amariah, 3  
 the son of Azariah, the son of Meraioth,  
 the son of Zeremiah, the son of Uzzi, 4  
 the son of Bukki, the son of Abishua, 5  
 the son of Phineas, the son of Elea-  
 zar, the son of Aaron the chief priest.  
 This Ezra went up from Babylon; 6  
 and he was a scribe skilled in the  
 law of Moses, which the LORD, the  
 God of Israel, had given; and the king  
 granted him all his request, because the  
 hand of the Lord his God was upon  
 him. Moreover some of the Israelites 7  
 and the priests, the Levites, the singers,  
 the doorkeepers, and the temple serv-  
 ants went up to Jerusalem in the sev-  
 enth year of Artaxerxes the king. 8  
 He came to Jerusalem in the fifth month,  
 which was in the seventh year of the  
 king; for on the first day of the first 9  
 month he began the journey up from  
 Babylon, and on the first day of the  
 fifth month he arrived at Jerusalem,  
 since the good hand of his God was  
 upon him. For Ezra had set his heart 10  
 to seek the law of the Lord, to keep it,  
 and to teach in Israel statutes and  
 ordinances.

Now this is a copy of the letter 11  
 which King Artaxerxes gave to Ezra  
 the priest, the scribe, learned in mat-  
 ters of the commands of the LORD and  
 his statutes in Israel:

"Artaxerxes, king of kings, to Ezra 12  
 the priest, learned in the law of the God  
 of the heavens, heartiest greetings. I 13  
 now make a decree that anyone of the  
 people of Israel, or their priests or Le-  
 vites in my realm, who is willing to go  
 to Jerusalem, shall go with you. Be 14  
 cause you have been sent by the king  
 and his seven counselors to make in-  
 vestigations concerning Judah and  
 Jerusalem in accordance with the law  
 of your God which is in your hand, and 15  
 to carry the silver and gold which the

king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem, with all the silver and gold that you shall find in all the province of Babylon, together with the voluntary offerings of the people and the priests, offered willingly for the house of their God, which is in Jerusalem; accordingly with this money you shall faithfully buy bulls, rams, lambs, with their cereal-offerings and their libations, and shall offer them on the altar of the house of your God, which is in Jerusalem. Moreover whatever shall seem good to you and to your kinsmen to do with the rest of the silver and the gold, so do according to the will of your God. The utensils that have been given you for the service of the house of your God, deliver before the God of Jerusalem; and whatever things besides are required for the house of your God, which you shall have occasion to bestow, you shall give it out of the king's treasure-house.

21 "Moreover I, even I, Artaxerxes, the king, do make a decree to all the treasurers of the province beyond the River, that whatever Ezra the priest, learned in the law of the God of the heavens, shall require of you, let it be faithfully done, up to a hundred talents of silver, a thousand measures of wheat, a hundred baths of wine, a hundred baths of oil, and salt without reckoning. 23 Whatever is commanded by the God of the heavens, let it be faithfully done for the house of the God of the heavens; for why should there be wrath against the realm of the king and his sons? Also be it known to you that it is unlawful for you to impose tax, tribute, or toll on any priests, Levites, singers, doorkeepers, temple servants, or menials of this house of God. Moreover do you Ezra, according to the wisdom of your God that is in your grasp, appoint governors and judges who may judge all the people beyond the River, all such as know the laws of your God, and instruct any who do not know them. Whoever will not obey the law of your God and the law of the king, let strict judgment be executed upon him, whether it be death, or punishment, or confiscation of goods, or imprisonment."

27 Blessed be the LORD, the God of our fathers, who has put such a thing as this in the king's heart, to beautify the

house of the LORD, which is in Jerusalem, and has extended grace to me before the king and his counselors and all the distinguished princes of the king. Thus I was strengthened, since the hand of the LORD my God was with me, and I gathered leading men from Israel to go up with me.

#### EZRA'S COMPANY AND EQUIPMENT, 8:1-36

Now these are the heads of families, and this is the genealogy of those who came up with me from Babylon in the reign of Artaxerxes, the king: Of the descendants of Phinehas, Gershom; of the descendants of Ithamar, Daniel; of the descendants of David, Hattush, the son of Shecaniah; of the descendants of Perosh, Zechariah, and with him were reckoned by genealogy a hundred and fifty males; of the descendants of Pahath-moab, Eliohenai, the son of Zerahiah, and with him two hundred males; of the descendants of Shecaniah, the son of Jahaziel, and with him three hundred males; and of the descendants of Adin, Ebed, the son of Jonathan, and with him fifty males; of the descendants of Elam, Jeshaiah, the son of Athaliah, and with him seventy males; of the descendants of Shephathiah, Zebadiah, the son of Michael, and with him eighty males; of the descendants of Joab, Obadiah, the son of Jehiel, and with him two hundred and eighteen males; of the descendants of Bani, Shelomith, the son of Josphiah, and with him a hundred and sixty males; of the descendants of Bebai, Zechariah, the son of Bebai, and with him twenty-eight males; of the descendants of Azgad, Johanan, the son of Hakkatan, and with him a hundred and ten males; of the descendants of Adonikam, those who came last, and these are their names: Eliphelet, Jeuel, and Shemaiah, and with them sixty males; and of the descendants of Bigvai, Uthai and Zabbub, and with them seventy males.

Accordingly I gathered them together to the river that flows toward Ahava, and there we encamped three days, while I inspected the people and the priests and found there none of the descendants of Levi. Then I sent for Eleazer, Ariel, Shemaiah, Elnathan,

Jarib, Elnathan, Nathan, Zechariah, and Meshullam, leading men; also for Joiarib and Elnathan, who were teachers; and I sent them to Iddo, the chief of the place Casiphia. I put in their mouths the words they were to speak to Iddo and his kinsmen the temple servants at the place Casiphia, namely, that they should bring us ministrants for the house of our God. And because the good hand of our God was with us, they brought us a man of discretion, of the descendants of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his kinsmen, eighteen; and Hashabiah and Jeshaiah of the descendants of Merari, their kinsmen and their sons, twenty; and of the temple servants, whom David and the princes had given for the service of the Levites, two hundred and twenty temple servants; all of them were mentioned by name. Then I proclaimed there a fast at the river Ahava, that we might humble ourselves before our God to seek from him a safe journey for us and for our little ones and for all our possessions. For I was ashamed to ask of the king an armed force and horsemen to help us against the enemy on the way, because we had said to the king,

"The hand of our God is with all who seek him for good, but his power and his wrath are against all who forsake him."

So we fasted and besought our God for this; and he was entreated by us.

Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their kinsmen with them, and weighed to them the silver, and the gold, and the utensils, even the contribution to the house of our God, which the king and his counselors, and his princes and all Israel there present had offered. Thus I weighed into their hands six hundred and fifty talents of silver, and utensils of silver a hundred talents, of gold one hundred talents; and twenty bowls of gold of a thousand darics, and two vessels of fine burnished bronze, precious as gold; and I said to them,

"You are holy to the LORD, and the vessels are holy, and the silver and gold are a voluntary offering to the LORD, the God of your fathers. Watch and keep them until you weigh them before the chiefs of the priests and the Levites

and the chiefs of the families of Israel at Jerusalem in the chambers of the house of the LORD."

So the priests and the Levites received the weight of the silver and the gold and the utensils, to bring them to Jerusalem to the house of our God. Then we departed from the river Ahava on the twelfth day of the first month to go to Jerusalem.

The hand of our God was upon us and he delivered us from the hand of the enemy and the lier-in-wait by the way; and when we arrived at Jerusalem, we remained there three days. Then on the fourth day the silver, the gold, and the utensils were weighed in the house of our God into the hands of Meremoth, the son of Uriah, the priest; and with him was Eleazar, the son of Phinehas, and with them were Jozabad, the son of Jeshua, and Noadiah, the son of Binnui, the Levites. The whole was numbered and weighed, and the weight of everything was recorded. At that time those who had come from the captivity, the returned exiles, offered burnt-offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats as a sin-offering, the whole being a burnt-offering to the LORD. Moreover they delivered the king's commission to the king's satraps and to the governors of the provinces beyond the River; and they gave support to the people and the house of God.

#### THE EXPULSION OF FOREIGN WIVES, 9:1—10:17

Now when these things had been completed, the princes approached me and said,

"The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, from their abominations, even from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken wives from their daughters for themselves and their sons, so that the holy race has mixed itself with the peoples of the lands, and the hands of the princes and the rulers have been foremost in this inconsistency."

3 Now when I heard this thing, I tore my garment and my mantle, and pulled the hair from my head and my beard, and sat down appalled. Then were assembled to me all who trembled at the words of the God of Israel because of the inconstancy of the exiles, and I sat appalled until the evening oblation.

5 But at the evening oblation I arose from my self-abasement, and having torn my garment and my mantle, I fell upon my knees and spread out my hands to the LORD my God and said, "O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities have risen higher than our heads and our guilt has grown even to the heavens. Since the days of our fathers even to this day we have been involved in great guilt, and for our iniquities we, our kings, and our priests have been delivered into the hand of the kings of the lands, to the sword, captivity, plunder, and confusion of face, as it is this day. Now for a little while there has been favor from the LORD our God, in that he has left us an escaped remnant and given us a stake in his holy place, that our God may lighten our eyes and give us a little reinvigoration in our bondage. For we are slaves; yet in our bondage our God hast not forsaken us, but has extended to us kindness in the sight of the kings of Persia, to give us a reinvigoration to raise up the house of our God, to repair its ruins, and to give us a wall in Judah and Jerusalem. Now, O our God, what shall we say after this? For we have forsaken thy commands, which thou has commanded by thy servants the prophets, saying, 'The land to which you go for conquest is an unclean land because of the uncleanness of the peoples of the lands, through their abominable rites, which have filled it from one end to the other with their uncleanness. Therefore do not give your daughters to their sons, nor take their daughters as wives for your sons, and never seek their peace or prosperity, that you may be strong and enjoy the good of the land, and cause your children to inherit it forever.' Now after all that has come upon us for our evil deeds and our great guilt, inasmuch as thou, O our God, hast punished us less than our iniquities deserve, and hast given us a remnant such as this, shall we again break

thy commands, and make marriage alliances with the peoples who perform these abominable rites? Wouldst thou not be enraged at us until thou hadst consumed us, until neither remnant nor survivor was left? O LORD, the God of Israel, thou art righteous; for we are left a remnant that has escaped, as it is this day. Behold, we are before thee in our guilt, for none can stand before thee because of this."

Now while Ezra was praying and making confession, weeping and casting himself down before the house of God, there was assembled to him out of Israel a very great assembly of men, women, and children; for the people wept bitterly. Then Shecaniah, the son of Jehiel, one of the sons of Elam, spoke up and said to Ezra,

"We have broken faith with our God and have married foreign women of the people of the land, yet now there is hope for Israel concerning this matter. Now therefore let us make a covenant with our God to put away all the wives and those born of them, according to the counsel of my lord and of those who tremble at the command of our God, and let it be done according to the law. Arise, for it is your task, and we are with you; be strong and act."

Then Ezra arose and made the chiefs of the priests, the Levites and all Israel swear that they would do according to this proposal. So they took oath. Thereupon Ezra rose up from before the house of God and went into the chamber of Jehohanan, the son of Elia-shib, and when he came there he neither ate bread nor drank water, for he continued to mourn because of the unfaithfulness of the exiles. Then they issued a proclamation throughout Judah and Jerusalem to all the returned exiles to assemble at Jerusalem; and that who ever did not come within three days, according to the counsel of the princes and the elders, all his property should be confiscated and he himself be excluded from the assembly of the exiles.

Then all the men of Judah and Benjamin assembled at Jerusalem within the three days (this was in the twentieth day of the ninth month); and all the people sat in the open square in front of the house of God, trembling on account of the occasion itself and also because of

10 the pouring rain. Thereupon Ezra the priest arose and said to them,

"You have broken faith and have married foreign women to increase the guilt of Israel. Now therefore make confession to the LORD, the God of your fathers, and do his will and separate yourselves from the peoples of the land and from the foreign wives."

12 Then all the assembly answered and said with a loud voice,

13 "We must do as you have said. But the people are many, and it is the rainy season, and we cannot stand outside, and this is not a task of one day or two for we have lamentably transgressed

14 in this matter. Let now our princes represent the whole assembly and let all those in our cities who have married foreign women come at appointed times, with the elders of each city and its judges, in order to turn aside the fierce wrath of our God from us because of this matter."

15 Only Jonathan, the son of Asahel, and Jahzeiah, the son of Tikvah, opposed this, and Meshullam and Shabbethai the Levite supported them.

16 Then the returned exiles took action thus: Ezra the priest and certain heads of families according to their fathers' houses, and all of them by their names, were selected; and they held a sitting on the first day of the tenth month to

17 examine the matter. Accordingly they finished dealing with all the men who had married foreign women by the first day of the first month.

#### LISTS OF MEN MARRIED TO FOREIGNERS, 10:18-44

18 Now among the descendants of the priests who had married foreign women were found the sons of Jeshua, the sons of Jozadak, and his clansmen: Maase-

iah, Eliezer, Jarib, and Gedaliah. They 19 gave their hand that they would divorce their wives; and their guilt-offering was a ram of the flock for their guilt. Also 20 the sons of Immer: Hanani and Zebadiah; of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziyah; of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasa; of the Levites: Jozabad, Shimei, Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer; of the 24 singers: Eliashib and Zaccur; and of the doorkeepers, Shallum, Telem, and Uri.

Finally of Israel: of the sons of Pa- 25 rosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazer, Malchijah, and Benaiah; of the sons of Elam: Mattaniah, 26 Zechariah, Jehiel, Abdi, Jeremoth, and Elijah; of the sons of Zattu: Elioenai, 27 Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza; of the sons of Bebai: Jeho- 28 hanan, Hananiah, Zabbai, Athlai; of 29 the sons of Bani: Meshullam, Malluch, Adaiyah, Jashub, Sheal, and Jeremoth; of the sons of Pahath-moab: Adna, 30 Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh; of the 31 sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, Benjamin, 32 Malluch, Shemariah; of the sons of 33 Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei; of the sons of Bani: Maadai, 34 Amram, Joel, Benaiah, Bedeiah, Che- 35 luhi, Vaniah, Meremoth, Eliashib, 36 Mattaniah, Mattenai, Jaasu; of the 37 sons of Binnui: Shimei, Shelemiah, 38 Nathan, Adaiyah, Machnadebai, Sha- 39 shai, Sharai, Azarel, Shelemiah, She- 40 mariah, Shallum, Amariah, Joseph; of 41 the sons of Nebo: Jeiel, Mattithiah, 42 Zabad, Zebina, Iddo, Joel, Benaiah. 43 All these had married foreign women; 44 and they cast off the wives and the children.

## THE BOOK OF NEHEMIAH

### NEHEMIAH'S PRAYER FOR JERUSALEM, 1:1-11

1 **T**HE account of Nehemiah, the son of Hacaliah.

Now it happened in the month of Chislev, in the twentieth year, as I was in the citadel of Shushan, that Hanani, one of my kinsmen, came, together with certain men from Judah, and I asked them concerning the Jews who had escaped, who were left from the captivity, and concerning Jerusalem. So they said to me,

"The survivors who are left from the captivity there in the province are in great misery and reproach, and the wall of Jerusalem is broken down and its gates have been destroyed by fire."

4 Now when I heard these words, I sat down and wept and mourned certain days; and I fasted and prayed before the God of the heavens, and I said,

"I beseech thee, O LORD, the God of the heavens, the great and terrible God, who keeps loving faith with those who love him and keep his commands. Let 6 thy ears now be attentive and thine eyes open, to hear the prayer of thy servant, which I am making before thee day and night for the Israelites thy servants, while I confess the sins of the Israelites, which we have sinned against thee, as I myself also and my father's 7 family have sinned. We have acted very wickedly against thee, and have not kept the commands, or statutes, or ordinances, which thou didst command 8 Moses, thy servant. Remember now the word which thou didst command Moses, thy servant, saying, 'If you trespass, I will scatter you among the 9 peoples; but if you return to me, and keep my commands and do them, though your outcasts be under the remotest skies, yet will I gather them from there and bring them to the place that I have chosen, to cause my name 10 to dwell there.' Now these are thy servants and thy people, whom thou hast redeemed by thy great power and

by thy mighty hand. O LORD, I beseech thee, let thine ear now be attentive to the prayer of thy servant and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man."

### NEHEMIAH SENT TO JERUSALEM AS ROYAL COMMISSIONER,

1:11b-2:10

Now I was cupbearer to the king. Accordingly it happened in the month 2 Nisan in the twentieth year of Artaxerxes the king, when the wine was served, that I took up the wine and gave it to the king; and I had not formerly been sad. So the king said to me,

"Why is your countenance sad, since you are not ill? This is nothing else but sorrow of heart."

Then I was exceedingly frightened, and I said to the king,

"Let the king live forever! Why should not my countenance be sad, when the city, the place of my father's sepulchers is desolate, and its gates have been destroyed by fire."

"For what then do you make request?" the king said to me.

So I prayed to the God of the heavens; and I said to the king,

"If it please the king, and if your servant be acceptable in your sight, that you would send me to Judah to the city of my fathers' sepulchers, that I may rebuild it."

Then the king said to me, the queen also being seated beside him,

"For how long will your journey be? And when will you return?"

However it pleased the king to let me go; for I proposed to him a time limit. Moreover I said to the king,

"If it please the king, let letters be given me to the governors of the provinces beyond the River, that they may let me pass through until I come to Judah, and a letter to Asaph, the keep-

er of the king's park, that he may give me timber to furnish the beams for the gates of the citadel, which belongs to the temple, and for the walls of the city, and for the house that I shall enter."

So the king granted my request, according to the good hand of my God upon me.

9 Then I came to the governors of the provinces beyond the River, and gave them the king's letters. Moreover the king had sent with me army officers and horsemen. But when Sanballat the Horonite and Tobiah the Ammonite slave heard of it, it caused them great irritation that a man had come to seek the welfare of the Israelites.

### NEHEMIAH BEGINS REBUILDING THE CITY WALLS, 2:11-20

11 So I came to Jerusalem and was there 12 three days. Then I arose in the night, I and a few men with me, but I told no man what my God had put in my heart to do for Jerusalem, neither was there any beast with me except the beast on 13 which I rode. Accordingly I went out by night through the Valley Gate, even toward the Serpent's Well and to the Refuse Gate, and I examined in detail the walls of Jerusalem, which were broken down, and its gates destroyed 14 by fire. So I passed on to the Fountain Gate and to the King's Pool, but there was no place for the beast that was 15 under me to pass. Then I went on up in the night along the valley, examining the wall, whereupon I turned back and entered by the Valley Gate, and so returned; and the rulers did not know 16 where I had gone or what I had been doing, neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work.

17 Then I said to them, "You see the serious condition in which we are, how Jerusalem is desolate and its gates are destroyed by fire. Come, let us rebuild the wall of Jerusalem, that we may no longer be an object of reproach."

18 Then I told them of the good hand of my God that was with me, and also of the king's words that he had spoken to me. Whereupon they said,

"Let us arise and build."

So they took courage for the good work. But when Sanballat the Horonite, Tobiah the Ammonite slave, and Geshem the Arabian heard of it, they derided and despised us, and said,

"What is this thing that you are doing? Are you about to rebel against the king?"

Then I answered and said to them, 20

"The God of the heavens, he will prosper us; therefore we his servants will arise and build; but you have no portion or right or memorial in Jerusalem."

### THE DISTRIBUTION OF THE WORK, 3:1-32

Then Eliashib the high priest arose 3 with his kinsmen the priests and built the Sheep Gate; they sanctified it and set up its doors; even to the Tower of the Hundred they sanctified it, and to the Tower of Hananel; and next to him 1 the men of Jericho built; and next to them Zaccur, the son of Imri, built.

The sons of Hassenaah built the Fish 3 Gate; they laid its beams and set up its doors, its bolts, and its bars. Next to 4 them Meremoth, the son of Uriah, the son of Hakkoz, made repairs; and next to them Meshullam, the son of Bera- 5 chiah, the son of Meshezabel, made repairs; and next to them Zadok, the son of Baana, made repairs. Next to them the Tekoites made repairs; but their nobles did not bend their necks in the service of their lords.

The Old Gate Joiada, the son of Pa- 6 seah, and Meshullam, the son of Besodeiah, repaired. They laid its beams and set up its doors, its bolts, and its bars. Next to them Malatiah the Gibe- 7 onite made repairs, and Jadon the Merothite, the men of Gibeon and Mizpeh belonging to the throne of the governor beyond the River; and next to him Hananiah, one of the perfumers, 8 repaired. Next to them Uzziel, the son of Harhaiah, one of the goldsmiths made repairs; and next to him Hananiah, one of the perfumers, made repairs. Thus they fortified Jerusalem even to the broad wall. Next to them Pephiah, 9 the son of Hur, the ruler of half the district of Jerusalem, made repairs. Next 10 to them Jedaiah, the son of Harumaph, made repairs opposite his house; and

- next to him Hattush, the son of  
 11 Hashabneiah, made repairs. Malchijah, the son of Harim, and Hasshub, the son of Pahath-moab, repaired another section even to the Tower of the Furnaces.  
 12 Next to him Shallum, the son of Holoresh, the ruler of half the district of Jerusalem, together with his daughters,  
 13 made repairs. The Valley Gate Hanun and the inhabitants of Zanoah repaired; they built it and set up its doors, its bolts, and its bars, as well as one thousand cubits of the wall to the  
 14 Refuse Gate. The Refuse Gate itself Malchijah, the son of Rechab, the ruler of the district of Beth-cherem, repaired; he built it and set up its gates, its bolts, and its bars.  
 15 The Fountain Gate Shallum, the son of Colhozeh, the ruler of the district of Mizpeh repaired; he built it and covered it, and set up its doors, its bolts, and its bars; he also built the wall of the pool of Siloam by the King's Garden, even to the stairs that go down from  
 16 the city of David. After him Nehemiah, the son of Azbuk, the ruler of half the district of Bethzur, repaired to the place opposite the sepulchers of David, even to the artificial pool and the House  
 17 of the Heroes. After him the Levites, including Rehum, the son of Bani, made repairs; next to him Hashabiah, the ruler of half the district of Keilah, made  
 18 repairs for his district. After him their kinsmen, Benui, the son of Henadad, the ruler of half the district of Keilah,  
 19 made repairs. Ezer, the son of Jeshua, the ruler of Mizpeh, repaired next to him another section, opposite the ascent to the armory at the corner buttress.  
 20 After him Baruch, the son of Zabbai, repaired in the direction of the hill another section, from the corner buttress to the entrance of the house of  
 21 Eliashib, the high priest. After him Meremoth, the son of Uriah, the son of Hakkoz, repaired another section, from the entrance of the house of Eliashib even to the end of the house of Eliashib.  
 22 After him the priests, the men of the  
 23 Plain, made repairs. After them Benjamin and Hasshub made repairs opposite their house; and after them Azariah, the son of Maaseiah, the son of Ananiah, made repairs beside his house.  
 24 After him Binnui, the son of Henadad, repaired another section, from the house of Azariah to the corner buttress and to

the corner. Palal, the son of Uzai, made repairs opposite the corner buttress and the upper tower that extends from the king's house, which is toward the court of the guard. After him Pedaiah, the son of Parosh, made repairs. (Now the temple servants were dwelling in Ophel as far as the place over the Water Gate eastward and the projecting tower.) After him the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.

The priests made repairs above the Horse Gate, each one opposite his own house. After them Zadok, the son of Immer, made repairs opposite his house. After him Shemaiah, the son of Shechaniah, the keeper of the East Gate, made repairs. After him Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam, the son of Berachiah, made repairs opposite his chamber. After him Malchijah, one of the goldsmiths, made repairs as far as the house of the temple servants and the merchants, opposite the Gate of the Muster and the ascent of the corner; and between the ascent of the corner and the Sheep Gate the goldsmiths and the merchants made repairs.

#### OPPOSITION TO THE BUILDING ENTERPRISE, 4:1-9

Now when Sanballat heard that we were rebuilding the wall, he was enraged and very indignant and derided the Jews. Accordingly he spoke before his kinsmen and the army of Samaria and said,

"What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they finish it in a day? Will they revive the stones out of the rubbish heaps, now that they are burned?"

Now Tobiah the Ammonite was with him, and he said,

"If a fox should go up he would break down their stone wall, even that which they are building."

"Hear, O our God—for we are despised—and turn back their reproach upon their own head, and make them an object of plunder in a land of captivity; and cover not their iniquity and let not their sin be blotted out from thy



sight; for they have provoked thee to anger before the builders."

6 So we built the wall; and all the wall was joined together to half its height, 7 for the people had a mind to work. But when Sanballat, Tobiah, the Arabs, the Ammonites, and the Ashdodites heard that the restoration of the walls of Jerusalem was going forward so that the breaches began to be stopped, they 8 were in a great rage. Accordingly, all of them conspired together to come and make war on Jerusalem, and make confusion in it. But we made supplication to our God, and set a watch as a protection against them day and night.

### MEASURES OF PROTECTION,

4:10-23

10 Then Judah said, "The strength of the burden-bearers is overtaxed, for there is much rubbish, so that we are not able to go on with the wall."

11 Moreover our adversaries said, "They shall neither know nor see, until we come into their midst, and slay them and cause the work to cease."

12 When the Jews came who dwelt beside them, they said to us ten times, "From all the places where they dwell they will come up against us."

13 Therefore I assigned some of the lowest parts of the space behind the wall in the exposed places, and appointed the people according to families with their swords, their spears, and their 14 bows; and when I saw them, I arose and said to the nobles and to the rulers and to the rest of the people,

"Be not afraid of them. Remember the LORD, who is great and terrible, and fight for your kinsmen, your sons and your daughters, your wives and your houses."

15 Now when our enemies heard that it was known to us, and that God had frustrated their counsel, we all returned 16 to the wall, each to his own task. Moreover from that day forth while half of my men went on with the work half of them held the spears, the shields, the bows, and the coats of mail; and the rulers supported all the house of Judah. 17 The builders on the wall and those who bore burdens were also armed, each carrying on the work with one hand and 18 with the other holding his weapon; and

each of the builders had his sword girded by his side as he built; and the 19 trumpeter was beside me. Then I said to the nobles and to the rulers and to the rest of the people,

"The work is great and far-extended, and we upon the wall are separated far from each other. In whatever place you 20 hear the sound of the trumpet, rally to us there; our God will fight for us."

Thus we went on with the work, 21 while half of them held the spears from the beginning of dawn until the stars came out. Also at that time I said to 22 the people,

"Let each man with his servant lodge within Jerusalem, that they may be a guard to us by night and ready for the work by day."

So neither I, nor my kinsmen, nor my 23 servants, nor the men of the guard who escorted me, none of us took off our clothes; each kept his weapon in his hand.

### NEHEMIAH REBUKES THE RICH OPPRESSORS BY PRECEPT AND EXAMPLE, 5:1-19

Now there arose a great outcry of the 5 people and their wives against their Jewish kinsmen. For there were those 2 who said,

"We are giving our sons and our daughters in pledge to secure grain that we may eat and live."

There were also those who were say- 3 ing,

"We are giving our fields, our vineyards, and our houses in pledge that we may secure grain because of the famine."

There were those too who were say- 4 ing,

"We have borrowed money for the king's tribute. Now our flesh is as the 5 flesh of our kinsmen, our children are as their children; but here we are bringing our sons and our daughters into slavery, and some of our daughters are already enslaved; neither is it in our power to help it, for others possess our fields and our vineyards."

I was exceedingly angry when I heard 6 their complaint and these assertions. So after thinking it over, I contended 7 with the nobles and governors and said to them,

"You are taking interest each of his own kinsmen."

So I held a great assembly against them; and I said to them,

"We have, according to our ability, redeemed our Jewish kinsmen who have been sold to the nations; and would you yourselves nevertheless sell your kinsmen, and should they sell themselves to us?"

Then they were silent and had nothing to say. So I said,

"The thing that you are doing is not good. Ought you not to walk in the fear of our God, because of the reproach of the nations our enemies? For I also, my kinsmen and my servants, lend them money and grain. Let us, I pray you, leave off this interest. Restore now to them at once their fields, their vineyards, their olive orchards, and their houses, the hundredth part of the money, the grain, the wine, and the oil that you exact of them."

Then they said,

"We will make restitution and will require nothing of them; we will do precisely as you say."

Then I called the priests and made them take oath to do according to this promise. Also I shook out the bosom of my garment, and said,

"So may God shake out every man from his house and from the fruit of his labor who does not keep this promise; even thus may he be shaken out and emptied!"

And all the assembly said,

"So be it."

And they praised the LORD, and the people did according to this promise.

From the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes, the king, that is, for twelve years, neither I nor my kinsmen had eaten the bread due the governor. But the former governors who were before me laid a heavy burden on the people, and took from them bread and wine, besides forty shekels of silver; also their servants domineered over the people. But I did not do so, because of the fear of God. Also I was occupied with the work of this wall, and we bought no land; and all my servants gathered there for the work. Moreover the Jews and the rulers, a hundred and fifty men,

besides those who came to us from the surrounding nations, were at my table. Now that which was prepared for each day was one ox and six choice sheep and fowls. They were prepared for me, and once in ten days skins of wine in abundance. But even so I did not exact the bread due the governor, because the service was burdensome upon this people. Remember to my credit, O my God, all that I have done for this people.

#### FUTILE EFFORTS TO FRUSTRATE NEHEMIAH, 6:1-19

Now when it was reported to Sanballat and Tobiah, and to Geshem, the Arabian, and to the rest of our enemies, that I had rebuilt the wall and that there was no breach left in it—though even at that time I had not set up the doors in the gates—Sanballat and Geshem sent to me, saying,

"Come, let us meet together in one of the villages in the plain of Ono."

But they intended me harm. So I sent messengers to them, saying,

"I am doing a great work, so that I cannot come down; why should the work cease, while I leave it and come down to you?"

But they sent to me four times in this manner, and I replied in the same way. Then Sanballat sent his servant to me in the same manner a fifth time with an open letter in his hand, in which was written,

"It is reported among the nations, and Geshem affirms it, that you and the Jews are planning to rebel, and so are rebuilding the wall, and that you would be their king, and that you have also appointed prophets to preach of you at Jerusalem, saying, 'There is a king in Judah.' Now it will be reported to the king according to these words. Come now, therefore, and let us take counsel together."

Then I sent to him, saying,

"No such things as you say have been done, but you have invented them in your own mind."

For they all would terrify us, saying, "Their hands shall be weakened from the work, that it may not be done."

But do thou strengthen my hands.

10 Moreover when I went to the house of Shemaiah, the son of Delaiah, the son of Mehetabel, who was confined at home, he said,

"Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they are coming to slay you, and they are going to slay you by night."

11 But I said,

"Should a man like me flee? How can any one like me enter the temple to save his life? I will not enter."

12 Then I perceived clearly that God had not sent him; but he declared his prophecy concerning me because Tobiah

13 and Sanballat had hired him, that I might be afraid and act accordingly and

sin, so that he might furnish them an evil report, in order that they might re-

14 proach me. Remember, O my God, Tobiah and Sanballat according to

these works of theirs, and also the prophetess, Noadiah, and the rest of the

15 prophets who would have frightened me.

16 So the wall was finished on the twenty-fifth day of Elul, in fifty-two days.

17 When all our enemies heard of it, all the nations round about us feared and fell decidedly in their own esteem; for they perceived that this work had been done with the help of our God.

18 Moreover in those days the nobles of Judah sent many letters to Tobiah, and

19 those of Tobiah came to them. For many in Judah were under oath to him,

because he was the son-in-law of Shech-  
20 aniah, the son of Arah, and his son Je-

hohanan had married the daughter of

21 Meshullam, the son of Berachiah. Also they were praising his good deeds be-

fore me and reporting my words to him. Then Tobiah sent letters to frighten

me.

#### LISTS OF THE POPULATION

##### OF JUDEA, 7:1-73

7 Now when the wall had been rebuilt and I had set up the doors, and the

doorkeepers and the singers and the

12 Levites had been appointed, I put Hanani my brother and Hananiah, the

commander of the castle, in charge of Jerusalem; for he was a faithful man

13 and feared God more than many. Then I said to them,

"Let not the gates of Jerusalem be

opened until the sun is hot, and while they are still on guard, let them shut the doors and bar them; and appoint watches of the inhabitants of Jerusalem, each to his watch and each opposite his own house."

Now the city was wide and large; the

4 people in it were few and the houses were not built. Accordingly my God

5 put it into my mind to gather together the nobles and the rulers and the peo-

ple, in order to reckon them by genealogies. Then I found the book of the

genealogy of those who came up first; and I found written therein:

These are the inhabitants of the

6 province, who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar, king of

Babylon, had carried away, and who returned to Jerusalem and Judah, each

7 to his city, who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah,

Nahamani, Mordecai, Bilshan, Mispere-  
8 reth, Bigvai, Nehum, Baanah. The number of men of the people of Israel

was:

The descendants of Parosh, two

9 thousand one hundred and seventy-two; the descendants of Shephetaiah,

10 three hundred and seventy-two; the descendants of Arah, six hundred and

11 fifty-two; the descendants of Pahath moab, of the descendants of Jeshua and

12 Joab, two thousand eight hundred and eighteen; the descendants of Elam, one

13 thousand two hundred and fifty-four; the descendants of Zattu, eight hun-

14 dred and forty-five; the descendants of Zaccai, seven hundred and sixty; the

15 descendants of Binnui, six hundred and forty-eight; the descendants of Bebai,

16 six hundred and twenty-eight; the descendants of Azgad, two thousand

17 three hundred and twenty-two; the descendants of Adonikam, six hundred

18 and sixty-seven; the descendants of Bigvai, two thousand and sixty-seven;

20 the descendants of Adin, six hundred and fifty-five; the descendants of Ater, of

21 Hezekiah, ninety-eight; the descendants of Hashum, three hundred and

22 twenty-eight; the descendants of Bezai, three hundred and twenty-four; the

23 descendants of Hariph, one hundred and twelve; the descendants of Gibeon,

25 ninety-five; the men of Bethlehem and Netophah, one hundred and eighty-

27 eight; the men of Anathoth, one hun-

28 dred and twenty-eight; the men of  
 29 Beth-azmaveth, forty-two; the men of  
 Kirjath-jearim, Chephirah, and Beer-  
 roth, seven hundred and forty-three;  
 30 the men of Rama and Geba, six hun-  
 31 dred and twenty-one; the men of Mich-  
 32 mas, one hundred and twenty-two; the  
 men of Bethel and Ai, one hundred and  
 33 twenty-three; the men of the other  
 34 Nebo, fifty-two; the descendants of the  
 other Elam, one thousand two hundred  
 35 and fifty-four; the descendants of Ha-  
 36 rim, three hundred and twenty; the  
 men of Jericho, three hundred and for-  
 37 ty-five; the men of Lod, Hadid, and  
 Ono, seven hundred and twenty-one;  
 38 the descendants of Senaah, three thou-  
 sand nine hundred and thirty.  
 39 The priests were: the descendants of  
 Jedaiah, of the house of Jeshua, nine  
 40 hundred and seventy-three; the de-  
 scendants of Immer, one thousand and  
 41 fifty-two; the descendants of Pashhur,  
 one thousand two hundred and forty-  
 42 seven; the descendants of Harim, one  
 thousand and seventeen.  
 43 The Levites were: the descendants  
 of Jeshua, namely, of Kadmiel of the  
 descendants of Hodevah, seventy-four;  
 44 the singers: the descendants of Asaph,  
 45 one hundred and forty-eight; the door-  
 keepers: the descendants of Shallum,  
 the descendants of Ater, the descen-  
 dants of Talmon, the descendants of Ak-  
 kub, the descendants of Hatita, the de-  
 scendants of Shobai, one hundred and  
 thirty-eight.  
 46 The temple servants were: the de-  
 scendants of Ziha, the descendants of  
 Hasupha, the descendants of Tabba-  
 47 oth, the descendants of Keros, the de-  
 scendants of Sia, the descendants of  
 48 Padon, the descendants of Lebana, the  
 descendants of Hagaba, the descen-  
 49 dants of Salmal, the descendants of Han-  
 nan, the descendants of Giddel, the de-  
 50 scendants of Gahar, the descendants of  
 Reaiah, the descendants of Rezin, the  
 51 descendants of Nekoda, the descen-  
 dants of Gazzam, the descendants of  
 52 Uzza, the descendants of Paseah, the  
 descendants of Besai, the descendants  
 of the Meunites, the descendants of  
 53 Nephushesim, the descendants of Bak-  
 buk, the descendants of Hakupha, the  
 54 descendants of Harhur, the descen-  
 dants of Bozlith, the descendants of Me-  
 55 hida, the descendants of Harsha, the  
 descendants of Barkos, the descend-

ants of Sisera, the descendants of Te-  
 mah, the descendants of Neziah, the  
 descendants of Hatipha.

The descendants of Solomon's serv-  
 ants were: the descendants of Sotai,  
 the descendants of Sophereth, the de-  
 scendants of Perida, the descendants of  
 Jaala, the descendants of Darkon, the  
 descendants of Giddel, the descendants  
 of Shephathiah, the descendants of Hat-  
 til, the descendants of Pochereth-  
 hazzebaim, the descendants of Amon.  
 All the temple servants and the de-  
 scendants of Solomon's servants were  
 three hundred and ninety-two. These  
 were they who went up from Tel-melah,  
 Tel-harsha, Cherub, Addon, and Im-  
 mer; but they could not show their fa-  
 thers' lineage nor their descent, wheth-  
 er they were of Israel. These were the  
 descendants of Delaiah, the descen-  
 dants of Tobiah, the descendants of Ne-  
 koda, six hundred and forty-two; also  
 of the priests: the descendants of Ho-  
 baiah, the descendants of Hakkoz, the  
 descendants of Barzillai, who took a  
 wife from the daughters of Barzillai,  
 the Gileadite, and was called by their  
 name. These sought their register  
 among those reckoned by genealogy,  
 but it was not found; therefore they  
 were excluded from the priesthood as  
 polluted. Also the governor told them  
 that they should not eat of the most  
 sacred things, until there should stand  
 a priest with the Urim and Thummim.

The whole assembly together was  
 forty-two thousand three hundred and  
 sixty, besides their male and female  
 slaves, of whom there were seven thou-  
 sand three hundred and thirty-seven.  
 They also had two hundred and forty-  
 five singing men and singing women.  
 Their horses were seven hundred and  
 thirty-six; their mules, two hundred  
 and forty-five; camels, four hundred  
 and thirty-five; asses, six thousand  
 seven hundred and twenty.

Now some of the heads of families  
 made gifts to the work. The governor  
 gave to the treasury a thousand darics  
 of gold, fifty basins, five hundred manas  
 of silver, and thirty priests' garments.  
 Some of the heads of families gave into  
 the treasury for the work twenty-two  
 thousand darics of gold and two thou-  
 sand two hundred manas of silver; and  
 that which the rest of the people gave  
 was twenty-two thousand darics of

gold, and two thousand manas of silver, and sixty-seven priests' garments. So the priests, the Levites, the doorkeepers, the singers, some of the people, the temple servants, and all Israel dwelt in their cities.

### THE JEWS BIND THEMSELVES TO THE OBSERVANCE OF EZRA'S LAW, 8:1—10:39

- 8 Now when the seventh month drew near, the Israelites were in their cities, and all the people assembled as one man to the open square that was in front of the Water Gate, and they told Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded Israel. Then Ezra the priest brought the law before the assembly, both men and women, and all that could hear discerningly, on the first day of the seventh month. He read from it before the open square that was in front of the Water Gate from daylight until midday, in the presence of the men and women and those who could understand; and the ears of all the people were attentive to the book of the law. Now Ezra the scribe stood upon a raised wooden platform which they made for the purpose; and beside him stood Mattithiah, Shema, Anaiiah, Uriah, Hilkiah, and Maaseiah, on his right hand, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam.
- 5 Then Ezra opened the book in the sight of all the people—for he was above all the people—and when he opened it all the people stood up. Thereupon Ezra blessed the LORD, the great God; and all the people answered, "Amen, Amen," with uplifted hands as they bowed with their faces to the ground and worshiped the LORD. Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Masseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites instructed the people in the law, and the people remained in their place. Thus they read in the book of the law of God distinctly, and gave the sense, so that they understood the reading.
- 9 Then Nehemiah, who was the governor, and Ezra the priest, the scribe, and the Levites who taught the people said to all the people,

"This day is holy to the LORD your God; do not mourn or weep."

For all the people wept when they heard the words of the law. Then he said to them,

"Go your way, eat the fat and drink the sweet, and send portions to him for whom nothing is prepared, for this day is holy to the LORD; and do not be depressed, for the joy of the LORD is your refuge."

So the Levites quieted all the people, saying,

"Be still, for the day is holy, and do not be depressed."

Then all the people departed to eat and drink and to send portions and to make a great celebration; for they had understood the words which had been made known to them.

Now on the second day the heads of families of all the people, the priests, and the Levites were assembled to Ezra the scribe, in order to comprehend the words of the law. They found written in the law how the LORD had given command by Moses that the Israelites should dwell in booths at the feast of the seventh month; and that they should announce and make a proclamation throughout all their cities as well as in Jerusalem, saying,

"Go forth to the mountain and bring olive foliage and leafy branches of wild olive and myrtle and palm branches and branches of thick trees to make booths, as it is written."

So the people went forth and brought them and made for themselves booths, each upon the roof of his house and in their courts and in the courts of the house of God and in the open square at the Water Gate and in the open square at the Gate of Ephraim. Thus all the assembly of returned exiles made booths and lived in the booths; for since the days of Joshua, the son of Nun, to that day the Israelites had not done so, and there was very great gladness. Accordingly, day by day, from the first to the last day, he read in the book of the law of God. They kept the feast seven days, and on the eighth day, there was a sacred assembly according to the ordinance.

Now on the twenty-fourth day of this month, the Israelites were assembled with fasting, and with sackcloth and earth upon their heads. Moreover the

descendants of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. They stood up in their place and read in the book of the law of the LORD their God a fourth part of the day; and a fourth part they confessed and worshiped the LORD their God.

4 Then Jeshua, Bani, Kadmiel, Shebani-ah, Bunni, Sherebiah, Bani, and Chenani stood on the stairs of the Levites and cried with a loud voice to the LORD their God. Also the Levites Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said,

"Arise and bless the LORD your God from everlasting to everlasting; and blessed be thy glorious name which is exalted above all blessing and praise."

And Ezra said,

6 "Thou art the LORD, even thou alone; thou hast made the heavens and the heavens of heavens, with all their host, the earth and all things upon it, the seas and all that is in them, and thou preservest them all and the host of the heavens worship thee. Thou art the LORD God, who didst choose Abraham and didst bring him out of Ur of the Chaldees, and didst give him the name of Abraham, and didst find his heart faithful before thee and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, to give it to his descendants, and hast fulfilled thy words, for thou art righteous.

9 "Moreover thou didst see the affliction of our fathers in Egypt and didst hear their cry by the Red Sea, and didst show signs and wonders upon Pharaoh and upon all his servants and upon all the people of his land; for thou knewest that they acted insolently toward them; and so thou didst get for thyself a name, as it is this day. Thou didst also divide the sea before them, so that they passed through the sea on the dry land; and thou didst cast their pursuers into the depths as a stone into the mighty waters.

12 "Furthermore by a column of cloud by day thou leddest them, and by a column of fire by night thou didst illumine the way in which they should go. Thou camest down also upon Mount Sinai, and spakest with them

from the heavens, and gavest them right ordinances and true laws, good statutes and commands, and madest known to them thy holy sabbath, and gavest them commands and statutes and a law by Moses thy servant, and gavest them bread from the heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and commandest them that they should go in to take possession of the land which thou hadst sworn to give them.

"But they and our fathers acted arrogantly and stubbornly and heeded not thy commands, and refused to listen; neither were they mindful of thy wonders which thou didst among them, but acted stubbornly, and set their head to return to their bondage in Egypt. But thou art a God ready to pardon, gracious and merciful, slow to anger, and abounding in kindness, and thou didst not forsake them. Yea, when they had made for themselves a molten bull and said, 'This is your God who brought you out of Egypt,' and committed great blasphemies, yet thou in thy great mercy didst not forsake them in the desert; the column of cloud did not depart from over them by day to lead them in the way, nor the column of fire by night to illumine the way on which they should go. Thou gavest also thy good spirit to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the desert, and they lacked nothing; their clothes did not wear out, nor did their feet blister.

"Moreover thou gavest them kingdoms and peoples, which thou didst allot according to their territory, so they took possession of the land of Sihon, king of Hesbon, and the land of Og, king of Bashan. Thou didst also increase their children as the stars of the heavens, and broughtest them into the land concerning which thou didst say to their fathers, that they should go in to take possession of it. So the children went in and took possession of the land, and thou didst subdue before them the inhabitants of the land, the Canaanites, and didst give them into their hand, with their kings and the peoples of the land, that they might do with them as they would. Accordingly they

took fortified cities and a fertile land, and took possession of houses full of all good things, and cisterns hewn out, vineyards, olive orchards, and fruit trees in abundance. So they ate and were filled, and became fat and lived bountifully in thy great goodness.

26 Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and slew thy prophets, who testified against them to turn them again to thee, and committed

27 great blasphemies. Therefore thou didst deliver them into the hands of their adversaries, who tormented them. Then in the time of their distress, when they cried to thee, thou hearest from the heavens and according to thine abundant mercy thou didst give them deliverers who saved them out of the

28 hand of their adversaries. But as soon as they had rest, they did evil again before thee; therefore thou didst leave them in the hands of their enemies, so that they ruled over them; yet when they again cried to thee, thou didst hear from the heavens, and many times didst thou deliver them in accordance

29 with thy mercy, and didst testify against them, in order to restore them to thy law. Yet they acted insolently and did not heed thy commands, but sinned against thine ordinances—which if a man keep he shall live—and turned a stubborn shoulder and acted obstinately and would not listen. For many

30 years thou didst bear with them, and didst testify against them by thy spirit through thy prophets; still they would not listen. Therefore thou gavest them into the hands of the peoples of the

31 lands. Nevertheless in thine abundant mercy thou didst not annihilate them or forsake them; for thou art a gracious and merciful God.

32 "Now therefore, our God, the great, the mighty, and the terrible God, who keepest loving faith, let not all the distress seem insignificant before thee, that has come on us, our kings, our princes, our priests, our prophets, our fathers, and on all thy people, since the days of the kings of Assyria to this day.

33 However thou art just in all that has come upon us; for thou hast exemplified the truth, but we have done wickedly;

34 neither have our kings, our princes, our priests, nor our fathers kept thy law or observed thy commands and thy de-

crees which thou didst decree against them. For they did not serve thee in 35 their kingdom, and in spite of thy great goodness which thou didst bestow on them, and the large and fat land which thou gavest them, they have not turned from their evil deeds. Behold, we are 36 slaves this day, and as for the land that thou gavest to our fathers to enjoy its fruit and its good gifts, we are only slaves in it. But it yields a large income 37 to the kings whom thou hast set over us because of our sins; also they have power over our bodies and over our cattle according to their pleasure, and we are in great distress.

"Now in view of all this we make and 38 sign a binding covenant, and our nobles, our Levites, and our priests are enrolled upon the sealed document."

Those included in the sealed docu- 10  
ment were Nehemiah, the governor, the son of Hachaliah, and Zedekiah, 2  
Seraiah, Azariah, Jeremiah, Pashhur, 3  
Amariah, Malchijah, Hattush, Sheba- 4  
niah, Malluch, Harim, Meremoth, Oba- 5  
diah, Daniel, Ginnethon, Baruch, 6  
Meshullam, Abijah, Mijamin, Maazi- 7  
ah, Bilgai, Shemaiah; these were the 8  
priests. And the Levites were: Jeshua 9  
the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; also their kins- 10  
men, Shechaniah, Hodaviah, Kelita, 11  
Pelaiah, Hanan, Mica, Rehob, Hasha- 12  
biah, Zaccur, Sherebiah, Shebaniah, 13  
Hodijah, Bani, Beninu. The chiefs of 14  
the people were: Parosh, Pahath-moab, 15  
Elam, Zattu, Bani, Bunni, Azgad, Be- 16  
bai, Adonijah, Bigvai, Adin, Ater, Hez- 17  
ekiah, Azzur, Hodiah, Hashum, Bezai, 18  
Hariph, Anathoth, Nobai, Magpiash, 19  
Meshullam, Herzir, Meshezabel, Zi- 20  
dod, Jaddua, Pelatiah, Hanan, Anai- 21  
ah, Hoshea, Hananiah, Hasshub, Hallo- 22  
hesh, Pilha, Shobek, Rehum, Hashab- 23  
nah, Maaseiah, Ahiah, Hanan, Anan, 24  
Malluch, Harim, Baanah. 25

"Moreover the rest of the people, the 28  
priests, the Levites, the doorkeepers, the singers, the temple servants, and all those who separated themselves from the peoples of the lands to the law of God, their wives, their sons, and their daughters, everyone who had knowl- 29  
edge and insight, are supporting their kinsmen, their nobles, and take oath, under penalty of a curse, to walk in the law of God which was given by Moses the servant of God, and to be careful to

observe all the commands of the LORD our Lord, and his ordinances and his statutes; and that we will not give our daughters to the peoples of the land or take their daughters as wives for our sons; and that, if the peoples of the land bring wares or any grain on the Sabbath day to sell, we will not buy from them on the sabbath or on a holy day; and that in the seventh year we will leave the land fallow and refrain from the exaction of any debt.

"We also lay upon ourselves the charge to give the third part of a shekel yearly for the service of the house of our God, for the bread that is arranged in layers, and for the regular burnt-offering, for the sabbaths, the new moons, the fixed festivals, and the holy things, and for the sin-offerings to make atonement for Israel, and for all the work of the house of our God. Moreover we will cast lots, the priests, the Levites, and the people, concerning the wood-offering, to bring it into the house of our God, according to our fathers' houses, at appointed times year by year, to burn upon the altar of the LORD our God, as it is written in the law; and to bring the first produce of our ground and the first of all fruit of every kind of tree year by year to the house of the LORD; also the first-born of our sons and of our cattle, as it is written in the law, and the firstlings of our herds and our flocks, to bring to the house of our God to the priests who minister in the house of our God; and to bring our first batch of baking, our contributions, the fruit of every kind of tree, the wine, and the oil, to the priests in the chambers of the house of our God; and the tithes of our ground to the Levites, since they, the Levites, take the tithes in all the cities dependent on our agriculture. Now the priest, the son of Aaron, shall be with the Levites, when the Levites tithe, and the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers into the treasure-house. For the Israelites and the members of the Levites shall bring the contributions of grain, wine, and oil into the chambers, where the vessels of the sanctuary are, and the priests who minister, the doorkeepers, and the singers. So we will not neglect the house of our God."

### THE POPULATION OF JERUSALEM, 11:1—12:26

The princes of the people dwelt in Jerusalem, and the rest of the people cast lots, to bring one out of every ten to dwell in Jerusalem the holy city, while nine-tenths remained in the other cities. The people also blessed all the men who volunteered to dwell in Jerusalem.

Now these are the chief men of the provinces who dwell in Jerusalem; but in the cities of Judah they dwelt each on his own property in their respective cities: Israel, the priests, the Levites, the temple servants, and the descendants of Solomon's servants. In Jerusalem there dwelt some Judeans and some Benjaminites. Of the Judeans: Athai-ah, the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel; of the descendants of Perez, all the descendants of Perez who dwell in Jerusalem were four hundred and sixty-eight able men; and Maaseiah, the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite.

These are the Benjaminites: Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshai-ah. His kinsmen were able-bodied warriors, nine hundred and twenty-eight; and Joel, the son of Zichri, was appointed over them; and Judah, the son of Hassenuah, was second in charge of the city.

Of the priests: Jedaiah, the son of Joiarib, Jachin, and Seraiah, the son of Hilkiah, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God, and their kinsmen who did the work of the house, eight hundred and twenty-two; and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, and his kinsmen, chief men of families, two hundred and forty-two; and Amasai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, and his kinsmen, able-bodied warriors, one hundred and twenty-eight; and Zabdai, the son of Hagedolim, was appointed over them.



15 And of the Levites: Shemaiah, the son  
 of Hasshub, the son of Azrikam, the son  
 16 of Hashabiah, the son of Bunni; and  
 Shabbethai and Jozabad, of the chief  
 men of the Levites, who were in charge  
 of the outside work of the house of God;  
 17 and Mattaniah, the son of Mica, the  
 son of Zabdi, the son of Asaph, was the  
 chief who led the song of praise for the  
 prayer, and Bakkukiah was second  
 among his kinsmen; and Abda, the son  
 of Shammua, the son of Galal, the son  
 18 of Jeduthun. All the Levites in the holy  
 city were two hundred and eighty-four.

19 Also the doorkeepers, Akkub, Tal-  
 mon, and their kinsmen, who kept the  
 watch at the gates, were one hundred  
 20 and seventy-two. And the rest of Is-  
 rael, the priests, and the Levites, were  
 in all the cities of Judah, each man in  
 21 his own heritage. Moreover the temple  
 servants dwelt in Ophel; and Ziha and  
 Gishpa were over the temple servants.

22 Now the overseer of the Levites at  
 Jerusalem was Uzzi, the son of Bani,  
 the son of Hashabiah, the son of Mat-  
 taniah, the son of Mica, of the sons of  
 Asaph, the singers, over the work of the  
 23 house of God. For there was a com-  
 mand from the king concerning them,  
 and a fixed provision for the singers, as  
 24 each day required. Moreover Pethahi-  
 ah, the son of Meshhezabel, of the de-  
 scendants of Zerah, the son of Judah,  
 was the king's agent in all matters  
 concerning the people.

25 Now as for the villages with their  
 fields, some of the Judeans dwelt in Kir-  
 jath-arba and its dependencies, in Dibon  
 and its dependencies, in Jekabzeel and  
 26 its villages, in Jeshua, in Moladah, in  
 Bethpelct, in Hazar-shual, and in Beer-  
 sheba and its dependencies, and in Zik-  
 lag and in Meconah and its dependen-  
 27 cies, in En-rimmon, in Zorah, in Jar-  
 muth, Zanoah, Adullam and their vil-  
 lages, Lachish and its fields, Azekah  
 and its dependencies. So they en-  
 camped in the region between Beer-  
 sheba and the valley of Hinnom. The  
 Benjaminites dwelt at Geba, Mich-  
 mash, Aija, Bethel, and its dependen-  
 28 cies, at Anathoth, Nob, Ananiah, Ha-  
 zor, Ramath, Gittaim, Hadid, Zeboim,  
 29 Naballat, Lod, and Ono, the valley of  
 the craftsmen. And of the Levites, cer-  
 tain divisions belonged to Judah and to  
 Benjamin.

30 Now these are the priests and the

Levites who came up with Zerubbabel,  
 the son of Shealtiel and Jeshua, Sera-  
 iah, Jeremiah, Ezra, Amariah, Mal-  
 2 luch, Hattush, Shecaniah, Rehun,  
 3 Meremoth, Iddo, Ginnethoi, Abijah,  
 4 Mijamin, Maadiah, Bilgah, Shemai-  
 5 ah and Joiarib, Zedaiah, Sallu, Amok,  
 6 Hilkiyah, Jedaiah. These were the chief  
 men of the priests and of their kinsmen  
 in the days of Jeshua.

Moreover the Levites: Jeshua, Bin-  
 8 nui, Kadmiel, Sherebiah, Judah and  
 Mattaniah, he and his kinsmen were in  
 charge of the thanksgiving. Also Bak-  
 9 bukiah and Unno, their kinsmen, stood  
 opposite them in the execution of their  
 official duties.

Now Jeshua was the father of Joi-  
 10 akim, and Joiakim was the father of  
 Eliashib, and Eliashib was the father of  
 Joiada, and Joiada was the father of  
 11 Jonathan, and Jonathan was the father  
 of Jaddua.

In the days of Joiakim the priests,  
 12 the heads of families, were: of Seraiah,  
 Meraiah; of Jeremiah, Hananiah; of 13  
 Ezra, Meshullam; of Amariah, Jehoha-  
 nan; of Malluchi, Jonathan; of Sheba-  
 14 niah, Joseph; of Harim, Adna; of Mer-  
 15 aioth, Helkai; of Iddo, Zechariah; of  
 16 Ginnethon, Meshullam; of Abijah,  
 17 Zichri; of Miniamin, of Moadiah, Pil-  
 tai; of Bilgah, Shammua; of Shemaiah,  
 18 Jehonathan; of Joiarib, Mattenai; of  
 19 Jedaiah, Uzzi; of Sallai, Kallai; of  
 20 Amok, Eber; of Hilkiyah, Hashabiah; of  
 21 Jedaiah, Nethanel.

As for the Levites, in the days of Eli-  
 22 ash, Joiada, Johanan, and Jaddua  
 were recorded as heads of families, also  
 the priests until the reign of Darius the  
 Persian. The descendants of Levi,  
 23 heads of families, were recorded in the  
 Book of Chronicles, even until the days  
 of Johanan, the son of Eliashib. Also  
 24 the chief men of the Levites were:  
 Hashabiah, Sherebiah, Jeshua, Benui,  
 and Kadmiel and their kinsmen oppo-  
 site them to praise and give thanks, ac-  
 cording to the command of David, the  
 man of God, watch succeeding watch.  
 Mattaniah, and Bakkukiah, Obadiah,  
 25 Meshullam, Talmon, Akkub were por-  
 ters keeping watch at the stores of the  
 gates. These were in the days of Joi-  
 26 akim, the son of Jeshua, the son of  
 Jozadak, and in the days of Nehemiah  
 the governor, and of Ezra the priest,  
 the scribe.

### THE DEDICATION OF THE CITY WALL, 12:27-47

- 27 Now at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem to celebrate the dedication with all gladness, with thanksgiving and song, 28 with cymbals, harps, and lyres. So the members of the guilds of singers were assembled from the plains of the Jordan and from the environs of Jerusalem and from the villages of the Netophathites, also from Beth-gilgal and from the fields of Geba and Azmaveth; for the singers had built for themselves villages round about Jerusalem. Accordingly the priests and the Levites purified themselves; and they purified the people and the gates and the wall.
- 31 Then I brought up the princes of Judah upon the wall, and I appointed two great companies that gave thanks, and the one went to the right upon the 32 wall to the Refuse Gate; and behind them went Hoshaiah and half of the 33 princes of Judah, and Azariah, Ezra, 34 Meshullam, Judah, Benjamin, Shemaiah, Jeremiah, and certain of the priests' sons with trumpets: Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of 36 Asaph, and his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David, the man of God. Ezra the scribe was in front of 37 them; and by the Fountain Gate, they went straight up the stairs of the city of David at the ascent of the wall above the house of David, even to the Water Gate on the east.
- 38 Now the other company that gave thanks went to the left, and I after them, with half of the people upon the wall, above the Tower of the Furnaces, 39 even to the Broad Wall, and above the Gate of Ephraim and by the Old Gate and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, even to the Sheep Gate; and they 40 halted in the Gate of the Guard. So both companies that gave thanks halted at the house of God, and I, and the 41 half of the officials with me; and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and 42 Hananiah, with trumpets; and Maase-

iah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer, and the singers raised their voices following Jezrahiah their leader. They offered 43 great sacrifices that day and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced, so that the joy of Jerusalem was heard far way.

Moreover on that day men were ap- 44 pointed over the chambers for the treasures, the contributions, the first fruits, and the tithes, to gather them into them, for the chiefs of the cities, the legal apportionments for the priests and the Levites. For Judah rejoiced in the priests and the Levites who served; and they kept the charge of 45 their God, and the charge of the purification, as did the singers and the gatekeepers, according to the command of David and of Solomon his son. For in 46 the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving to God. Moreover all Israel, in the days 47 of Zerubbabel and in the days of Nehemiah, gave the portions of the singers and the gatekeepers, as each day required; and they set apart what was for the Levites, and the Levites set apart what was for the sons of Aaron.

### NEHEMIAH'S REFORM MEASURES, 13:1-31

On that day they read in the book of 1 Moses in the hearing of the people, and it was found written in it that no Ammonite or Moabite should ever marry 2 into the assembly of God; for they did not meet the Israelites with bread and water, but hired Balaam against them to curse them; but our God turned the 3 curse into a blessing. Accordingly when they heard the law they separated from Israel all the alien mixture.

Now before this, Eliashib the priest, 4 who was appointed over the chambers of the house of our God, being related to Tobiah, had prepared for him a great 5 chamber, where formerly they had put the cereal-offerings, the incense, the vessels, the tithes of grain, the wine, and the oil, which were given by command to the Levites, the singers, and the gatekeepers, and the contributions for the priests. But during all this time 6

I had not been at Jerusalem; for in the thirty-second year of Artaxerxes, king of Babylon, I went to the king. But after some time, I asked leave of the king; and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing for him a chamber in the court of the house of God; and it greatly displeased me; so I cast all of Tobiah's household property out of the chamber. Then I spoke, and they cleansed the chambers, and I brought back there the vessels of the house of God, with the cereal-offerings and the incense.

I also learned that the portions of the Levites had not been given them; so that the Levites and the singers who conducted the service had fled each to his own field. Then I contended with the rulers and said,

"Why is the house of God forsaken?"

So I gathered them together and restored them to their posts. Thereupon all Judah brought the tithe of the grain and the wine and the oil to the treasuries. Moreover I appointed in charge of the treasuries: Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan, the son of Zaccur, the son of Mattaniah; for they were considered faithful, and it was their task to distribute to their kinsmen. Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God and for its services.

In these days I saw in Judah men treading wine presses on the sabbath and bringing in heaps of grain loaded on asses, also wine, grapes, figs, and all kinds of burdens which they brought into Jerusalem on the sabbath day; and I protested on the day when they sold provisions. Tyrians also dwelt therein, who brought in fish and all kinds of wares, and sold them on the sabbath to the Judeans and in Jerusalem. Then I contended with the nobles of Judah and said to them,

"What evil thing is this that you are doing, and so profaning the sabbath day? Did not your fathers do this, and did not our God bring all this misfortune upon us and upon this city? Yet you are bringing more wrath upon Israel by profaning the sabbath."

Accordingly when the gates of Jeru-

salem began to be in darkness, before the sabbath, I commanded that the gates be shut; and I gave orders that they should not be opened until after the sabbath. Also I put some of my servants in charge of the gates, that none should bring in a burden on the sabbath day. Then the traders and sellers of all kinds of wares lodged once or twice outside Jerusalem. So I warned them and said to them,

"Why do you lodge in front of the wall? If you repeat it, I shall arrest you."

From that time on they came no more on the sabbath. Then I gave orders to the Levites that they should purify themselves and that they should come and guard the gates, to keep the sabbath day holy. Remember, O my God, this also to my account and have compassion upon me according to thine abundant kindness.

In those days also I saw the Jews who had married women of Ashdod, of Ammon, and of Moab, and their children spoke half in the language of Ashdod, and none of them could speak in the Jews' language, but according to the language of each people. Therefore I contended with them and cursed them and beat some of them and pulled out their hair and made them swear by God, saying,

"You shall neither give your daughters to their sons nor take their daughters as wives for your sons or for yourselves. Did not Solomon, king of Israel, sin by these means? Yet among many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; nevertheless foreign wives were the cause of his sin; and shall it be reported of you that you do all this great evil, and break faith with our God in marrying foreign women?"

Now one of the sons of Joiada, the son of Eliashib, the high priest, was the son-in-law of Sanballat, the Horonite; so I chased him from me. Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites. Thus I cleansed them from all foreigners and established the duties for the priests and the Levites, each for his own task, and for the wood-offering at appointed times, and for the firstfruits. Remember it, O my God, to my credit.

## THE BOOK OF ESTHER

### QUEEN VASHTI'S DISMISSAL,

1:1-22

**N**OW in the days of Xerxes—that is, the Xerxes who reigned from India even to Ethiopia, over a hundred and twenty-seven provinces—it happened in those days when King Xerxes sat on his royal throne, which was in the castle at Shushan, in the third year of his reign, that he made a feast for all his princes and his servants. The commanders of the army of Persia and Media, the nobles and rulers of the provinces were before him, while he showed the riches of his glorious kingdom and the precious things of his great majesty many days, even a hundred and eighty days. When these days were completed, the king made for all the people who were present in the castle at Shushan, both great and small, a seven days' feast in the court of the garden of the king's palace. There was white stuff of cotton, and there were blue hangings, fastened with cords of fine linen and purple to silver rings and columns of marble; couches of gold and silver were upon a pavement of porphyry, marble, mother-of-pearl, and precious stones. They served wine in golden beakers, with no two alike, and the royal wine was abundant according to the liberality of the king. The drinking also was according to the law; none could compel, for so the king had decreed to all the officers of his house, to do according to each man's pleasure.

Also Vashti the queen made a feast for the women in the royal palace which belonged to King Xerxes. On the seventh day, when the king's heart was joyous with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs who ministered in the presence of Xerxes the king, to bring Vashti the queen before the king with the royal crown, to show the peoples and the princes her beauty, for she was beauti-

ful. But Queen Vashti refused to come at the king's command by the eunuchs; therefore the king was greatly enraged and his anger burned within him.

Then the king said to the wise men who knew the times—for so the king was accustomed to speak before all who knew law and government; and those next to him were Carshena, Sethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media who saw the king's face and held the first place in the kingdom—

"What shall we do to Queen Vashti according to law, because she has not done the bidding of King Xerxes by the eunuchs?"

Then Memucan said before the king and the princes,

"Vashti the queen has not done wrong to the king only, but also to all the princes and to all the peoples, that are in all the provinces of King Xerxes. For this behavior of the queen will be reported to all women, making their husbands contemptible in their sight, when it shall be said, 'King Xerxes commanded that Vashti the queen be brought before him; but she did not come.' Even this day the princesses of Persia and Media who have heard of the queen's behavior will relate it to all the king's princes and there will be a surfeit of contempt and rage. If it please the king, let there go forth from him, and let it be written among the laws of the Persians and the Medes so that it may not be altered, that Vashti the queen come no more before King Xerxes, and that the king give her royal position to another who is better than she. So when the king's decree which he shall make shall be published throughout all his kingdom—great though it is—all the women will give honor to their husbands, both high and low."

The proposal pleased the king and the princes, and the king did according to the counsel of Memucan; and he sent

letters to all the royal provinces, into every province according to its form of script and to every people according to its language, that every man should be master in his own house and should speak whatever seemed proper to him.

### ESTHER, THE JEWESS, CHOSEN QUEEN,

2:1-18

2 After these things, when the wrath of King Xerxes was pacified, he remembered Vashti and what she had done and what was decreed against her.  
12 Then the king's servants who ministered to him said,

"Let beautiful young maidens be sought out for the king, and let the king appoint officers in all the provinces of his kingdom that they may gather together all the beautiful young maidens to the castle at Shushan, to the harem under the custody of Hegai, the king's eunuch, keeper of the women, and let the cosmetics for their beautifying be given them. Then let the maiden who pleases the king be queen instead of Vashti."

The proposal pleased the king, and he did so.

15 Now there was a certain Jew in the castle at Shushan whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite, who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah, king of Judah, whom Nebuchadnezzar, king of Babylon, had carried away. He had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother; and the maiden was fair and beautiful, and when her father and mother died, Mordecai took her as his own daughter.

18 So when the king's command and his decrees were reported, and when many maidens were gathered together to the castle at Shushan under the custody of Hegai, Esther was also taken into the king's palace under the custody of Hegai, keeper of the women. Moreover the maiden pleased him and she met with kindness at his hands, and he hastened to give her cosmetics for beautifying herself, with her portions, and seven picked maidens who were to

be given her from the king's palace; and he removed her and her maidens to the best apartments in the harem. Esther had not made known her people or her kindred; for Mordecai had charged her that she should not make it known. Moreover Mordecai used to walk to and fro every day in front of the court of the harem, to learn how Esther was and how she was faring.

Now when the turn of each maiden came to visit King Xerxes, after it had been done to her according to the law for the women twelve months—for so long the days of their beautifying lasted, six months with oil of myrrh, and six months with spices and with preparations for the beautifying of the women—in this way the maiden came to the king: whatever she mentioned was given to her to go with her from the harem to the king's palace. In the evening she went in and in the morning she returned to the second harem to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She did not again visit the king, unless the king delighted in her and she was summoned by name. Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his own daughter, came to visit the king, she asked for nothing except what Hegai, the king's eunuch, the keeper of the women, prescribed. Thus Esther won favor in the sight of all who saw her.

So Esther was taken to King Xerxes into his royal palace in the tenth month, that is, the month Tebet, in the seventh year of his reign. Then the king loved Esther more than all the women, and she won favor and kindness in his presence more than all the maidens; so that he set the royal crown upon her head and made her queen instead of Vashti. Then the king made a great feast for all his princes and his servants, even Esther's feast; and he made it a holiday for the provinces and gave gifts, according to the liberality of the king.

### MORDECAI'S OPPORTUNITY,

2:19-23

Now when the maidens were gathered together a second time Mordecai

was sitting in the gate of the king. 20 Esther had not as yet made known her kindred or her people, as Mordecai had charged her; for Esther kept the command of Mordecai just as when she was 21 being reared by him. In those days, as Mordecai was sitting at the king's gate, two of the king's eunuchs who guarded the threshold, Bigthan and Teresh, became enraged and sought to do violence 22 to King Xerxes, but the plot became known to Mordecai, who revealed it to Esther the queen; and Esther told the 23 king in Mordecai's name. Accordingly the matter was investigated and when it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles in the king's presence.

#### HAMAN'S CRUEL PURPOSE,

3:1-15

3 After these things King Xerxes promoted Haman, the son of Hammedatha, the Agagite, and advanced him and placed his seat above all the 2 princes who were with him. Thus all the king's servants who were at the king's gate bowed down and did obeisance to Haman; for the king had so commanded concerning him. But Mordecai would not bow down or do obeisance. 3 Then the king's servants who were at the king's gate, said to Mordecai,

"Why do you transgress the king's command?"

4 Now when they thus spoke to him daily and he did not listen to them, they told Haman, to see whether Mordecai's conduct would stand; for he had 5 told them that he was a Jew. So when Haman saw that Mordecai did not bow down or do obeisance to him, Haman 6 was filled with rage. But he thought it beneath him to lay hands on Mordecai alone; for they had told him Mordecai's race. So Haman sought to destroy all the Jews who were throughout the whole kingdom of Xerxes, even the people of Mordecai.

7 In the first month, which is the month Nisan, in the twelfth year of King Xerxes, one cast Pur, that is, the lot, before Haman from day to day and from month to month, to the twelfth 8 month, which is the month Adar. Then Haman said to King Xerxes,

"There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws; therefore it is not fitting to leave them alone. 9 If it please the king, let it be prescribed that they be destroyed; and I will pay ten thousand talents of silver into the hands of those who do the accounting, that they may bring it into the king's treasuries."

Then the king took his signet ring 10 from his hand and gave it to Haman, the son of Hammedatha, the Agagite, the Jews' enemy. The king also said to 11 Haman,

"The silver is yours and the people too, to do with them as seems good to you."

Then the king's scribes were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to the king's satraps and to the governors who were over every province and to the princes of every people, to every province according to its script, and to every people according to their language. In the name of King Xerxes it was written and it was sealed with the king's signet. These letters were sent by couriers into 13 all the king's provinces, to wipe out, to slay, and to destroy all the Jews, both young and old, infants and women in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of 14 them as plunder. A copy of the writings to be given out as a decree in every province was published to all the peoples that they should be ready for that day. The couriers went forth in haste 15 at the king's command, and the decree was given out in the castle at Shushan. Then the king and Haman sat down to drink; but the city of Shushan was perplexed.

#### MORDECAI'S APPEAL TO

ESTHER, 4:1-17

Now when Mordecai learned all that 4 had been done, Mordecai tore his garments and put on sackcloth with ashes, and went out into the midst of the city and cried out with a loud and bitter

2 lamentation. He even came before the king's gate; for none might enter the king's gate clothed with sackcloth.

3 Moreover in every province wherever the king's command and his decree came, there was great mourning among the Jews, and fasting, weeping, and wailing; and many lay in sackcloth and ashes.

4 When Esther's maidens and her eunuchs came and told her, the queen was exceedingly distressed, and she sent garments to clothe Mordecai that he might take off his sackcloth; but he did not accept them.

5 Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to attend her, and ordered him to go to Mordecai, to learn what this was and why it was.

6 So Hathach went forth to Mordecai to the open square of the city which was in front of the king's gate.

7 Then Mordecai told him all that had happened to him and the exact sum of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews.

8 He also gave him a copy of the writing of the decree that was given out in Shushan to destroy them, that he might show it to Esther and inform her and charge her to go in to the king to implore him and to make request before him for her people.

9 So Hathach came and told Esther the words of Mordecai.

10 Then Esther spoke to Hathach, and gave him a message to Mordecai, saying,

11 "All the king's servants and the people of the king's provinces know that whoever, whether man or woman, comes to the king into the inner court who is not summoned, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter that he may live; but I have not been summoned to come to the king these thirty days."

12 So they told Mordecai Esther's words.

13 Then Mordecai told them to return answer to Esther,

14 "Think not to yourself that you will escape inside the royal palace any more than all the rest of the Jews. For if you remain altogether silent at this time, then relief and deliverance will rise up for the Jews from another quarter, but you and your father's house will perish; and who knows whether you have not

come to the kingdom for such a time as this?"

Thereupon Esther told them to return answer to Mordecai,

"Go, assemble all the Jews that are to be found in Shushan and fast for me, and neither eat nor drink for three days, night or day. I also and my maidens will likewise fast, and then I will go to the king, which is not according to the law; and if I perish, I perish."

So Mordecai went his way and did just as Esther commanded him.

### HAMAN'S RISE AND FALL,

5:1—7:10

So it came about on the third day that Esther put on her royal robes, and stood in the inner court of the king's palace directly opposite the king's apartment; and the king was sitting upon his royal throne in the royal palace opposite the entrance of the palace.

When the king saw Esther the queen standing in the court, she met with favor in his sight, and the king extended to Esther the golden scepter that was in his hand.

So Esther drew near and touched the top of the scepter.

Then the king said to her,

"What is your wish, Queen Esther, and what is your request? It shall be given you even to the half of the kingdom."

"If it please the king," said Esther, "let the king and Haman come today to a banquet that I have prepared for him."

"Bring Haman in haste that he may fulfil Esther's wish," said the king.

So the king and Haman came to the banquet that Esther had prepared.

Then the king said to Esther at the banquet of wine,

"Whatever your petition, it shall be granted you; and whatever your request, even to the half of the kingdom, it shall be performed."

So Esther answered and said,

"My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to my banquet that I shall prepare for them, and tomorrow I will do as the king has said."

- 9 Then Haman went out that day joyful and glad of heart. But when Haman saw Mordecai at the king's gate, and he neither stood up nor moved for him, Haman was filled with wrath against
- 10 Mordecai. Nevertheless Haman restrained himself and returned home, and sent and brought in his friends and
- 11 Zeresh his wife. Thereupon Haman recounted to them the glory of his riches and the multitude of his children and every instance where the king had promoted him, and how he had advanced him above the princes and the servants of the king.
- 12 "Even Esther the queen," said Haman, "has permitted no man but me to come in with the king to the banquet that she has prepared, and tomorrow also I am invited by her together with
- 13 the king. Yet all this does not satisfy me so long as I see Mordecai the Jew sitting at the king's gate."
- 14 Then Zeresh his wife and all his friends said to him,  
"Let a gallows fifty cubits high be erected and in the morning speak to the king that Mordecai may be hanged on it. Then go in merrily with the king to the banquet."
- The idea pleased Haman, and he had the gallows made.
- 6 On that night sleep deserted the king, and he gave orders to bring the book of records of the chronicles, and they were read before the king; and there was found written what Mordecai had told concerning Bigthana and Teresh, two of the king's eunuchs, of those who guarded the threshold, who had sought
- 3 to lay hands on King Xerxes. Whereupon the king said,  
"What honor and dignity have been bestowed on Mordecai for this?"
- Then the king's servants who ministered to him said,  
"Nothing has been done for him."
- 4 "Who is in the court?" said the king. Now Haman had entered the outer court of the king's house to request the king to hang Mordecai on the gallows
- 5 that he had prepared for him. So the king's servants said to him,  
"Behold, Haman is standing in the court."
- "Let him enter," said the king.
- 6 So Haman came in, and the king said to him,

"What shall be done to the man whom the king delights to honor?"

Now Haman said to himself,  
"Whom would the king delight to honor more than myself?"

So Haman said to the king,  
"For the man whom the king delights to honor, let royal garments be brought, which the king has worn, and a horse which the king has ridden, on the head of which a royal crown is set. Let the garments and the horse be delivered to one of the king's most noble princes, and let them clothe the man whom the king delights to honor and cause him to ride on horseback through the open square of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor.'"

Then the king said to Haman,  
"Make haste, and take the garments and the horse, as you have said, and do even so to Mordecai the Jew who sits at the king's gate. Let nothing fail of all that you have spoken."

So Haman took the garments and the horse and clothed Mordecai and caused him to ride through the open square of the city and proclaimed before him,

"Thus shall it be done to the man whom the king delights to honor."

Then Mordecai returned to the king's gate. But Haman hurried home, mourning and with his head covered. When Haman had related to Zeresh his wife and to all his friends all that had befallen him, his wise men and Zeresh his wife said to him,

"If Mordecai, before whom you have begun to fall, be of the Jewish race, you will make no headway against him, but will surely fall before him."

While they were still speaking with him, the king's eunuch arrived and hurriedly brought Haman to the banquet that Esther had prepared.

So the king and Haman went in to drink with Esther the queen; and the king said again to Esther on the second day of the banquet of wine,

"Whatever your petition, Queen Esther, it shall be granted you; and whatever your request, even to the half of the kingdom, it shall be performed."

Then Esther the queen answered, saying,

"If I have found favor in the sight of the king, and if it please the king, let my life be given me at my petition and



4 my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold as male and female slaves, I would have held my peace, since the distress would not have been worth disturbing the king."

5 Then King Xerxes spoke and said to Esther the queen,

"Who is he, and where is he who dares presume in his heart to do so?"

6 "An adversary and an enemy, this wicked Haman," said Esther.

7 Then Haman was terrified before the king and queen; and when the king arose in his wrath from the banquet of wine and went into the palace garden, Haman stood up to beg for his life from Esther the queen, for he saw that evil was determined against him by the 8 king. Accordingly when the king returned from the palace garden to the apartment of the banquet of wine, Haman was prostrate upon the couch upon which Esther was.

"Will he violate the queen in my presence in the house?" said the king.

9 As the words left the mouth of the king, they covered Haman's face. Then Harbonah, one of the eunuchs in attendance on the king said,

"There is indeed the gallows fifty cubits high standing in the house of Haman, which Haman has made for Mordecai, who spoke good in behalf of the king."

"Hang him on it," said the king.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath abated.

#### THE TRIUMPH OF ESTHER AND MORDECAI, 8:1-17

11 On that day King Xerxes gave the house of Haman, the Jews' enemy, to Esther the queen; and Mordecai came before the king, for Esther had told 12 what he was to her. Then the king took off his ring, which he had taken from Haman, and gave it to Mordecai; and Esther set Mordecai over the house of 13 Haman. Again Esther spoke before the king, and fell at his feet and besought him with tears to avert the evil plan of Haman, the Agagite, and his scheme 14 which he had against the Jews. Thereupon the king held out to Esther the

golden scepter. So Esther arose, and stood before the king; and she said, 5

"If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I am pleasing in his sight, let it be written to reverse the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote that the Jews who are in all the king's provinces might be destroyed. For how can I endure to see the calamity that will come upon my people, or how can I endure to see the destruction of my kindred?"

Then King Xerxes said to Esther the 7 queen and to Mordecai the Jew,

"Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hands upon the Jews. Write 8 also concerning the Jews as it please you, in the king's name and seal it with the king's signet; for the writing which is written in the king's name and sealed with the king's signet, may no man reverse."

So the king's scribes were called at 9 that time in the third month, which is the month Sivan, on the twenty-third day; and it was written just as Mordecai commanded to the Jews, the satraps, the governors, and princes of the provinces which are from India to Ethiopia, a hundred and twenty-seven provinces, to every province according to its script and to every people according to its language, and to the Jews according to their script and according to their language. He wrote in the name 10 of King Xerxes, and sealed it with the king's signet and sent the letters by swift couriers on horseback, riding on steeds bred of the royal stud; wherein 11 the king allowed the Jews who were in every city to assemble and fight for their lives, to wipe out, to slay, and to destroy all the armed forces of the people and the provinces that might attack them, their little ones and women, and to take the spoil of them as plunder upon one day in all the prov- 12 inces of King Xerxes, namely, on the thirteenth day of the twelfth month, which is the month Adar. A copy of the 13 writing, to be given out as a decree in every province, was published to all the peoples, that the Jews should be ready on that day to avenge themselves on their enemies. So the couriers riding on 14

the royal steeds went out, being hastened and pressed on by the king's command; and the decree was given out in the castle at Shushan.

- 15 Then Mordecai went from the presence of the king in royal garments of blue and white stuff, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad. The Jews had light and gladness and joy and honor. Likewise in every province and in every city, wherever the king's command and his decree came, there was gladness and joy for the Jews, a feast and a holiday, and many from among the peoples of the land became Jews; for the fear of the Jews had fallen upon them.

### THE JEWS TURN UPON THEIR FOES, 9:1-16

- 9 Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's command and his decree was about to be enforced, on the day that the enemies of the Jews hoped to lord it over them, whereas the contrary happened so that the Jews themselves got the mastery over those who hated them, the Jews assembled in their cities throughout all the provinces of King Xerxes, to lay hands on such as sought their hurt; and no one could stand before them; for the fear of them had fallen upon all the peoples. Moreover all the princes of the provinces and the satraps and the governors and they who did the king's business aided the Jews, because the fear of Mordecai had fallen upon them. For Mordecai was great in the king's palace and his fame spread throughout all the provinces; for the man Mordecai constantly grew more powerful. So the Jews vanquished all their enemies with the drawn sword and with slaughter and destruction, and had their own way with those who hated them. Likewise in the castle at Shushan the Jews slew and destroyed five hundred men. They also slew Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai and Vaizatha, the ten sons of Haman, the son of Hammedatha, the Jews' enemy; but they did not lay their hand on any spoil. On

that day the number of those that were slain in the castle at Shushan was reported to the king; and the king said to Esther the queen,

"The Jews have slain and destroyed in the castle at Shushan five hundred men and the ten sons of Haman; what must they have done in the rest of the king's provinces! Now whatever your petition, it shall be granted you; and whatever your request further, it shall be performed."

Then Esther said,

"If it please the king, let it be allowed the Jews who are in Shushan to act tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows."

Accordingly the king ordered it so to be done; and a decree was given out in Shushan; and they hanged Haman's ten sons. Likewise the Jews who were in Shushan assembled on the fourteenth day of the month Adar, and slew three hundred men in Shushan; but they did not lay their hands on the spoil. Also the other Jews who were in the king's provinces assembled and fought for their lives, and had relief from their enemies, and slew of those who hated them seventy-five thousand; but they did not lay hands on the spoil.

### THE FEAST OF PURIM, 9:17-31

On the thirteenth day of the month Adar and the fourteenth day of the same, they rested and made a day of feasting and gladness. But the Jews who were in Shushan assembled on the thirteenth and on the fourteenth, and on the fifteenth day of the same they rested and made it a day of feasting and gladness. Therefore the Jews who are village dwellers, who live in the un-walled towns, make the fourteenth day of the month Adar an occasion of gladness and feasting and holiday-making, and a day in which they send portions of food to one another.

Then Mordecai wrote down these things and sent letters to all the Jews who were in all the provinces of King Xerxes, both near and far, to enjoin them that they should keep the fourteenth day of the month Adar and the fifteenth day of the same yearly, as the days on which the Jews had rest from

their enemies, and the month which was changed for them from sorrow to gladness and from mourning to a holiday, that they should make them days of feasting and gladness and of sending portions to one another, and of gifts to the poor.

23 So the Jews adopted as a custom what they had begun to do, and what  
 24 Mordecai had written to them. For Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot,  
 25 to consume and to destroy them. But when the matter came before the king, he commanded by letters that his wicked scheme which he had devised against the Jews should come upon his own head, and that he and his sons  
 26 should be hanged on the gallows. Hence they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come to  
 27 them, the Jews ordained and took upon them and upon their descendants and upon all those who joined themselves to them, so that it should not fail, that they should observe these two days as feasts according to the written command and according to the time appointed every year, and that these days  
 28 should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should

not lapse among the Jews nor the remembrance of them be cut off from their descendants. Then Esther, the 29 queen, the daughter of Abihail, and Mordecai, the Jew, wrote with all authority to confirm this second letter of Purim. Also the latter sent letters to 30 all the Jews, to the hundred and twenty-seven provinces of the kingdom of Xerxes, containing words of peace and truth, to confirm these days of Purim 31 in their appointed times, as Mordecai, the Jew, and Esther, the queen, had imposed them upon them, and as they had ordained for themselves and for their descendants, in the matter of the fastings and their cry of lamentation. The command of Esther also confirmed 32 these matters of Purim; and it was written in a book.

#### THE POWER OF MORDECAI,

10:1-3

Now King Xerxes laid a tribute on 10 the land and the coast-lands of the sea. All the acts of his power and of his 2 might, and the full account of the greatness of Mordecai to which the king advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia? For Mor- 3 decai, the Jew, was next in rank to King Xerxes, and great among the Jews, and a favorite with the mass of his fellow-countrymen; for he sought the good of his people and voiced the welfare of his entire race.



**PART III**  
**THE POETICAL BOOKS**

**JOB, PSALMS, AND ECCLESIASTES; Translated by J. M. Powis Smith**

**PROVERBS; Translated by Alex. R. Gordon**

**SONG OF SONGS; Translated by Theophile J. Meek**



## THE BOOK OF JOB

### JOB'S CALAMITIES, 1:1—3:1

1 **T**HERE was a man in the land of Uz whose name was Job; and that man was perfect and upright, and he feared God and shunned wickedness. Now there were 2 born to him seven sons and three 3 daughters. And his property was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she-asses and a very large number of slaves. So that man was the greatest of all the people of the 4 East. His sons would go and hold a feast in the house of each one on his day; and they would send and invite their three sisters to eat and drink with 5 them. When the days of feasting had gone round, Job would send and sanctify them, and he would get up early in the morning and offer sacrifices according to the number of them all; for Job said,

"Perhaps my children have sinned, And cursed God in their thoughts."

Thus would Job do always.

6 Now one day when the heavenly beings had come to stand in the presence of the LORD, and the Satan too had come among them, the LORD said to the Satan,

"Whence do you come?"

And the Satan answered the LORD, 7 saying,

"From roaming in the earth and from going to and fro therein."

8 Then the LORD said to the Satan,

9 "Have you noticed my servant Job, That there is none like him in the earth,

A man perfect and upright, who fears God and shuns wickedness?"

10 But the Satan answered the LORD, 11 saying,

12 "Has Job feared God for nothing?

13 Hast thou not hedged him round about,

And his house and all that belongs to him?

Thou hast blessed the labor of his hands;

And his wealth has spread abroad in the land.

But now, put forth thy hand, 11 And touch whatsoever he has: He will curse thee to thy face!"

12 So the LORD said to the Satan, "Behold, all that he has is in your power;

Only upon himself you shall not lay your hand."

Then the Satan went out from the presence of the LORD.

Now one day when his sons and 13 daughters were eating and were drinking wine in the house of their oldest brother, a messenger came to Job, say- 14 ing,

"While the oxen were plowing, And the she-asses grazing close by, The Sabeans fell upon them and seized 15 them,

And put the servants to the sword; And I only have escaped alone to tell you."

While he was still speaking, another 16 came, saying,

"The fire of God fell down from the heavens,

And burned up the flocks and the servants and consumed them;

And I only have escaped alone to tell you."

While he was still speaking, another 17 came, saying,

"The Chaldeans formed three divisions, And swooped down upon the camels and seized them,

And put the servants to the sword; And I only have escaped alone to tell you."

While he was still speaking, another 18 came, saying,

"As your sons and your daughters were eating

And were drinking wine in the house of their oldest brother,

A mighty wind came from beyond the 19 wilderness,

And smote the four corners of the house,

So that it fell upon the young folks and they died.

- And I only have escaped alone to tell you."
- 20 Then Job arose and tore his mantle and shaved his head and fell to the
- 21 earth and worshiped; and he said, "Naked did I come forth from my mother's womb,  
And naked shall I return thither.  
The LORD gave and the LORD has taken away;  
Blessed be the name of the LORD."
- 22 Notwithstanding all this, Job did not sin; nor did he charge anything unseemly against God.
- 2 One day when the heavenly beings had come to present themselves before the LORD, and when the Satan too had come among them to present himself
- 2 before the LORD, the LORD said to the Satan,  
"Whence do you come?"  
The Satan answered the LORD, saying,  
"From roaming in the earth and from going to and fro therein."
- 3 Then the LORD said to the Satan,  
"Have you noticed my servant Job,  
That there is none like him in the earth,  
A perfect and upright man, who fears God and shuns wickedness?  
He still holds fast to his integrity,  
Though you incited me against him,  
to ruin him without cause."
- 4 Then the Satan answered the LORD, saying,  
"Skin for skin!  
All that a man has will he give for his life.
- 5 Now, just put forth thy hand,  
And touch his bone and his flesh:  
He will curse thee to thy face!"
- 6 So the LORD said to the Satan,  
"Behold, he is in your power; but preserve his life."
- 7 Then the Satan went forth from the presence of the LORD, and smote Job with severe leprosy from the sole of his
- 8 foot to the crown of his head; so that he took a potsherd with which to scrape himself as he sat in the midst of the ash-
- 9 heap. So his wife said to him,  
"Do you still hold fast to your integrity? Curse God and die!"
- 10 But he said to her,  
"You speak as one of the foolish women might speak.  
Should we, indeed, receive good from God,

And should we not receive evil?"  
Notwithstanding all this, Job did not sin with his lips.

When the three friends of Job heard all this disaster that had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; for they had arranged together to come to condole with him and to comfort him. When they lifted up their eyes from afar, they did not recognize him; so they raised their voices and wept. Then they tore, each his mantle, and they cast dust over their heads toward the heavens. Then they sat down with him upon the ground for seven days and seven nights; and no one spoke a word to him, for they saw that his affliction was very severe. Afterward Job opened his mouth and cursed his day.

#### JOB'S LAMENT THAT HE WAS EVER BORN, 3:2-26

- Then Job spoke, saying,  
"Perish the day wherein I was born,  
And the night which said, 'A man is conceived.'  
May that day be darkness;  
May God on high not search for it;  
May light not shine upon it;  
May the blackest darkness reclaim it;  
May a cloud drop down thereon;  
May the blackening of the day terrify it.  
That night—may blackness seize it;  
May it not rejoice among the days of the year;  
Into the number of the months may it not come.  
As for that night—may it be barren;  
May no sound of joy enter it.  
May they curse it who curse the day,  
Who are skilled in arousing Leviathan.  
May the stars of its twilight be darkened;  
May it wait for light and there be none;  
And may it not see the eyelids of the dawn.  
Because it did not shut the doors of my mother's womb,  
And so conceal trouble from my eyes.  
"Why did I not die at birth,  
Come forth from the womb and expire?  
Why did the knees receive me?  
Or why the breasts, that I should suck?"



- 13 For then I had lain down and been  
quiet,  
I had slept; then were I at rest  
14 With kings and counselors of the  
earth,  
Who rebuild ruins for themselves;  
15 Or with nobles who have gold,  
Who fill their houses with silver.  
16 Or like a hidden untimely birth I  
should not be,  
Like babes that never saw light.  
17 There the wicked cease from troubling;  
There the weary are at rest.  
18 The prisoners also are at ease;  
They hear not the voice of the over-  
seer.  
19 The small and the great are there,  
And the slave is free from his master.  
20 "Why is light given to the wretched,  
And life to the bitter of spirit;  
21 Who long for death, but it comes not,  
And hunt for it more than for buried  
treasures,  
22 Those who would rejoice exultingly,  
And would be glad, if they could find  
the grave?  
23 To a man whose way is hidden,  
Whom God has fenced in?  
24 For my sighing comes in place of my  
food,  
And my groans are poured forth like  
water.  
25 If I entertain a fear, then it comes  
upon me;  
And what I was afraid of befalls me.  
26 I am not at ease, nor am I quiet,  
Nor am I at rest; for trouble keeps  
coming."

THE DEBATE BETWEEN THE  
FRIENDS AND JOB,

4:1—31:40

THE FIRST CYCLE, 4:1—14:22

The Speech of Eliphaz, 4:1—5:27

- 1 Then Eliphaz, the Temanite, replied,  
saying,  
2 "If one should venture a word with you,  
would you be bored?  
Yet who can refrain from speech?  
3 Verily, you have instructed many,  
And you have strengthened drooping  
hands.  
4 Your words have upheld the one who  
was falling,

- And you have supported the bending  
knees.  
But now that it comes upon you, you  
lose heart;  
It touches you and you are dismayed.  
Is not your religion your confidence,  
6 And the integrity of your ways, your  
hope?  
Recall now—who ever perished that  
7 was innocent?  
Or where were the upright cut off?  
As I have seen, those who plow guilt  
8 And sow sorrow reap it.  
Through the breath of God they perish,  
9 And through his angered spirit they  
are destroyed.  
The roar of the lion and the voice of  
10 the roarer—  
And the teeth of the young lion are  
knocked out.  
The lion perishes for lack of prey,  
11 And the cubs of the lioness are scat-  
tered.

- "Now to me there came a word stealth-  
12 ily,  
So that my ear caught just a whisper  
from it,  
In thoughts, from visions of the night,  
13 When sound sleep falls upon men;  
Fear fell upon me, and trembling,  
14 And filled all my bones with dread,  
And a breath swept over my face;  
15 The hair of my flesh stood on end.  
It stood; but I could not discern its ap-  
16 pearance;  
A form was before my eyes;  
I heard a gentle voice:  
'Can a mortal be righteous before God,  
17 Or a man be pure before his Maker?  
Even in his servants he does not trust,  
18 And his angels he charges with error.  
How much less them that dwell in  
19 houses of clay,  
Whose foundation is in the dust,  
Who are crushed before the moth!  
Between morning and evening they  
20 are crushed;  
Without anyone noticing it, they per-  
ish forever.  
If their tent-rope is torn up within  
21 them,  
Do they not die, and that without  
wisdom?'
- "Call now; is there anybody to answer  
5 you?  
Or to which of the holy ones will you  
turn?

- 2 Indeed, vexation slays the fool;  
And passion kills the simpleton.
- 3 I have observed the fool taking root;  
But I cursed his habitation suddenly.
- 4 His children were far from safety,  
And were crushed in the gate with  
none to rescue them.
- 5 Their harvest, the hungry did eat,  
And even from thorns he took it,  
And snares gaped for their wealth.
- 6 Surely misfortune does not come forth  
from the dust,  
Nor does trouble sprout forth from the  
ground;
- 7 But man is born for trouble,  
Even as sparks fly upward.
- 8 "I, however, would seek for God,  
And to God I would state my case,
- 9 Who does great things past searching  
out,  
Wonders beyond number;
- 10 Who sends rain upon the surface of the  
earth,  
And sends forth water upon the sur-  
face of the fields;
- 11 Setting the lowly on high,  
While mourners are exalted to safety;
- 12 Who frustrates the plans of the crafty,  
So that their hands accomplish no  
success;
- 13 Who catches the wise in their own  
tricks,  
So that the counsel of schemers is con-  
fused;
- 14 In the daytime they meet with dark-  
ness,  
And at noon they grope as in the  
night;
- 15 So that he saves the needy from the  
sword of their mouth,  
And from the hand of the strong.
- 16 Then there is hope for the poor,  
And iniquity shuts its mouth.
- 17 "Happy, indeed, is the man whom God  
reproves;  
So do not reject the instruction of the  
Almighty.
- 18 For he wounds, but he binds up;  
He smites, but his hands heal.
- 19 In six dangers he will rescue you,  
And in seven, evil will not touch you.
- 20 In famine, he will redeem you from  
death;  
And in war, from the power of the  
sword.
- 21 During the scourge of the tongue you  
will be concealed,

And you will not be afraid of destruc-  
tion when it comes.  
At destruction and at famine you will  
laugh,  
And you will not fear the beasts of the  
earth;  
For you will have a covenant with the  
stones of the field,  
And the beasts of the field will be at  
peace with you.  
And you will know that your tent is  
prosperous;  
And when you inspect your home-  
stead, you will miss nothing.  
You will know also that your descend-  
ants are many,  
And your progeny like the grass of the  
earth.  
You will come to the grave in ripe old  
age,  
As a shock of grain comes up in its  
season.

"There it is! We have investigated it;  
it is so!  
Hear it, and know it for your very self!"

#### JOB'S REPLY TO ELIPHAZ,

6:1—7:21

Then Job replied, saying,  
"O that my vexation were carefully  
weighed,  
And that my calamity were also laid  
on the scales!  
For then it would be heavier than the  
sand of the seas;  
Therefore have my words been rash.  
For the arrows of the Almighty are  
with me,  
And their poison my spirit is drinking;  
The terrors of God beset me.  
Does the wild ass bray over grass?  
Or does the ox low over his fodder?  
Is a tasteless thing eaten without salt?  
Or is there taste in the slime of pur-  
lain?  
My appetite refuses to touch them!  
They are like uncleanness in my food.

"O that my request might come to pass,  
And that God would grant my hope!  
O that God would consent to crush me,  
That he would let loose his hand and  
cut me off!  
Then I should still have the consol-  
ation—  
And I would exult in pain unsparing—

- That I had not hidden the words of  
the Holy One.
- 11 What is my strength that I should  
wait?  
And what is my end that I should be  
patient?
- 12 Is my strength the strength of stones?  
Is my flesh bronze?
- 13 Verily, there is no help in me,  
And effective aid is removed far from  
me.
- 14 "To him who is faint there should be  
kindness from his friend,  
Though he forsake the fear of the Al-  
mighty.
- 15 My friends have been faithless like a  
torrent,  
Like the bed of rivers which pass away,  
16 That run black because of ice,  
Wherein the snow hides itself.
- 17 When it becomes hot, they are cut off;  
When it warms up, they dry up from  
their place.
- 18 The caravans divert their route;  
They go up into the waste and perish.
- 19 The caravans of Tema look,  
The companies of Sheba wait for them;  
20 They are ashamed because they  
trusted;  
They come to them and they are dis-  
appointed.
- 21 Such now have you become to me;  
You see a terror, and you are afraid.
- 22 Have I said, 'Give to me,'  
Or 'From your substance offer a bribe  
for me,'
- 23 Or 'Rescue me from the hand of an  
enemy,'  
Or 'From the hand of brigands ransom  
me'?
- 24 Teach me, and I will be silent;  
Make clear to me wherein I have erred.
- 25 How forceful are honest words!  
But what does your reproving re-  
prove?
- 26 Do you mean to reprove words?  
But for wind are the words of one in  
despair.
- 27 Even upon an orphan you would cast  
lots,  
And you would bargain over your  
friend!
- 28 "Now, be pleased to look me in the face,  
And to your faces, I will not lie!
- 29 Turn back, now; let there be no in-  
justice.  
30 Turn again! My justification is in it.
- Is there injustice in my tongue? 30  
Or is my palate insensible to calamities?  
Is there not hard labor for man upon 7  
earth,  
And are not his days like the days of a  
hireling?  
Like a slave who longs for the evening, 2  
And like a hireling who waits for his  
wages,  
So I am made to possess months of 3  
emptiness,  
And nights of trouble are allotted me.  
When I lie down, I say, 'When can I 4  
arise?'  
But the evening is prolonged;  
And I am satiated with tossings until  
dawn.
- My flesh is clothed with worms and 5  
clods of dust;  
My skin hardens and then runs.  
My days are swifter than a weaver's 6  
shuttle,  
And they come to an end without  
hope.
- Remember that my life is a breath; 7  
My eye will not again see good.  
The eye of him who looks at me will 8  
not see me;  
Thine eye will be upon me, but I shall  
not be.
- A cloud dissolves and it is gone; 9  
So is the one who descends to Sheol;  
he will not ascend.
- He will not return again to his house; 10  
Nor will his place know him again.  
I, then, will not restrain my mouth; 11  
I will speak in the anguish of my  
spirit;  
I will complain in the bitterness of my  
being.
- Am I the sea, or a dragon, 12  
That thou appointest a watch over me?  
When I think my couch may comfort 13  
me,  
Or my bed relieve my complaint,  
Then thou dost terrify me with 14  
dreams,  
Thou dost startle me by nightmares;  
So that I prefer strangling, 15  
Death rather than my bones.  
I refuse; I shall not live forever. 16  
Let me alone! For my days are but a  
breath.
- What is man that thou shouldst mag- 17  
nify him,  
And shouldst set thy mind upon him,  
And shouldst inspect him every morn- 18  
ing,

- And test him every moment?  
 19 How long wilt thou not look away from me,  
 Nor let me alone till I swallow my saliva?  
 20 Have I sinned? What do I unto thee,  
 O thou keeper of man?  
 Why dost thou make me a target for thyself,  
 So that I am become a burden to thee?  
 21 Why dost thou not forgive my transgression,  
 And make my guilt to pass away?  
 For soon I shall lie down in the dust;  
 And thou wilt search for me, but I shall not be."

### THE SPEECH OF BILDAD,

8:1-22

- 8 Then Bildad, the Shuhite, replied, saying,  
 2 "How long will you utter such things,  
 And the words of your mouth be a strong wind?  
 3 Does God pervert justice?  
 Or the Almighty pervert the right?  
 4 If your sons have sinned against him,  
 He has but delivered them into the power of their transgression.  
 5 If you yourself would seek God,  
 And make supplication to the Almighty—  
 6 If you were but pure and straight,  
 Then, indeed, he would bestir himself in your behalf,  
 And he would protect your righteous dwelling;  
 7 And though your beginning were small,  
 He would make your end very great.  
 8 But inquire now of the previous generation,  
 And apply yourself to what their fathers discovered—  
 9 For we are of yesterday, and we know nothing;  
 For our days upon the earth are but a shadow—  
 10 Will they not teach you and speak to you,  
 And bring forth words from their minds?  
 11 "Will papyrus grow where there is no mire,  
 Or the rush grow tall without water?"

While it is still in its greenness and not plucked,  
 Before any other herb, it withers.  
 So are the paths of all who forget God,  
 And the hope of the irreligious man perishes;  
 For his confidence breaks,  
 And the object of his trust is a spider's house.  
 If he leans upon his house, it will not stand;  
 If he lays hold of it, it will not endure.  
 Green is he before the sun;  
 And over his garden his shoots go forth;  
 Over the roof his roots are inter-twined;  
 He penetrates between the stones;  
 If he be destroyed from his place,  
 Then it will repudiate him, 'I have not seen you.'  
 That, then, is the joy of his way!  
 And from the dust another springs forth.  
 Verily, God will not reject a perfect man,  
 Nor will he lay hold of the hand of evil-doers.  
 He will yet fill your mouth with laughter,  
 And your lips with shouting.  
 Those who hate you will be clothed with shame;  
 And the tent of the wicked will not be."

### JOB'S REPLY TO BILDAD,

9:1-10:22

Then Job replied, saying,  
 "Of course, I know that it is so.  
 But how can a man be right with God?  
 If he should be willing to debate with him,  
 He could not answer him once in a thousand times.  
 The wisest of mind and stoutest in strength—  
 Who ever resisted him and succeeded?—  
 Him, who removes mountains, they know not how,  
 Who overturns them in his anger;  
 Who shakes the earth from its place,  
 And its pillars are shattered;  
 Who speaks to the sun, and it does not rise;

8 And he seals up the stars;  
 Who stretched out the heavens by himself,  
 And treads upon the billows of the sea;  
 9 Who made the Bear, Orion,  
 The Pleiades, and the Chambers of the South;  
 10 Who does great things past finding out,  
 And wonders without number.  
 11 "Lo, he passes by me and I see him not,  
 And he glides past and I do not perceive him.  
 12 If he should break through, who could turn him back?  
 Who could say to him, 'What are you doing?'  
 13 God will not turn back his anger.  
 Under him the helpers of Rahab bowed;  
 14 How much less could I answer him,  
 Or choose my words with him,  
 15 Whom, though I be innocent, I could not answer?  
 I should be making entreaty to my judge!  
 16 Were I to call and he to answer me,  
 I could not believe that he would give ear to my voice;  
 17 For he crushes me with a tempest,  
 And multiplies my wounds without cause.  
 18 He does not let me draw my breath,  
 But surfeits me with bitterness.  
 19 If it were a question of the strength of the mighty, there is he!  
 And if of judgment, who could summon me?  
 20 Though I be innocent, my mouth would declare me guilty;  
 Though I be perfect, he would declare me crooked.  
 21 I am perfect; I do not know myself;  
 I loathe my life.  
 22 It is all one—therefore I say,  
 The perfect and the wicked he destroys.  
 23 If the scourge kills instantly,  
 He mocks at the despair of the guiltless.  
 24 The earth is given into the hand of the wicked;  
 He covers the faces of its judges.  
 If it is not he—who then is it?  
 25 My days are swifter than a runner;

They speed away; they see no good thing.  
 They follow one another like boats  
 26 of papyrus,  
 Like a vulture swooping upon prey.  
 If I say, 'I will forget my complaint,  
 27 I will change my appearance and be cheerful';  
 I fear all my pains. 28  
 I know that thou dost not hold me  
 guiltless;  
 I am declared guilty. 29  
 Why, then, should I toil in vain?  
 If I should wash myself in snow, 30  
 And clean my hands with lye,  
 Then thou wouldst plunge me into 31  
 the cesspool,  
 And my clothes would abhor me.  
 For he is not a man like myself whom 32  
 I could answer,  
 That we could come together in the  
 court.  
 O that there were an umpire between 33  
 us,  
 That he might lay his hand upon  
 both of us,  
 That he might turn aside his rod 34  
 from upon me,  
 And that fear of him might not ter-  
 rify me;  
 That I might speak and not be afraid 35  
 of him.  
 For I am not so with myself.  
 "I myself loathe my life. 10  
 I will make complaint freely;  
 I will speak of my own bitterness,  
 I will say unto God, 'Do not con- 2  
 demn me;  
 Tell me why thou dost quarrel with  
 me.  
 Does it seem good to thee that thou 3  
 shouldst oppress,  
 That thou shouldst reject the work  
 of thine own hands,  
 And shine upon the counsel of the  
 wicked?  
 Hast thou eyes of flesh, 4  
 Or dost thou see as men see?  
 Are thy days like the days of a mor- 5  
 tal,  
 Or thy years like the years of a man,  
 That thou seekest for my guilt, 6  
 And searchest for my sin,  
 Although thou knowest that I am 7  
 not guilty,  
 And none can deliver from thy hand?  
 Thy hands did form me and make 8  
 me;

And afterward wouldst thou turn  
and destroy me?  
9 Recall, now, that thou didst make  
me like clay;  
And wilt thou return me to the dust?  
10 Didst thou not pour me out like milk,  
And curdle me like cheese?  
11 With skin and flesh thou didst clothe  
me,  
And with bones and muscles thou  
didst knit me together.  
12 Life and kindness hast thou exercised  
with me,  
And thy solicitude has preserved my  
spirit;  
13 While these things thou didst hide in  
thy heart.  
I know that this is in thy mind:  
14 If I sin, then thou wilt watch me,  
And wilt not absolve me from my  
guilt.  
15 "If I be guilty, woe is me;  
And if I be innocent, I may not lift  
up my head,  
Being sated with shame and drenched  
with misery.  
16 Should it lift itself up, thou wouldst  
hunt me like the lion,  
And thou wouldst again deal won-  
drously with me.  
17 Thou wouldst renew thy witnesses  
before me.  
And thou wouldst increase thine  
anger with me,  
And new hardships for me.  
18 Why didst thou bring me forth from  
the womb?  
I should have expired and no eye  
have seen me;  
19 I should have been as though I had  
not been;  
From the womb to the grave I should  
have been carried.  
20 Are not the days of my life few?  
Let him leave me alone, that I may  
brighten up a little,  
21 Before I go, never to return,  
To a land of darkness and blackness,  
22 A land of shadow, like gloom,  
Of blackness without order,  
And when it shines, it is like gloom."

## THE SPEECH OF ZOPHAR,

11:1-20

11 Then Zophar, the Naamathite, re-  
plied, saying,

"Should not one of many words be an-  
swered?  
Or is a man of ready lips in the right?  
Shall your boastings put men to  
silence?  
And when you scoff, is no one to re-  
buke you?  
For you have said, 'My teaching is  
pure,  
And I am clean in thy sight.'  
But would that God might speak,  
That he might open his lips with you,  
And tell you the secrets of wisdom;  
For insight is a wonderful thing.  
Know then that God reckons not  
against you all of your guilt.  
Can you find out the limits of God?  
Or can you attain unto the boundary  
of the Almighty?  
It is higher than the heavens—what  
can you do?  
Deeper than Sheol—what can you  
know?  
Longer than the earth is its extent,  
And broader than the sea.  
If he glide by and deliver up,  
And call an assembly, who can turn  
him back?  
For he knows worthless men;  
And he sees iniquity and gives heed to it.  
But an inane man will get intelligence,  
When a wild ass's colt is born a man.  
"If you would only apply your mind,  
And spread out your hands unto him!  
If iniquity be in your hand, put it far  
away;  
Let not perversity dwell in your tent.  
Then, indeed, you might lift up your  
face without blemish,  
And you would be steadfast, and  
would not fear.  
For then you would forget trouble,  
You would recall it like waters that  
have passed on.  
And life would rise up brighter than  
the noon-day;  
Darkness would be like the morning;  
And you would trust because there  
was hope,  
And you would search and in confi-  
dence go to rest;  
You would lie down, with none to dis-  
turb.  
Many would pay court to you.  
But the eyes of the wicked will grow  
dim;  
And refuge will fail them;  
And their hope is an expiring breath."

## JOB'S REPLY TO ZOPHAR,

12:1—14:22

- 12 Then Job replied, saying,  
 2 "No doubt but you are the people,  
 And wisdom will die with you!  
 3 But I too have a mind as well as you,  
 I am not inferior to you!  
 Who has not experienced such things  
 as these?  
 4 I am become 'a laughing-stock to his  
 friend,'  
 One whom God answered when he  
 called;  
 A laughing-stock is the righteous, the  
 perfect one.  
 5 For the unfortunate there is contempt  
 in the thought of him who is pros-  
 perous,  
 Ready for those whose feet slip.  
 6 The households of spoilers prosper,  
 And those who provoke God are se-  
 cure,  
 Those whom God brings into his  
 power.  
 7 "But now ask the beasts and let them  
 teach you,  
 And the birds of the air and let them  
 tell you,  
 8 Or speak to the earth and let it teach  
 you,  
 And let the fish of the sea recount to  
 you.  
 9 Which among all these does not know  
 That the hand of the LORD has done  
 this,  
 10 In whose hand is the life of every liv-  
 ing thing,  
 And the breath of all human beings.  
 11 Does not the ear try words,  
 And the palate taste its own food?  
 12 'With the aged is wisdom,  
 And length of days is understanding.'  
 13 With Him are wisdom and power,  
 He has counsel and understanding.  
 14 If he destroys, it cannot be rebuilt;  
 When he shuts up a man, it cannot be  
 reopened.  
 15 If he restrains the waters, they dry up;  
 If he send them forth, they overturn  
 the earth.  
 16 With him are strength and sure in-  
 sight;  
 The misled and the misleader are his;  
 17 Who makes counselors walk barefoot,  
 And renders judges foolish.  
 18 He looses the bond of kings,  
 And binds a waist-cloth on their loins.

- He makes priests walk barefoot, 19  
 And overthrows them that are firmly  
 established.  
 He deprives the self-confident of 20  
 speech,  
 And takes away the discretion of  
 elders.  
 He pours contempt upon nobles, 21  
 And he brings low the pride of the  
 learned.  
 He uncovers the depths of darkness, 22  
 And brings forth dense darkness to  
 the light.  
 He makes the nations great, and he 23  
 destroys them,  
 He expands the nations, and leads  
 them away.  
 He takes away the intelligence of the 24  
 chiefs of the people of the earth,  
 And makes them wander in a pathless  
 waste.  
 They grope in darkness with no light, 25  
 And he makes them wander like a  
 drunken man.  
 "Lo, my eye has seen it all; 13  
 My ear has heard and understood it.  
 I too know just as much as you; 2  
 I am not inferior to you.  
 But I would speak to the Almighty, 3  
 And I desire to argue with God.  
 But you—forgers of lies, 4  
 Worthless physicians are you all.  
 O that you would keep strict silence, 5  
 And that it might be your wisdom!  
 Hear, now, my argument; 6  
 And listen to the pleadings of my lips.  
 Is it for God that you speak false- 7  
 hood,  
 And for him do you speak deceit?  
 Will you be partial toward him? 8  
 Or will you strive for God?  
 Will it be well when he examines you? 9  
 Or will you deceive him as one de-  
 ceives a man?  
 He will severely rebuke you, 10  
 If you are secretly partial.  
 Should not his majesty terrify you, 11  
 And awe of him fall upon you?  
 Your maxims are proverbs of ashes; 12  
 Your defenses are become defenses of  
 clay.  
 Keep silent before me, that I myself 13  
 may speak,  
 Whatever may befall me.  
 I will take my flesh in my teeth, 14  
 And my life I will take in my hand.  
 Lo, he will slay me; I have no hope: 15

Yet I will defend my ways to his face.  
 16 But this will be my deliverance,  
 That an impious man would not come  
 before him.  
 17 Listen closely to my speech,  
 And my declaration in your hearing.  
 18 See, now, I draw up my case;  
 I know that I am innocent.  
 19 Who is there to contend with me?  
 For then I would keep silence and die.  
 20 Yet two things do not do to me—  
 Then I will not conceal myself from  
 before thee.  
 21 Remove thy hand from upon me,  
 And let not the dread of thee terrify me!  
 22 But call, and I will reply;  
 Or I will speak, and do thou answer me.  
 23 How many are my iniquities and sins?  
 Tell me my offense and my sin.  
 24 Why dost thou hide thy face,  
 And reckon me as thy foe?  
 25 Wilt thou scare a driven leaf,  
 And chase the dry stubble,  
 26 That thou writest bitter charges  
 against me,  
 And dost make me inherit the faults  
 of my youth,  
 27 And puttest my feet in the stocks,  
 And watchest all my paths?  
 Thou drawest a line about the soles of  
 my feet.

14 "Man, that is born of woman,  
 Is of few days and full of trouble.  
 2 Like a blossom he comes forth and is  
 withered,  
 And he flees like the shadow and does  
 not endure.  
 28<sup>1</sup> And he wastes away like a rotten  
 thing,  
 Like a garment which the moth has  
 eaten.  
 3 Yet upon such an one thou openest  
 thine eye,  
 And bringest me into judgment with  
 thyself.  
 4 O that there were a pure one among  
 the impure! There is not one.  
 5 If his days are decreed,  
 And the number of his months is with  
 thee;  
 If thou hast established his bounds so  
 that he may not pass over,  
 6 Look away from him that he may  
 cease,  
 Until he enjoy, like a hireling, his day.

<sup>1</sup>This verse does not belong in chap. 13  
 where it is placed in the Hebrew text.

"For there is hope for the tree;  
 If it be cut down, then it will sprout  
 again,  
 And its shoots will not cease.  
 If its root becomes old in the ground,  
 And its trunk dies in the soil,  
 At the scent of water it will bud,  
 And put forth shoots like a young plant.  
 But man dies, and is powerless.  
 And man expires, and where is he?  
 Water departs from the lake,  
 And a stream parches and dries up;  
 So man lies down and does not rise.  
 Until the heavens are no more they  
 will not awake,  
 Nor will they be roused from their  
 sleep.  
 O that thou wouldst hide me in Sheol,  
 That thou wouldst conceal me until  
 thy wrath turn,  
 That thou wouldst set me a time and  
 remember me!  
 If a man dies, does he live?  
 All the days of my service I would wait  
 Until my turn should come;  
 Thou wouldst call and I would answer  
 thee;  
 Thou wouldst yearn for the work of  
 thy hands.  
 But now thou dost number my steps;  
 Dost thou not watch over my sin?  
 My transgression is sealed up in a  
 bag,  
 And thou dost plaster over my guilt.  
 But if a mountain falls, it crumbles  
 away;  
 And a rock moves from its place;  
 Water wears away stones;  
 Its torrent sweeps away the soil of the  
 earth;  
 So thou destroyest the hope of man.  
 Thou dost overpower him forever and  
 he passes on;  
 Thou dost change his looks and send  
 him away.  
 His children come to honor, but he  
 does not know it;  
 And they sink into insignificance, but  
 he does not perceive them.  
 But he grieves over himself,  
 And he mourns over himself."

#### THE SECOND CYCLE,

15:1—21:34

The Speech of Eliphaz 15:1-35

Then Eliphaz, the Temanite, re-plied, saying,



2 "Should a wise man answer with windy knowledge,  
And fill his breast with the east wind?  
3 Should he argue with speech that is not profitable,  
And words which are of no value?  
4 Yet you destroy reverence,  
And you do away with meditation before God.  
5 For your guilt instructs your mouth,  
And you choose the tongue of the crafty.  
6 Your own mouth condemns you, and not I;  
And your own lips witness against you.  
7 Were you the first one that was born a man?  
Were you brought forth before the hills?  
8 Do you listen in the secret council of God?  
And have you a monopoly of wisdom?  
9 What do you know that we do not?  
What do you understand that is not ours?  
10 The gray-headed and aged are with us,  
Older than your father in days.  
11 Are the consolations of God too slight a thing for you,  
And a word that deals gently with you?  
12 Why does your heart carry you away,  
And what do your eyes suggest,  
13 That you turn your breath against God,  
And send forth words from your mouth?  
14 "What is man, that he should be pure,  
And the child of a woman, that he should be innocent?  
15 Lo, he puts no trust in his holy ones,  
And the heavens are not pure in his eyes;  
16 How much less one who is loathsome and foul,  
A man who drinks down wickedness like water!  
17 I will tell you; listen to me!  
And this that I have seen I will relate,  
18 What the wise declare,  
Without hiding it, from their fathers,  
19 To whom alone the land was given,  
And no alien passed among them.  
20 All the days of the wicked he writhes in pain;

And but few years are in store for the tyrant.  
Dreadful sounds are in his ears; 21  
In the midst of peace, the spoiler comes upon him.  
He does not believe that he will return from darkness;  
And he is watched for by the sword.  
He wanders about for bread; 'Where 23 is it?'  
He knows that a day of darkness is ready at hand.  
Distress and anguish terrify him; 24  
They overpower him like a king ready for the fray,  
Because he has stretched out his hand 25 against God,  
And conducts himself arrogantly toward the Almighty.  
He runs upon him with a stubborn 26 neck,  
With the thick bosses of his shields.  
For he has covered his face with his 27 fat,  
And amassed fat upon his loins.  
And he has dwelt in ruined cities, 28  
In houses wherein no one lives,  
Which are destined for ruins.  
He will not get rich, nor will his wealth 29 endure,  
Nor will he strike root in the earth.  
He will not turn aside from darkness; 30  
The flame will shrivel his shoots,  
And his blossom will be blown away by the wind.  
Let him not trust in emptiness, being 31 misled,  
For his reward will be emptiness.  
Before his time it will be fulfilled, 32  
And his palm-branch will not be fresh.  
He will mar, like a vine, his green 33 grapes,  
And he will cast, like an olive, his blossom.  
For the assembly of the godless is barren, 34  
And fire devours the tents of bribery.  
They conceive trouble and bring forth 35 misery,  
And their womb prepares deception."

## JOB'S REPLY TO ELIPHAZ,

16:1—17:16

Then Job replied, saying, 16  
"I have heard many things like these. 2  
Troublesome comforters are you all!  
Is there any end to words of wind? 3

- Or what provokes you that you answer?
- 4 I too could speak like you,  
If you were in my place.  
I could compose words against you,  
And I could shake my head at you.
- 5 I could strengthen you with my mouth,  
And the comfort of my lips would assuage.
- 6 If I speak, my suffering is not restrained;  
And if I am silent, what departs from me?
- 7 But now, he has tired me out.  
Thou hast laid waste all my company,
- 8 And thou hast shrivelled me up; it has become a witness!  
Yea, my leanness has risen against me;  
it testifies to my face.
- 9 His wrath has torn and attacked me;  
He has gnashed upon me with his teeth.  
My enemy looks daggers at me.
- 10 They gape upon me with their mouths;  
In scorn they smite my cheeks;  
They mass themselves together against me.
- 11 God delivers me over to the unjust,  
And 'into the hands of the wicked he surrenders me.
- 12 I was at ease, but he shattered me.  
And he seized me by the neck and smashed me.  
He set me up as his target;
- 13 His arrows encircle me about;  
He splits my kidneys without mercy;  
He pours my gall on the ground.
- 14 He breaks me with breach upon breach;  
He runs upon me like a warrior.
- 15 I have sewed sackcloth upon my sores;  
And I have laid my horn in the dust.
- 16 My face is flushed from weeping,  
And black shadows are on my eyelids;
- 17 Although there is no violence on my hands,  
And my prayer is pure.
- 18 O earth, cover not my blood,  
That there be no place for my cry.
- 19 Yet now; lo, my witness is in the heavens,  
And he who testifies for me is on high.
- 20 My thoughts are my intercessors;  
Unto God my eye weeps,
- 21 That one might plead for a man with God,  
Even as with a man for one's friend.

- For a few years will come. 21:  
And I shall go the way that I shall not return.
- My spirit is broken, my days are 17  
snuffed out;  
The grave is mine.  
Surely mockery is with me, 2  
And my eye dwells on their obstinacy.  
Give surety for me, now, with thyself. 3  
Who is there that will strike hand in mine?
- Because thou hast closed their mind 4  
against reason,  
Therefore thou wilt not exalt them.  
He who denounces friends for a portion— 5  
The eyes of his children will fail.  
He has made me a byword of the people, 6  
And one before whom men spit am I become.
- My eye is dim because of grief, 7  
And all my members are like a shadow.  
The upright are amazed at this, 8  
And the innocent bestirs himself against the goddess;  
But the righteous will hold to his way, 9  
And the clean-handed will grow stronger.
- But all of you, return and come now: 10  
I shall not find a wise man among you!  
My days have passed on; my plans are 11  
broken,  
The desires of my heart. 12  
They turn night into day,  
And declare light near in the face of darkness.
- If I wait for Sheol as my home, 13  
If I spread out my couch in darkness,  
If I address the Pit, 'You are my father,' 14  
And say to the worm, 'My mother and my sister,'  
Where then is my hope? 15  
And who will see my prosperity?  
Will they go down to Sheol with me? 16  
Or shall we descend together to the dust?"

## THE SPEECH OF BILDAD,

18:1-21

- Then Bildad, the Shuhite, replied, 18  
saying,  
"How long will you set snares for 21  
words?"

Understand, and afterward we will speak.

3 Why are we accounted as beasts?  
Why are we stupid in your eyes?

4 You who tear yourself in your anger—  
Is the land to be forsaken on your account,  
Or the rock to be moved from its place?

5 "Now, the light of the wicked goes out,  
And the flame of his fire does not shine.

6 The light grows dark in his tent,  
And his lamp goes out above him.

7 His strong steps are narrowed,  
And his own counsel casts him out.

8 For he is hurled into the net by his own feet,  
And he walks upon a pit-fall.

9 A trap seizes him by the heel;  
A snare lays hold upon him.

10 A noose is concealed for him in the ground,  
And a springe for him upon the path.

11 All around terrors startle him,  
And dog his footsteps.

12 His strength is famished,  
And calamity is ready at his side.

13 By sickness his skin is consumed;  
The first-born of death devours his limbs.

14 He is snatched away from his tent in which he trusted,  
And thou dost march him to the king of terrors.

15 There dwells in his tent nothing of his;  
Brimstone is strewn upon his habitation.

16 His roots dry up under him,  
And his branches are cut off from above.

17 Memory of him perishes from the land,  
And he has no name upon the surface of the plain.

18 They drive him from light into darkness,  
And chase him from the world.

19 He has no kith or kin among his people,  
Nor is there a survivor in his haunts.

20 At his day younger men will be appalled,  
And horror will seize upon older ones.

21 But such are the dwellings of the wicked,  
And such is the place of him who knows not God."

## JOB'S REPLY TO BILDAD,

19:1-29

Then Job replied, saying, **19**

"How long will you torment me; **2**  
And crush me with words?  
Now ten times you abuse me; **3**  
You wrong me shamelessly.  
But suppose, indeed, I have erred; **4**  
With myself my error dwells.  
If, indeed, you magnify yourselves **5**  
against me,  
And argue my disgrace against me,  
Know, then, that God has overturned **6**  
me,  
And has inclosed me in his net.  
Lo, I cry 'Murder,' but I am not an- **7**  
swered;  
I call for help, but there is no justice.  
My way he has walled up that I may **8**  
not pass on;  
And upon my paths he sets darkness.  
My glory he has stripped from upon **9**  
me,  
And has taken the crown off my head.  
He has broken me down on every **10**  
side, and I am gone;  
And he has torn up my hope like a tree.  
His anger burns against me, **11**  
And he reckons me as one of his foes.  
His troops also come, **12**  
They cast up their way against me,  
And they have encamped around my tent.  
He has put my brothers far from me; **13**  
And my friends are wholly estranged from me.  
My relatives have disappeared, **14**  
And my intimates have forgotten me.  
The guests of my house and my maids **15**  
reckon me a stranger;  
An alien am I become in their eyes.  
I call my servant, but he will not an- **16**  
swer;  
With my mouth I must implore him.  
My breath is offensive to my wife, **17**  
And I am loathsome to my brothers.  
Even the urchins despise me; **18**  
When I arise, they turn their backs upon me.  
All the men of my circle abhor me; **19**  
And those whom I have loved have turned against me.  
My bone cleaves to my skin, **20**  
And I am escaped with my flesh in my teeth.  
"Have pity on me, have pity on me, O **21**  
you, my friends,

For the hand of God has struck me!  
 22 Why do you pursue me like God,  
 And are not satisfied with my flesh?  
 23 Would, then, that my words were  
 written!  
 Would that they were inscribed in a  
 scroll!  
 24 That with an iron pen and lead  
 They were hewn in the rock forever!  
 25 But as for me, I know that my Vindi-  
 cator lives;  
 And as the next-of-kin he will stand  
 upon my dust;  
 26 And as the next-of-kin he will rise as  
 my witness,  
 And I shall see God as my defender;  
 27 Whom I shall see on my side,  
 And my eyes will see to be no stranger.  
 My emotions are spent within me!  
 28 If you say, 'How we will persecute  
 him,  
 Since the root of the matter is found in  
 him!'  
 29 Tremble for yourselves before the  
 sword;  
 For such things are crimes deserving  
 the sword,  
 That you may know that there is  
 judgment."

#### THE SPEECH OF ZOPHAR,

20:1-29

20 Then Zophar, the Naamathite, re-  
 plied, saying,  
 2 "Therefore, my thoughts answer me;  
 And because of the agitation within  
 me,  
 3 I hear the rebuke that would put me  
 to shame,  
 And my intelligent spirit replies to me.  
 4 "Do you know this as from of old,  
 Since man was placed upon the earth,  
 5 That the triumph of the wicked is but  
 short,  
 And the mirth of the ungodly is but  
 for a moment?  
 6 If his pride mount up to the heavens,  
 And his head touch the clouds,  
 7 He will perish forever like his own  
 dung;  
 Those that saw him will say, 'Where  
 is he?'  
 8 Like a dream he will fly away and  
 they will not find him,  
 And he will flee like a vision of the  
 night;

The eye that saw him will see him no  
 more,  
 Nor will his place see him again.  
 His sons will conciliate the poor,  
 1 And his own hands will give back his  
 wealth.  
 While his bones are full of his youth, 1  
 With him it will lie down in the dust.  
 "If wickedness be sweet in his mouth, 1  
 If he hide it under his tongue;  
 If he be sparing of it and will not let it 1  
 go,  
 But withhold it in his palate;  
 His food in his bowels is turned 1  
 Into the gall of asps within him.  
 He swallows down riches but vomits 1  
 them up;  
 God drives them forth from his belly.  
 He sucks the poison of asps;  
 The tongue of the adder slays him.  
 Never shall he gaze upon rich mead- 1  
 ows,  
 Upon valleys of honey and curds.  
 He gives back the product of toil and 1  
 cannot consume it;  
 He does not rejoice in proportion to  
 the wealth he gains by trade.  
 Because he has oppressed and for- 1  
 saken the poor,  
 And has seized a house that he did not  
 build;  
 Because he knew no peace of mind, 2  
 But in his greed spared none,  
 And there is nothing left of his meal; 2  
 Therefore his prosperity will not en-  
 dure.  
 In the fulness of his abundance he will 2  
 be in straits;  
 All the weight of trouble will come  
 upon him;  
 May his belly be filled! 2  
 He will send forth upon him the heat  
 of his anger,  
 And rain down his war upon him.  
 He will flee from the weapon of iron, 2  
 And the bow of bronze will pierce him;  
 He draws it forth and it comes out of 2  
 his back,  
 And the glittering sword out of his  
 gall.  
 Terror comes upon him;  
 All darkness is stored up for his treas- 2  
 ures.  
 A fire that is not blown will devour  
 him;  
 It will feed on what is left in his tent.  
 The heavens will disclose his guilt, 2  
 And the earth will rise up against him.

8 The increase of his house will go into  
exile,  
Like things melting away on the day  
of his wrath.

9 "This is the lot of a wicked man from  
God,  
And the inheritance allotted him from  
God."

### JOB'S REPLY TO ZOPHAR,

21:1-34

1 Then Job replied, saying,  
2 "Listen closely to my speech,  
And let this be your consolation to  
me.  
3 Suffer me while I speak,  
And after I have spoken, you may  
jeer.  
4 "Is my complaint regarding man?  
Or why should I not be impatient?  
5 Look at me and be dumbfounded,  
And lay your hand upon your  
mouth.  
6 "When I think of it, I am amazed;  
And shuddering lays hold of my  
flesh.  
7 Why do the wicked live,  
Grow old, and amass wealth?  
8 "Their descendants are established in  
their presence with them,  
And their offspring before their very  
eyes.  
9 Their houses are safe from terror;  
And the rod of God is not upon them.  
10 "His bull genders without fail,  
His cow brings forth without mis-  
carriage.  
11 They send forth their little ones like  
a flock,  
And their children skip about.  
12 "They sing to the timbrel and harp,  
And they make merry to the sound  
of the flute.  
13 They complete their days in pros-  
perity,  
And in a moment they go down to  
Sheol.  
14 "Yet they say to God, 'Depart from  
us;  
We do not want to know thy ways.

What is the Almighty, that we 15  
should serve him?  
And what does it profit us that we  
pray to him?'

"Behold, their prosperity is not in 16  
their power;  
The counsel of the wicked is far  
from me.

"How often is it that the lamp of the 17  
wicked is put out,  
Or that their calamity comes upon  
them?  
That he apportioned snares in his an-  
ger,  
That they are like straw before the 18  
wind,  
Or like chaff that the whirlwind car-  
ries away?

"God stores up his trouble for his 19  
sons!  
Let him requite it unto him himself  
that he may know,  
That his own eyes may see his ruin, 20  
And that he may drink of the wrath  
of the Almighty.  
For what does he care about his 21  
house after him,  
When the number of his months is  
reckoned up?

"Can anyone teach God knowledge? 22  
He judges the highest!  
One man dies at the height of his 23  
powers,  
Wholly at ease and satisfied;  
His vessels are full of milk, 24  
And the marrow of his bones is  
moistened.  
Another dies in a mood of bitterness, 25  
Never having enjoyed good.  
They both lie down in the dust, 26  
And the worm covers them over.

"Indeed I know your plans, 27  
And the purposes you meditate  
against me.  
For you say, 'Where is the house of 28  
the noble?  
And where is the tent in which the  
wicked dwell?'

"Have you not asked those that pass 29  
by on the road?  
And do you not recognize their evi-  
dence,

- 30 That the wicked is spared in the day  
of disaster,  
That they are led away on the day  
of wrath?
- 31 "Who declares his way to his face?  
And who requites to him what he has  
done?
- 32 He is led along to the grave,  
And watch is kept over the tomb.
- 33 The clods of the valley are sweet to  
him,  
And all men follow after him,  
Even as they are innumerable before  
him.
- 34 "How then do you offer me empty  
comfort?  
For your answers are nothing but  
pretexts."

## THE THIRD CYCLE, 22:1—31:40

The Speech of Eliphaz, 22:1-30

- 22 Then Eliphaz, the Temanite, replied,  
saying,
- 2 "Can man be of value to God,  
That a wise man should be of value to  
him?
- 3 Is it of any concern to the Almighty  
that you are righteous?  
Or is it of any gain to him that you  
should make your ways perfect?
- 4 Is it because of your piety that he  
chastens you,  
And enters into judgment with you?
- 5 Is not your wickedness great?  
There is no end to your guilt.
- 6 For you take pledges of your brothers  
for nothing;  
You strip the clothes off the naked;  
7 You do not give the thirsty water to  
drink;  
And you withhold food from the hun-  
gry;
- 8 But the man of power may have the  
earth,  
And the favored man may dwell  
therein.
- 9 Widows you have sent empty away,  
And the arms of the orphans are  
crushed.
- 10 Therefore snares are round about you,  
And terror will suddenly overwhelm  
you;
- 11 Or darkness so that you cannot see,  
And a flood of water will cover you.
- 12 "Is not God as high as the heavens?

- And see the topmost stars, how high  
they are.  
Yet you say, 'What does God know? 12  
Can he judge through deep darkness?  
Thick clouds conceal him so that he 14  
cannot see,  
And he walks upon the vault of the  
heavens.'
- Will you keep to the old path, 18  
Which wicked men have trodden,  
Who were snatched away before their 18  
time,  
Whose foundation was poured out  
like a river;  
Who said to God, 'Depart from us,' 17  
And, 'What does the Almighty do for  
us?'
- Yet it was he who filled their houses 18  
with good things.  
The counsel of the wicked be far from  
me!  
The righteous see and are glad, 18  
And the innocent scoffs at them:  
'Surely our enemies are destroyed, 20  
And their surplus the fire has de-  
voured.'
- "Acquaint yourself, now, with him and 21  
be at peace;  
Thereby will your increase be good.  
Receive instruction, now, from his 22  
mouth,  
And place his words in your heart.  
If you return to the Almighty and 23  
humble yourself,  
If you put injustice far from your  
tent,  
And lay gold in the dust, 24  
And gold of Ophir among the stones  
of the brooks;  
The Almighty will be your gold, 25  
And your shining silver.  
For then you will delight yourself in 26  
the Almighty,  
And you will lift up your face unto  
God.  
You will pray to him and he will hear 27  
you,  
And you will fulfil your vows.  
You will decide a matter, and it will 28  
stand for you;  
And light will shine upon your ways.  
For God will abase the high and 29  
proud,  
And will deliver him that is lowly of  
eye.  
He will free the innocent man, 30  
And he will be freed through the pur-  
ity of his hands."

## JOB'S REPLY TO ELIPHAZ,

23:1—24:25

1 Then Job replied, saying,  
 2 "Today also is my complaint defiant,  
 His hand is heavy upon my groaning.  
 3 O that I knew where I might find  
 him,  
 That I might come to his dwelling!  
 4 I would set my case in order before  
 him,  
 And I would fill my mouth with argu-  
 ments.  
 5 I would know the words he would an-  
 swer me,  
 And understand what he would say  
 to me.  
 6 Would he contend with me in his  
 great strength?  
 No; but he would pay heed to me.  
 7 Then an upright man would argue  
 with him;  
 And I should deliver myself forever  
 from my judge.  
 8 Lo, I go forward, but he is not;  
 And backward, but I perceive him  
 not;  
 9 On the left I seek him, but cannot see  
 him;  
 I turn to the right, and do not behold  
 him.  
 10 When he knows my manner of life,  
 When he has tested me, I shall come  
 forth like gold.  
 My foot has held fast to his step;  
 I have kept to his way, and not  
 turned aside,  
 11 To the command of his lips, and do  
 not recede;  
 I have treasured up in my breast the  
 words of his mouth.  
 12 But he has chosen and who can turn  
 him back?  
 And what he himself desires, he does.  
 13 For he will complete what he has de-  
 creed for me;  
 And many such things are in his  
 mind.  
 14 Therefore I am dismayed before him;  
 When I consider, I am in terror of him.  
 15 But God has weakened my heart;  
 And the Almighty has overwhelmed  
 me;  
 17 For I am overcome because of dark-  
 ness,  
 And blackness has covered my face.  
 18 "Why are not times stored up by the  
 Almighty?

And why have not those who know  
 him seen his days?  
 Men remove boundaries; 2  
 They steal flocks and pasture them;  
 They lead away the ass of the or- 3  
 phan;  
 They take as a pledge the ox of the  
 widow;  
 They turn aside the needy from the 4  
 way;  
 Moreover the needy of the land hide  
 themselves.  
 "Indeed, like wild-asses in the wilder- 5  
 ness,  
 They go forth to their work, seeking  
 for food;  
 The steppe furnishes them bread for  
 the children.  
 They make harvest in the field by 6  
 night;  
 And they glean the vineyard of the  
 wicked.  
 Naked they pass the night without 7  
 clothing,  
 And they have no covering against  
 the cold.  
 They are drenched by the rain from 8  
 the mountains,  
 And for lack of refuge they cleave to  
 the rocks.  
 They snatch the orphan from the 9  
 breast,  
 And they take the infant of the poor  
 as security.  
 Naked they go about, without cloth- 10  
 ing,  
 And hungry, they carry sheaves.  
 Within walls they make oil; 11  
 They tread the wine-presses, but are  
 thirsty.  
 From the city the dying groan, 12  
 And those who are wounded call for  
 help;  
 But God does not hear their prayer.  
 "They are enemies of the light; 13  
 They do not know its ways;  
 Nor do they dwell in its paths.  
 At daylight the murderer arises, 14  
 That he may kill the poor and needy;  
 And in the night he is like the thief.  
 The eye of the adulterer watches for 15  
 the twilight,  
 Saying, 'No eye shall see me';  
 And he puts a veil over his face.  
 He digs through houses in the dark- 16  
 ness;  
 By day they shut themselves up;  
 They do not know light.

- 17 Furthermore, midnight is morning to them,  
For they are acquainted with the terrors of midnight.
- 18 ["They are accursed in the sight of the heavens;  
Cursed is their portion in the earth.  
No treader turns toward their vineyard.
- 19 Drought and heat snatch away snow water;  
So does Sheol those who have sinned.
- 20 The womb forgets him; the worm sucks him;  
He is no longer remembered;  
And untruth is broken like a tree."]
- 21 "He feeds on the barren woman with no child,  
And he does no good to the widow.
- 22 He prolongs the life of the mighty by his power;  
He arises with no hope of life;
- 23 But he gives him confidence and he is sustained;  
And his eyes are upon their ways.
- 24 ["They are exalted for a little, and then they are not;  
They are brought low and like all things they are plucked off;  
And like the top of the ear of grain they are cut off.]
- 25 If it is not so, then who will prove me wrong,  
And show my speech to be nothing?"

#### THE SPEECH OF BILDAD,

25:1-6; 26:5-14

- 25 Then Bildad, the Shuhite, replied, saying,
- 2 "Dominion and fear are with him;  
He dispenses prosperity in his high places.
- 3 Is there any limit to his troops?  
And upon whom does not his light arise?
- 4 How can a man be justified with God?  
Or how can he be pure that is born of a woman?
- 5 Verily, even the moon does not shine brightly,  
Nor are the stars bright in his eyes.

How much less man that is a maggot,  
And the son of man that is a worm.

"The shades quake,  
The waters and their inhabitants underneath;  
Sheol lies bare before him,  
And Abaddon has no covering.  
He stretches out the north over the void;  
He hangs the earth upon nothing.  
He binds up the water in his clouds,  
And the cloud is not split under its weight.  
He enclosed the front of his throne,  
Spreading out his cloud over it.  
He inscribed a circle upon the surface of the water,  
Unto the limits of light and darkness.  
The pillars of the heavens tottered,  
And were dazed at his rebuke.  
Through his power the sea was stilled,  
And by his skill he smote through Rahab.  
By his wind the skies were cleared;  
His hand slew the fleeing serpent.

"Behold these are the outskirts of his way;  
And how slight a whisper do we hear of him!  
But the thunder of his power, who could comprehend?"

#### JOB'S REPLY TO BILDAD,

26:1-4; 27:1-6

Then Job replied, saying,

"How you have helped him that was powerless,  
And saved the arm that was not strong!  
How you have counselled him that was without wisdom,  
And abundantly made known sound wisdom!  
Whom have you told mere words,  
And whose breath issued from you?"<sup>1</sup>  
Then Job again took up his discourse, saying,  
"As God lives, who has put away my right;  
And the Almighty, who has embittered my spirit—  
For all my breath is still in me,

<sup>1</sup> For 26:5-14, see on this page after 25:6.



And the breath of God is in my nostrils—  
 My lips do not speak untruth,  
 Nor my tongue utter deceit.  
 Far be it from me that I should justify  
 you;  
 Till I die I will not put my integrity  
 from me.  
 I will hold on to my innocence and  
 will not let it go.  
 My conscience does not reproach any  
 of my days."

THE SPEECH OF ZOPHAR (?),  
 27:7-23

"May my enemy be like the wicked,  
 And my adversary like the unjust.  
 For what is the hope of the irreligious  
 when he cuts off,  
 When God takes away his life?  
 Will God hear his request,  
 When trouble comes upon him?  
 Does he delight in the Almighty?  
 Does he call upon God at all times?  
 I will teach you concerning the power  
 of God;  
 What is with the Almighty I will not  
 hide.  
 Indeed you yourselves have all seen;  
 Why, then, are you altogether vain?  
 This is the lot of a wicked man with  
 God,  
 And the heritage which tyrants re-  
 ceive from the Almighty.  
 If his sons be many, they are for the  
 sword;  
 And his offspring have not enough  
 bread.  
 Those who survive him are buried in  
 death,  
 And there will be no widows to weep.  
 Though he heap up silver like dust,  
 And prepare clothes like the clay;  
 He may prepare—but the righteous  
 will wear it;  
 And silver—the pure will divide it.  
 He has built his house like a spider's  
 web,  
 And like a booth that the watchman  
 makes.  
 He lies down rich, but does so no  
 more;  
 He opens his eyes, and it is gone.  
 Terrors overtake him like water;  
 A storm snatches him away in the  
 night.  
 The sirocco picks him up and he goes,

And it whirls him away from his place;  
 Yea, it hurls itself at him unsparingly; 22  
 From its grasp he flees precipitately.  
 Men clench their fists at him, 23  
 And hiss him from his place."

THE PRAISE OF WISDOM,

28:1-28

"Surely there is a mine for silver, 28  
 And a place where they refine gold.  
 Iron is taken from the dust, 2  
 And from the stone copper is smelted.  
 Man sets an end to darkness, 3  
 And to the furthest bound he searches  
 out  
 The ore from the blackness and dense  
 darkness.  
 He breaks open a shaft far from the 4  
 traveler;  
 In places forgotten by men's feet,  
 They hang far from men, they swing  
 to and fro.  
 The earth—bread comes forth from it, 5  
 But underneath it is turned into what  
 looks like fire.  
 Its stones are the source of sapphires, 6  
 And it has dust of gold.  
 The path to it no bird of prey knows, 7  
 Nor has the vulture's eye seen it.  
 The beasts of prey have not trodden 8  
 it,  
 Nor has the lion passed over it.  
 Man puts forth his hand to the rocks; 9  
 He turns the mountains upside down.  
 He cleaves rivers in the rocks; 10  
 And all precious things his eye sees.  
 He binds up the streams that they do 11  
 not flow,  
 And what is hidden he brings forth to  
 the light.  
 "But where can wisdom be found? 12  
 And where is the place of understand-  
 ing?  
 Man knows not the way of it, 13  
 Nor is it found in the land of the liv-  
 ing.  
 The abyss says, 'It is not in me'; 14  
 And the sea says, 'It is not with me.'  
 Pure gold cannot be given for it, 15  
 Nor can silver be weighed out as its  
 price.  
 It cannot be bought with gold of 16  
 Ophir,  
 With precious onyx and sapphires.  
 Gold and glass cannot equal it, 17

- Nor can articles of fine gold be exchanged for it.
- 18 No mention may be made of coral and crystal;  
The acquisition of wisdom is above that of corals.
- 19 The topaz of Ethiopia does not equal it;  
Nor can it be valued in terms of pure gold.
- 20 "Whence does wisdom come?  
And where is the place of understanding?"
- 21 It is hidden from the eyes of all the living,  
And from the birds of the air it is concealed.
- 22 Abaddon and Death say,  
'With our ears we have but heard the report of it.'
- 23 God understands its way,  
And he knows its location.
- 24 For he looks to the ends of the earth;  
Beneath the whole heavens he sees.
- 25 When he made a weight for the wind,  
And meted out the waters by measure;
- 26 When he made a law for the rain,  
And a way for the thunderbolt;
- 27 Then did he see it and declare it;  
He established it and investigated it.
- 28 Then he said to man:  
'Behold the fear of the Lord, that is wisdom;  
And to depart from evil is understanding.'

## JOB'S REPLY TO ZOPHAR,

29:1—31:40

- 29 Then Job again took up his discourse and said:
- 2 "O that I were as in months of old,  
As in the days when God guarded me;
- 3 When his lamp shone over my head,  
And by its light I walked in darkness;
- 4 Even as I was in the days of my prime,  
When the friendship of God was over my tent;
- 5 When the Almighty was still with me,  
And my young ones were around me;
- 6 When my goings were bathed in curds,  
And the rock poured out for me streams of oil.
- 7 When I went forth from my gate up to the city,  
And prepared my seat in the square;
- 8 Young men saw me and withdrew,

- And old men arose and stood;  
Princes stopped talking,  
And placed their hands upon their mouths;
- The voice of the nobles was silent, 1  
And their tongues clove to their palates.
- For when the ear heard, it called me 11  
happy;  
And when the eye saw, it testified for me:
- That I delivered the poor who cried 11  
for help,  
And the orphan, and him that had no helper.
- The blessing of him that was ready to 11  
perish came upon me,  
And the heart of the widow I made glad.
- I put on righteousness, and it clothed 11  
me;  
Like a robe and a turban was my justice.
- Eyes was I to the blind, 11  
And feet was I to the lame.
- I was a father to the needy, 11  
And I investigated the cause which I did not know.
- I broke the talons of the wicked, 11  
And I drew the prey out of his teeth.
- And I said, 'I shall die with my nest- 11  
lings,  
And make my days as many as the sand;
- My root open to the water, 11  
And dew lying on my boughs,  
My glory new with me, 20  
And my bow renewed in my hand.'
- For me men listened and waited, 21  
And kept silence for my counsel;  
After my speech, they did not reply, 22  
And my word dropped upon them.
- They waited for me as for the rain, 22  
And opened their mouths as for the spring rain.
- I laughed at them when they did not 24  
believe,  
And the light of my countenance they could not cast down.
- I chose their way and sat as chief, 25  
And I dwelt like a king in a host,  
Like one who comforts mourners.
- "But now they laugh at me, 30  
Those who are younger than I,  
Whose fathers I disdained  
To set with the dogs of my flock.  
The strength of their hands, too—of 21  
what use is it to me?"

Among them manly vigor has perished;  
 3 With want and hunger they are spent;  
 They gnaw the dry ground,  
 The source of death and desolation;  
 4 They pluck salt-wort by the bushes,  
 And their food is the root of the broom:  
 5 From the community they are driven forth—  
 Men cry out against them as against the thief—  
 6 To dwell in a gully of the valleys,  
 In holes of the earth and rocks;  
 7 Among the bushes they howl,  
 Beneath the scrub they huddle together.  
 8 Worthless and nameless,  
 They are scourged out of the land.  
 9 "And now, I am become their song,  
 And I am a by-word unto them.  
 10 They loathe me, they stay far from me,  
 They do not refrain from spitting in my face.  
 11 Because he has loosened my bowstring  
 and humiliated me,  
 They have cast off restraint in my presence.  
 12 On the right they rise up in swarms,  
 And they grade up against me their ways of destruction.  
 13 They break up my path,  
 They help on my ruin—  
 Men who have no helper.  
 14 As through a wide breach they advance;  
 Under the crash they roll on.  
 15 Terrors are turned upon me;  
 My honor flees like the wind,  
 And like a cloud my welfare has passed away.  
 16 But now my grief pours itself out  
 upon me;  
 The days of my trouble lay hold of me.  
 17 The night racks my bones from upon me;  
 And my bare bones cannot lie down.  
 18 With great force he seizes me by the clothing;  
 He lays hold of me by the neck of my tunic;  
 19 He hurls me into the mire;  
 And I am made like dust and ashes.  
 20 "I cry to thee for help, but thou dost not answer me;  
 I stand, and thou dost not heed me.

Thou art turned into one that is cruel 21  
 to me;  
 With the strength of thy hand thou dost attack me.  
 Thou dost pick me up, on the wind 22  
 thou dost cause me to ride,  
 And thou dost dissolve me in the uproar.  
 For I know that thou wilt turn me 23  
 over to Death,  
 And to the house of assembly for all living.  
 Yet will not a man in trouble stretch 24  
 forth his hand,  
 Or in his misfortune utter a cry for help because of such things?  
 I have certainly wept for him whose 25  
 times were hard;  
 I was grieved for the needy.  
 But I hoped for good, and evil came, 26  
 And I waited for light, but darkness came.  
 My bowels rumble and are not silent; 27  
 The days of my affliction have come to meet me.  
 I go about in black, without the sun; 28  
 I arise in the assembly, calling for help.  
 I have been a brother to jackals, 29  
 And a companion of ostriches.  
 My skin has grown black upon me, 30  
 And my bones burn from the heat.  
 And my harp has become mourning, 31  
 And my flute the voice of those who weep.  
 "I imposed a rule on my eyes; 31  
 How, then, could I give heed to a virgin?  
 And what is the portion of God from 2  
 above,  
 And the heritage of the Almighty from the heights?  
 Is it not calamity for the unrighteous, 3  
 And disaster for wrong-doers?  
 Does he not see my ways, 4  
 And number all my steps?  
 If I walk with falsehood, 5  
 And my foot hastens toward deceit—  
 Let him weigh me in just scales, 6  
 And may God know my integrity!—  
 If my step turn from the way, 7  
 And my heart walk after my eyes,  
 And a spot stick to my hands;  
 May I sow, but another eat; 8  
 And may my crops be uprooted!  
 "If my heart be enticed after a woman. 9  
 And I lie in wait at the door of my friend;

- 10 May my wife grind for another man,  
And may others bend over her!
- 11 For that is a crime,  
And it is a heinous sin.
- 12 For it is a fire that would devour unto  
Abaddon;  
And it would uproot all my increase.
- 13 "If I set at nought the cause of my  
male or female slave  
When they strove with me;
- 14 Then what shall I do when God  
arises?  
And when he inquires, what can I an-  
swer him?
- 15 Did not he who made me in the womb  
make him?  
And did not one prepare us in the  
womb?
- 16 "If I withheld ought from the desire of  
the poor,  
And caused the eyes of the widow to  
grow dim;
- 17 Or ate my portion alone,  
And the orphan did not eat of it—
- 18 For from my youth he reared me like  
a father,  
And from my mother's body he led  
me—
- 19 If I saw any perishing for lack of  
clothing,  
And there was no covering for the  
needy;
- 20 If his loins did not bless me,  
And from the fleece of my sheep he did  
not keep himself warm;
- 21 If I shook my fist at the orphan,  
Because I saw my help in the gate;
- 22 May my shoulder-blade drop from the  
shoulder,  
And my arm be broken from the  
socket.
- 23 For calamity from God was a terror  
to me,  
And because of his majesty I was pow-  
erless.
- 24 If I made gold my confidence,  
And called fine gold my trust;
- 25 If I rejoiced because my wealth was  
great,  
Or because my hand came upon great  
riches;
- 26 If I looked upon the great light when  
it shone,  
Or the moon moving along majesti-  
cally,
- 27 And my heart was secretly seduced,  
And my hand kissed my mouth;

That too were a heinous crime, 21  
For I had been false to God on high.

"If I rejoiced at the calamity of him 2  
who hated me,  
And was elated when evil came upon  
him—  
I did not let my palate sin 31  
By calling down curses upon him.  
Verily the men of my household said, 2  
'Is there anyone that has not been  
satisfied with his meat?'  
The stranger did not lodge in the 21  
street;  
I opened my doors to the wayfarer.

"If I covered up my transgressions 2  
from men,  
Hiding my guilt in my bosom;  
Because I dreaded the great crowd, 3  
And the contempt of the clans terri-  
fied me,  
So that I was silent, not going forth  
from the door—

"O that one would listen to me! 3  
Here is my signature! Let the Al-  
mighty answer me!  
And the scroll which my opponent has  
written—  
Surely I would carry it upon my 3  
shoulder;  
I would wind it around me as my dia-  
dem.  
The number of my steps I would de- 3  
clare;  
Like a prince would I present it.

"If my land cried out against me, 3  
And its furrows also wept;  
If I ate its product without paying, 3  
And snuffed out the life of its owners:  
Instead of wheat, let thorns grow up; 4  
And weeds instead of barley."

The words of Job are finished.

#### THE INTERLUDE OF ELIHU, 32:1—37:24

Then these three men ceased answer- 37  
ing Job, because he was righteous in  
his own eyes. Then the anger of Elihu, 32  
the son of Barachel, the Buzite, of the  
clan of Ram, blazed up; against Job his  
anger blazed, because he held himself in  
the right, rather than God. And 31  
against his three friends his wrath

blazed, because they had found no answer, and so had put God in the wrong.  
 4 Now Elihu had waited for Job while they were speaking, because they were  
 5 older than he; but when Elihu saw that there was no answer in the mouth of the three men, his anger blazed up.

## THE FIRST SPEECH OF ELIHU,

32:6—33:33

6 Then Elihu, the son of Barachel, the Buzite, replied, saying:  
 "I am of few days, while you are aged; Therefore I feared and was afraid To show you my knowledge.  
 7 I thought days should speak, And many years should teach wisdom.  
 8 However, it is a spirit in man, And the breath of the Almighty, that makes them intelligent;  
 9 It is not the old that are wise, Nor the elders who understand justice.  
 10 Therefore I say 'Hear me; I will declare my knowledge, even I.'  
 11 "Behold, I waited for your words, I listened for your wisdom, Until you should find words;  
 12 And unto you I gave heed. But lo, there was not one to confute Job, Not one of you to answer his words.  
 13 Lest you say, 'We have met with wisdom; God may rout him, not man';  
 14 He has not arrayed words against me; And with your arguments I will not answer him.  
 15 "They are dismayed; they answer no more; Words have failed them.  
 16 And am I to wait, because they do not speak, Because they stop, and answer no more?  
 17 I also will answer my share, I too will declare my knowledge.  
 18 For I am full of words; The spirit within me constrains me.  
 19 Behold, my bosom is like wine that has no vent; Like skins of new wine it is ready to burst.  
 20 Let me speak, that I may get relief; Let me open my lips, and reply.  
 21 "Let me not be partial toward anybody, Nor flatter any man;

For I do not know how to flatter, 22  
 Else would my Maker soon take me away.

"But hear now, O Job, my words, 33  
 And listen to all my sayings.  
 Lo now, I have opened my mouth; 2  
 My tongue in my palate has spoken.  
 My words are straight from my heart, 3  
 And the knowledge of my lips they speak sincerely.  
 The spirit of God made me, 4  
 And the breath of the Almighty gave me life.  
 If you can, answer me; 5  
 Draw up before me; take your position.  
 Behold, I am just like you with God; 6  
 From clay I too was nipped off.  
 Lo, dread of me will not overwhelm 7  
 you;  
 Nor will care of me be heavy upon you.

"Yet you have said in my hearing, 8  
 And I heard the sound of the words: 'I am pure, without transgression; 9  
 Clean am I, and without guilt. Behold, he finds pretexs against me; 10  
 He holds me as his enemy. He sets my feet in the stocks, 11  
 He watches all my paths.'

"But in this you are not right; I will 12  
 answer you;  
 For God is greater than man. Why do you make accusations against 13  
 him,  
 That 'he answers none of my arguments'?  
 For God speaks in one way, 14  
 And in two, though one heeds it not. In a dream, a vision of the night, 15  
 When sound sleep falls upon men, In slumbers upon the bed;  
 Then he uncovers the ear of men, 16  
 And seals up their instruction, To remove man from toil, 17  
 And to withhold deep grief from man; That he may hold him back from the 18  
 Pit,  
 And his life from passing into Sheol. And he is chastened with pain upon 19  
 his bed,  
 And the strife of his bones is perpetual; So his life loathes bread, 20  
 And his appetite the daintiest food. His flesh wastes away out of sight, 21  
 And bare are his bones past seeing.

- 22 And so he himself draws near to the Pit,  
And his life to the destroyers.
- 23 "If there be by him an angel,  
A mediator, one of a thousand,  
To declare to man what is his right;  
24 And if he be gracious to him, and say:  
'Deliver him from going down into the  
Pit;  
I have found a ransom;  
25 Let his flesh become fresher than a  
child's,  
Let him return to the days of his  
youth';  
26 Then he prays to God and he accepts  
him,  
And he sees his face with joy,  
And he restores to a man his righteous-  
ness.
- 27 He sings to men and says:  
'I sinned and I distorted that which  
was straight,  
And he did not requite it to me.  
28 He rescued me from going down into  
the Pit,  
And my life gazes upon the light.'
- 29 "Lo, all such things does God do  
Twice, three times with a man;  
30 To turn him back from the Pit,  
That he may see the light of life.  
31 Give heed Job; listen to me,  
Be silent, while I speak.  
32 If you have anything to say, answer  
me;  
Speak, for I desire to acquit you.  
33 If not, then do you listen to me;  
Keep silent, that I may teach you wis-  
dom."

## ELIHU'S SECOND SPEECH,

34:1-37

- 34 Then Elihu replied, saying:  
2 "Hear, O wise men, my words,  
And you learned ones, give ear to me—  
3 For the ear should test words,  
Even as the palate tastes food—  
4 Let us choose for ourselves what is  
right,  
Let us know among us what is good.  
5 For Job says, 'I am innocent,  
And God has taken away my right.  
6 Against my right shall I lie?  
Incurable is my wound, though I am  
not at fault.'
- 7 "What man is there like Job?  
He drinks up scorn like water!

And he walks in company with doers  
of evil,  
And goes with wicked men.  
For he says, 'A man gains nothing  
By being on good terms with God.'

"Therefore, O men of understanding, 11  
hear me:  
Far be it from God to do wickedness,  
And from the Almighty to do wrong.  
But a man's work he requites to him, 11  
And he makes it befall each according  
to his way.  
Of a surety then God does not falsify, 11  
And the Almighty does not distort the  
right.

"Who gave him authority over the 11  
earth?  
And who gave him charge of the whole  
world?  
If he were to withdraw his spirit to 11  
himself,  
And to gather in his breath to himself, 11  
All flesh would expire at once,  
And man would return to the dust.

"If you have insight, hear this; 11  
Give ear to the sound of my words.  
Can one who hates right govern? 11  
Or can you declare guilty the mighty  
just one;  
Him who says to a king, 'You villain!' 11  
And to nobles, 'You wicked!'  
Him who is not partial to princes, 11  
Who does not favor the prosperous  
above the poor;  
For they are all the work of his hands?

"In a moment they die, and in the 20  
middle of the night  
People are shaken violently and pass  
away;  
The mighty are removed by an unseen  
hand.  
For his eyes are upon the ways of a 21  
man,  
And all his steps he sees.  
There is no darkness and no dense 22  
blackness  
Where doers of evil can hide them-  
selves.  
For he does not set a stated time for a 23  
man  
To go unto God in judgment.

"He breaks down the mighty, without 24  
investigation,  
And he sets others in their place.

5 Therefore he knows their works,  
And overturns them in the night and  
they are crushed.

6 He shatters the wicked;  
He smites them in the sight of the  
public.

7 Because they turned aside from fol-  
lowing him,  
And heeded none of his ways;

8 That they might cause the cry of the  
poor to come unto him,  
And he might hear the cry of the  
needy.

9 "If he keep quiet, who can condemn?  
And if he hide his face, who can see  
him?  
He watches over a nation and over  
man alike,

10 Setting up a godless man as king,  
Because of the stubbornness of the  
people.

11 "For unto God has he said,  
'Forgive me, I will not act wickedly;

12 In addition to what I see, do thou  
teach me;  
If I have done wrong, I will do so no  
more?'

13 Will he requite it according to your  
standard,  
That you reject it?  
For you must choose, and not I;  
And what you know, declare.

14 "Men of understanding will say to me,  
And a wise man who listens to me:

15 'Job speaks without knowledge,  
And his words are without discern-  
ment.'

16 Would that Job might be tried unto  
the end,  
For his answers among wicked men.

17 For he adds rebellion unto his sin;  
He clenches his fists at us,  
And he multiplies his charges against  
God."

## ELIHU'S THIRD SPEECH, 35:1-16

1 Then Elihu replied, saying:

2 "Do you consider this to be just,  
Do you say, 'It is my righteousness  
before God?'

3 That you say, 'What does it profit me?  
What do I gain more than if I had  
sinned?'

"I will answer you with words, 4  
And your friends along with you.  
Look to the heavens, and see; 5  
And gaze upon the clouds—they are  
higher than you!  
If you have sinned, how does it affect 6  
him?  
And if your offenses be many, what do  
you do to him?  
If you are righteous, what do you give 7  
to him?  
Or what does he take from your hand?  
Your wickedness concerns a man like 8  
yourself,  
And your righteousness, a human  
being.

"Because of many deeds of oppression 9  
men cry out;  
They call for help because of the  
strength of the mighty.  
And nobody has said, 'Where is God 10  
my Maker,  
Who gives songs in the night,  
Who teaches us more than the beasts 11  
of the earth,  
And makes us wiser than the birds of  
the air?'  
Then they cry, but he does not an- 12  
swer,  
Because of the pride of the wicked.

"But God will not hear falsehood, 13  
Nor will the Almighty look upon it.  
How much less when you say you do 14  
not behold him;  
The case is before him, and you wait  
for him.  
And now because his anger does not 15  
punish,  
And he does not notice folly much,  
Job opens his mouth emptily, 16  
He multiplies words without knowl-  
edge."

## ELIHU'S FOURTH SPEECH,

36:1-37:24

Then Elihu spoke again: 36  
"Wait for me a little, that I may show 2  
you  
That there are still things to be said in  
God's behalf,  
I will fetch my knowledge from afar, 3  
And ascribe righteousness to my  
Maker.  
For of a truth my words are not false; 4  
One who is perfect in knowledge is  
with you.

- 5 "Lo, God is mighty and does not despise,  
Mighty in strength of understanding.
- 6 He will not keep the wicked alive,  
And he grants the right of the poor.
- 7 He does not withdraw his eyes from  
the righteous,  
But with kings on the throne  
He makes them sit forever, and they  
are exalted.
- 8 "And if they be bound in chains,  
And be caught in the cords of trouble,
- 9 Then he makes known to them their  
works,  
And their transgressions, that they  
magnify themselves.
- 10 And he uncovers their ear to instruc-  
tion,  
And commands that they turn from  
wrong.
- 11 "If they hear and serve him,  
They fulfil their days in prosperity  
and their years in pleasure.
- 12 But if they do not hear, they pass  
away into Sheol,  
And they expire without knowledge.
- 13 The impious in heart lay up anger;  
They do not call for help when he  
chastises them.
- 14 They die in youth,  
And their life ends prematurely.
- 15 "He rescues the poor through his pover-  
ty,  
And uncovers their ear through op-  
pression.
- 16 Furthermore, he enticed you from the  
mouth of straits,  
And instead, you have unlimited room,  
And your table is filled with fat.
- 17 And you are full of the judgment on  
the wicked,  
Judgment and justice lay hold of you.
- 18 "But beware, lest he allure you with  
riches,  
And let not a heavy bribe mislead you.
- 19 Will your wealth that is without stint  
avail,  
Or all your reinforcements of strength?
- 20 Long not for the night,  
That peoples may go up in their place.
- 21 Be careful that you turn not to wrong;  
Because for this you were tried by  
suffering.
- 22 "Lo, God is exalted in his might;  
Who is a teacher like him?

Who has ever appointed unto him his  
way?  
Or who has said, 'Thou hast done in-  
justice?'

Remember that you extol his work, 21  
Whereof men have sung.  
All men have beheld it, 21  
Man looks upon it from afar.

"Lo, God is exalted, and we cannot know; 21  
The number of his years is un-  
searchable.  
For he draws up the drops of water; 21  
They pour out as rain in his flood,  
Which the clouds pour down; 21  
They drop down upon many men.  
Can anyone understand the spreading 21  
out of the clouds,  
The crashings of his covert?

"Lo, he spreads his mist about him, 30  
And covers the tops of the moun-  
tains.  
For therewith he judges peoples; 31  
He gives food in abundance.  
He covers his two hands with light- 30  
ning,  
And commands it concerning the  
mark.  
The thunder declares regarding him, 31  
The cattle also concerning what is  
coming up.

"At this also my heart is disturbed, 31  
And leaps from its place.  
Listen closely to the roar of his voice,  
And the rumbling that goes forth from  
his mouth.  
Beneath the whole heavens he flashes, 31  
And his lightning reaches the corners  
of the earth.  
After it, a sound roars; 31  
He thunders with his majestic voice;  
And he delays them not when his voice  
is heard.

"God thunders with his wondrous voice, 31  
Doing great things that we cannot  
understand.  
For he commands the snow, 'Fall to 31  
the earth,'  
The downpour and the rain, 'Be strong.'  
He seals up the hand of every man,  
That all men may know his work.  
Then the wild beast goes into its lair,  
And dwells in its dens.

"From the South comes the whirlwind; 31  
And from the North, the ice.



- 10 By the breath of God ice is formed,  
And the broad waters are congealed.
- 11 Also with moisture he loads the cloud;  
He scatters abroad his lightning-cloud.
- 12 And they encircle and turn about by  
his guidance,  
That they may do all that he com-  
mands them,  
Upon the surface of the populous earth;
- 3 Whether it be for chastisement to the  
earth,  
Or for kindness, that he causes it to  
find its mark.
- 4 "Give ear to this, O Job;  
Stand still and consider the wonders  
of God.
- 5 Do you know when God does his work,  
And causes the light of his cloud to  
shine?
- 6 Do you know regarding the balancings  
of the cloud,  
The wonders of the one perfect in  
knowledge?
- 7 You whose clothes are hot,  
When the earth is still because of the  
southwind,
- 8 Can you beat out with him the skies,  
Hard as a molten mirror?
- 9 "Tell us what we shall say to him!  
We cannot draw up a statement  
because of darkness!
- 10 Shall it be told him that I am speak-  
ing?  
Or if a man talk will he be swallowed up?  
And now men saw not the light;  
It was obscure in the skies;  
But the wind passed over and cleared  
them.
- 11 From the north golden brightness  
comes;  
Over God splendor appears.
- 12 But we have not found the Almighty;  
Great is he in strength and justice;  
And abounding in righteousness, he  
will not afflict.
- 13 Therefore do men fear him;  
He does not consider any that are wise  
of heart."

JOB'S INTERVIEW WITH  
THE LORD, 38:1—42:6

THE FIRST ADDRESS OF THE LORD,  
38:1—39:30

Then the LORD answered Job from  
the whirlwind, saying,

"Who is this that obscures counsel 2  
By words without knowledge?  
Gird up, now, your loins like a man, 3  
That I may question you, and do you  
instruct me.

"Where were you when I laid the foun- 4  
dations of the earth?  
Declare, if you have insight.  
Who fixed its measurements, for you 5  
should know?  
Or who stretched a line over it?  
Upon what were its bases sunk, 6  
Or who laid its cornerstone,  
When the morning stars sang together, 7  
And all the heavenly beings shouted  
for joy?

"Who enclosed the sea with doors, 8  
When it burst forth, issuing from the  
womb,  
When I made the cloud its covering, 9  
And dense darkness its swaddling-  
band;  
When I imposed upon it my decree, 10  
And established its barrier and doors;  
And said, 'Thus far shall you come 11  
and no farther,  
And here shall your proud waves be  
stayed'?

"Have you ever in your life commanded 12  
the morning?  
Or assigned its place to the dawn,  
That it should lay hold of the corners 13  
of the earth,  
And the wicked be shaken out of it?  
It changes like clay under the seal, 14  
And is dyed like a garment.  
Their light is withdrawn from the 15  
wicked,  
And the arm of the proud is broken.

"Have you gone to the sources of the 16  
sea,  
Or walked in the hollows of the deep?  
Have the gates of death been revealed 17  
to you,  
Or can you see the gates of darkness?  
Have you considered the breadth of 18  
the earth?  
Tell, if you know all this.

"Which is the way where light dwells, 19  
And which is the place of darkness,  
That you may take it to its border, 20  
And that you may perceive the paths  
to its home?

- 21 You know, for you were born then,  
And the number of your days is great!
- 22 "Have you been to the storehouses of  
snow,  
Or do you see the storehouses of hail,  
23 Which I have reserved against the  
time of distress,  
Against the day of war and battle?  
24 Which is the way to where light is  
distributed?  
Where does the east wind spread itself  
over the earth?  
25 Who cleaved its channel for the torrent,  
And a way for the thunderbolts,  
26 To send rain on a land without people,  
On the steppe where there is no man;  
27 To satisfy the waste ground and  
desolate,  
And to cause the blade of grass to  
spring up?
- 28 "Has the rain a father?  
Or who brought forth the dew drops?  
29 From whose womb did the ice come  
forth?  
And who gave birth to the hoarfrost  
of the skies,  
30 When the waters congeal like a stone,  
And the surface of the deep is frozen  
solid?
- 31 "Can you bind the chains of the  
Pleiades,  
Or loosen the girdle of Orion?  
32 Can you send forth Mazzaroth in its  
season,  
And lead forth the Bear with its satel-  
lites?  
33 Do you know the laws of the heavens?  
Or do you appoint the arrangements  
of the earth?  
34 Can you lift your voice up to the  
clouds,  
That a flood of waters may cover you?
- 35 "Can you send forth the lightnings that  
they may go  
And say to you, 'Here we are!'  
36 Who put wisdom in the inner parts,  
Or who gave insight to the mind?  
37 Who counts the clouds by wisdom?  
And who tilts the waterskins of the  
heavens,  
38 When the dust runs into a mass,  
And the clods stick together?
- 39 "Do you hunt prey for the lioness,  
Or satisfy the hunger of young lions,

When they crouch in dens,  
Or lie in wait in the thicket?  
Who provides its prey for the raven,  
When its young ones cry unto God,  
And wander without food?

"Do you know the time when the  
mountain-goats bear young?  
Do you watch the travail of the does?  
Do you number the months that they  
fulfil,  
And know the time that they bear,  
When they kneel down, bring forth  
their young,  
Deliver their offspring?  
Their young are robust, they grow up  
in the open,  
They go forth, and do not return to  
them.

"Who sent forth the wild ass free?  
And who loosened the bonds of the  
mustang,  
Whose range I made the steppe,  
And his dwellings the salt-marshes?  
He laughs at the roar of the city;  
The shouts of the driver he does not  
hear.  
He explores the mountains, his pasture,  
And searches after everything green.

"Is the wild-ox willing to serve you?  
Or will he pass the night at your crib?  
Can you bind the wild-ox to the fur-  
row with cords,  
Or will he harrow the valleys after  
you?  
Do you trust in him because his  
strength is great?  
And do you leave your hard-won gains  
to him?  
Do you rely on him, that he will re-  
turn your grain,  
And gather it to the threshing-floor?

"Is the wing of the ostrich joyful,  
Or has she a kindly pinion and feath-  
ers,  
That she leaves her eggs on the ground,  
And warms them on the dust,  
And forgets that the foot may crush  
them,  
Or the beast of the field trample them?  
She is hard on her young as though  
not her own;  
For nothing is her labor; she has no  
anxiety.  
For God has made her oblivious of  
wisdom,

And has not given her a share in understanding.

8 When she flaps her wings aloft,  
She laughs at the horse and his rider.

9 "Can you give strength to the horse?  
Can you clothe his neck with power?  
10 Do you make him leap like the locust,  
With majesty and terrible snorting?  
11 They paw in the valley and exult in strength,

Going forth to meet the battle.

12 He laughs at terror and is not frightened;

Nor does he turn back from the sword.

13 Against him rattles the quiver,  
The flashing spear and the javelin.  
In quivering excitement he devours the ground,

And does not stand firm when there is the sound of the trumpet.

As often as the trumpet sounds he says 'Aha';

And smells the battle from afar,  
The thunder of the captains and the war-cry.

14 "Is it by your understanding that the hawk soars,  
And spreads his wings toward the south?

Or does the vulture fly high at your command,

When he sets his nest aloft?

He occupies the cliff and makes a lodging

Upon the peak of the cliff and the rocky hold.

Thence he searches for food;

His eyes look afar off.

His brood gorge themselves with blood,

And wherever the slain are, there are they."

#### THE SECOND ADDRESS OF THE LORD,

40:1, 2

1 Then the LORD answered Job, saying:

2 "Will the fault-finder argue with the Almighty?

3 He who chides God, let him answer for it."

#### JOB'S SUBMISSION, 40:3-5

4 Then Job replied to the LORD, saying:

"Behold, I am insignificant; what can I answer thee? 4

I put my hand over my mouth.

I have spoken once, and I will not 5  
reply;

Yes, twice; but not again."

#### THE CLOSING ADDRESS OF THE

LORD, 40:6-41:34

6 Then the LORD answered Job from the tempest, saying:

7 "Gird up your loins, now, like a man; I will ask you, and do you instruct me.

8 Will you, indeed, break down my right?

9 Will you make me guilty that you may be innocent?

10 Or have you an arm like God, And can you thunder with a voice like his?

11 Deck yourself, now, with majesty and eminence,

12 And clothe yourself with glory and splendor.

13 Scatter abroad the rage of your wrath; And look upon everyone that is proud and abase him.

14 Look upon everyone who is proud and bring him low;

15 And crush the wicked where they stand.

16 Bury them in the dust likewise; Bind up their faces in the hidden place.

17 Then I indeed will praise you,

18 That your own right hand can deliver you.

19 "Behold, now, the hippopotamus which I made along with you;

He eats grass like the ox.

20 Behold, now, his strength in his loins, And his might in the muscles of his body.

21 He stiffens his tail like a cedar; The sinews of his thighs are knit together.

22 His bones are tubes of bronze; His limbs are like bars of iron.

23 He is the chief of the ways of God; Let him who made him bring near his sword!

24 For the mountains bring him their produce,

25 And all the beasts of the field play there.

26 Beneath the lotus bushes he lies down, 27

In the depths of reed and swamp.  
 22 The lotus bushes screen him as his shade;  
 The willows of the brook surround him.  
 23 If the river press upon him, he is not disturbed;  
 He is confident when the Jordan swells to his mouth.  
 24 Can one seize him by his eyes?  
 Can one pierce his nose with traps?  
 1 "Can you draw up the crocodile with a fish-hook,  
 Or can you press down his tongue with a cord?  
 2 Can you put a rush-line through his nose,  
 Or pierce his jaw with a hook?  
 3 Will he make many entreaties to you,  
 Or will he speak soft words to you?  
 4 Will he make a bargain with you,  
 That you may take him as a servant for life?  
 5 Can you play with him as with a bird,  
 And bind him for your maidens?  
 6 Will traders bargain over him?  
 Will they divide him among merchants?  
 7 Will you stick his hide full of darts,  
 Or his head full of harpoons?  
 8 Lay your hand upon him;  
 Think of the struggle; you will not do it again!  
 9 Behold his hope is disappointed.  
 At the very sight of him he is laid prostrate.  
 10 Is he not too fierce for one to stir him up?  
 Who then is he that can stand before me?  
 11 Who has ever come before me that I should repay him?  
 Whatever is under the whole heavens is mine.  
 12 I will not be silent about his limbs,  
 And the account of his power and the grace of his structure.  
 13 Who has stripped off his outer clothing?  
 Who can come within his double coat-of-mail?  
 14 Who has ever opened the doors of his face?  
 Round about his teeth there is terror.  
 15 His back is made of rows of shields,  
 Closed up like a tight seal;  
 16 One is so close to another  
 That no air can come between them;

Each sticks to his fellow; 11  
 They cling together and cannot be separated.  
 His sneezing flashes forth light, 1  
 And his eyes are like the eyelids of the dawn.  
 From his mouth flames go forth, 1  
 Sparks of fire escape.  
 From his nostrils smoke comes forth, 2  
 Like a pot on a blown fire and rushes.  
 His breath kindles live coals, 2  
 And flame goes out of his mouth.  
 Strength dwells in his neck, 2  
 And before him despair dances.  
 The flakes of his flesh cleave together, 2  
 Firm upon him and immovable.  
 His heart is hard like a stone, 2  
 Hard as a nether mill-stone.  
 When he rises up the gods fear; 2  
 Because of panic they are beside themselves.  
 When one approaches him with the 2  
 sword it does not hold,  
 Nor does the spear, the javelin, or the 2  
 dart.  
 He estimates iron as but straw, 2  
 And bronze as rotten wood.  
 The arrow does not put him to flight; 2  
 Sling-stones are turned to chaff for 2  
 him.  
 The bludgeon is reckoned as but chaff, 2  
 And he laughs at the whiz of the lance.  
 His lower parts are like sharp pot- 3  
 sherds;  
 He prints a threshing-sledge upon the 3  
 mud.  
 He makes the deep boil like a pot; 3  
 He makes the sea like a jar of oint- 3  
 ment.  
 Behind him he makes a shining path; 3  
 One would think that the deep was 3  
 hoary.  
 There is not his like upon earth, 3  
 One made without fear.  
 Everything that is high fears him, 3  
 Who is king over all proud beings."

## JOB'S RETRACTION, 42:1-6

Then Job replied to the LORD, say- 4  
 ing:  
 "I know that thou canst do all things;  
 And no plan is too difficult for thee.  
 [Who is this who hides counsel without 4  
 knowledge?]  
 Therefore I have declared, without 4  
 understanding,  
 Things too wonderful for me, without 4  
 knowing.

- 6 [Listen now, while I speak;  
I will question you, and do you instruct me.]  
7 I had heard of thee by the hearing of  
the ear;  
8 But now my eye has seen thee.  
9 Therefore I retract and repent,  
In dust and ashes."

## THE EPILOGUE, 42:7-16

- 7 After the LORD had spoken these words to Job, then the LORD said to Eliphaz, the Temanite,  
"My anger blazes against you and your two friends, because you have not spoken regarding me what is true, as  
8 my servant Job has. So now take for yourselves seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for yourselves, and my servant Job will pray for you; for his plea will I accept, that I deal not harshly with you, because you have not spoken regarding me what is true, as my servant Job has."  
9 Then Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite, went and did as the LORD

had told them; and the LORD accepted the plea of Job.

Then the LORD restored the fortune 10 of Job when he interceded for his friends; and the LORD doubled all Job's possessions. And all his brothers and 11 all his sisters and all his friends came to him as of old, and they did eat food with him in his house; and they consoled him and comforted him for all the misfortune that the LORD had brought upon him. And they gave him each a piece of gold and each a golden ring.

So the LORD blessed the end of Job 12 more than his beginning; and he came to have fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he had seven sons and three daughters 13 ters. He named the first Jemimah, the 14 second Kezia, and the third Kerenhappuch. There were not found women 15 as fair as the daughters of Job in all the land. And their father gave them a heritage among their brothers.

Thereafter Job lived one hundred 16 and forty years, so that he saw his sons and his sons' sons, four generations. So Job died, an old man, satisfied with life.

# THE PSALMS

## BOOK I, PSS. 1-41

### THE PROSPERITY OF THE PIOUS

- 1 **H**OW happy is the man who  
has not walked in the coun-  
sel of the wicked,  
Nor stood in the way of  
sinners,  
Nor sat in the seat of scoffers!  
2 But his delight is in the law of the  
LORD,  
And in his law does he study day and  
night.  
3 For he is like a tree planted by streams  
of water,  
That yields its fruit in its season,  
And whose leaf does not wither;  
And whatever it bears comes to ma-  
turity.
- 4 The wicked are not so;  
But are like the chaff which the wind  
drives away.  
5 Therefore the wicked will not stand in  
the judgment,  
Nor sinners in the assembly of the  
righteous.  
6 For the LORD knows the way of the  
righteous.  
But the way of the wicked will perish.

### A WARNING TO THE NATIONS

- 2 Why do the nations rage,  
And the peoples plot in vain?  
2 The kings of the earth stand up,  
And the princes also take counsel,  
Against the LORD and against his  
anointed:  
3 "Let us burst their bonds asunder,  
And cast their cords from us."  
4 He that sits in the heavens laughs;  
The Lord makes sport of them.  
5 Then will he speak to them in his  
wrath,  
And terrify them in his fury:  
6 "I, indeed, have anointed my king  
On Zion, my holy hill."  
7 Let me tell of the decree of the LORD:  
He said to me, "You are my son;

Today have I begotten you.  
Ask of me, and I will make the nations  
your inheritance,  
And the ends of the earth your posses-  
sion.  
You shall break them with an iron  
rod;  
You shall crush them like a potter's  
vessel."

Be cautious, therefore, O kings; 1:  
Take warning, O rulers of the earth.  
Serve the LORD with fear, 11  
Kiss the chosen one, 11:  
Lest he be angry and you perish in the  
way;  
For his wrath is soon kindled.  
How happy are they who take refuge  
in him!

### AN ASSURANCE OF DIVINE DELIVERANCE

[A psalm of David when he fled from before  
his son Absalom]

How many are my foes, O LORD!  
Many are rising up against me.  
Many are saying concerning me:  
"There is no help for him in God."

*Selah*  
But thou, O LORD, art a shield about  
me,  
My glory, and the one who raises my  
head.

I cry aloud to the LORD,  
And he answers me from his holy hill.  
*Selah*

I lie down and sleep;  
I awake, for the LORD sustains me.  
I am not afraid of the myriads of peo-  
ple  
That have beset me round about.

Arise, O LORD; deliver me, O my God.  
Verily, thou wilt smite all my foes  
upon the cheek;

Thou wilt break the teeth of the  
wicked.

Salvation belongs unto the LORD.  
Upon thy people be thy blessing!

*Selah*

## A HYMN OF FAITH

[To the director: with harps. A Psalm of David]

- 4 When I call, answer me, O God of my righteousness,  
Thou who didst give me room when I was in distress;  
Be gracious unto me and hear my prayer.
- 2 O sons of men, how long is my glory to be a shame,  
While you love a thing of nought  
And seek after lies? *Selah*
- 3 But know that the LORD has set apart the godly for himself;  
The LORD will hear when I cry unto him.
- 4 Tremble, and do not sin;  
Commune with your own hearts upon your bed and be still. *Selah*
- 5 Offer righteous sacrifices,  
And trust in the LORD.
- 6 There are many who say, "O that we might see some good!"  
Lift up upon us the light of thy countenance, O LORD.
- 7 Thou hast put joy in my heart,  
More than in the time that their grain and wine increase.
- 8 In peace will I both lie down and sleep;  
For thou alone, O LORD, makest me dwell in safety.

## A PRAYER FOR DIVINE AID

[To the director: for the flutes. A Psalm of David]

- 1 Give ear to my words, O LORD;  
Attend to my sighing.
- 2 Give heed to the sound of my cry,  
My king and my God;  
For unto thee do I pray, O LORD.
- 3 In the morning thou wilt hear my voice;  
In the morning I will lay it before thee and wait.
- 4 For thou art not a God that takes pleasure in wickedness;  
Nor may evil dwell with thee.
- 5 The boastful may not stand before thine eyes;  
Thou hatest all that do wrong.
- 6 Thou destroyest those who tell lies;  
The LORD abhors the man of blood and deceit.

- But I shall enter thy house by thine abundant kindness;  
I shall bow down toward thy holy temple in awe of thee.
- 8 O LORD, lead me in thy righteousness, because of my enemies;  
Make thy way straight before me.  
For there is nothing trustworthy in their mouth, their heart is treacherous.
- Their throat is an open sepulcher; with their tongue they flatter.
- 10 Condemn them, O God, that they may fall by their own devices;  
Because of their many transgressions cast them out because they have rebelled against thee;
- 11 That all who take refuge in thee may rejoice and shout for joy forever;  
And do thou protect them, that those who love thy name may exult in thee.
- 12 For thou dost bless the righteous, O LORD;  
Thou dost surround him with favor as with a shield.

## A PRAYER FOR RELIEF FROM FOES

[To the director: with stringed instruments; according to the *sheminith*. A Psalm of David]

- 6 Chide me not in thine anger, O LORD,  
Neither chasten me in thy wrath.
- 2 Pity me, O LORD, for I am faint;  
Heal me, O LORD, for my bones are shaken,  
And my spirit is greatly shaken.
- 3 And thou, O LORD—how long?
- 4 Return, O LORD, and deliver me,  
Save me because of thy kindness;
- 5 For in death there is no remembrance of thee.
- In Sheol who praises thee?  
I am worn out with my moaning;
- 6 Every night I flood my bed with tears;  
With my weeping I water my couch.  
My eye is dimmed because of trouble,
- 7 It grows old because of all my foes.
- 8 Depart from me, all evildoers;  
For the LORD has heard the sound of my weeping.
- 9 The LORD has heard my entreaty;  
The LORD receives my prayer.

- 10 All my foes shall be ashamed and greatly terrified;  
They shall turn back; they shall be suddenly ashamed.

### A PLEA FOR JUSTICE

[A *dithyramb* of David which he sang to the Lord concerning Cush, a Benjaminite]

- 7 I have taken shelter in thee, O LORD, my God.  
Save me from all who pursue me, and deliver me;
- 2 Lest like a lion they tear me,  
Dragging me away, with none to rescue.
- 3 O LORD, my God, if I have done this,  
If there is guilt on my hands,
- 4 If I have requited evil to my friend,  
Or plundered him that was my enemy without cause,
- 5 May the enemy pursue me,  
And overtake me, and trample my life to the earth;  
May he lay my honor in the dust. *Selah*
- 6 Arise, O LORD, in thine anger,  
Lift up thyself in wrath against my foes,  
And rise up for me at the judgment thou hast appointed.
- 7 And surround thyself with the assembly of the peoples,  
And return thou thereon to the heights.
- 8 The LORD judges the peoples: do me justice, O LORD,  
In accordance with my righteousness and my integrity.
- 9 May the evil of the wicked come to an end, and establish thou the righteous,  
Since he who tries heart and mind is the righteous God.
- 10 My shield is with God,  
Who saves the upright in heart.
- 11 God is a just judge,  
And a God who is angry daily.
- 12 He will surely whet his sword again;  
He has bent his bow and aimed it.
- 13 And he has got ready his deadly weapons;  
His arrows he turns into fiery shafts.
- 14 Behold, he conceives wrong,  
And he is pregnant with mischief and brings forth lies.
- 15 He digs and excavates a pit;  
But falls into the hole that he makes.

His mischief recoils upon his own head; and upon his own pate his villainy descends.

I will praise the LORD for his righteousness,  
And sing praises to the name of the LORD most high.

### THE DIGNITY OF MAN AND THE GLORY OF GOD

[To the director: upon *Gittith*. A Psalm of David]

O LORD, our Lord,  
How glorious is thy name in all the earth!

Thou whose praise is sung to the heavens,  
From the mouths of babes and infants.

Thou hast established strength because of thine enemies,  
To still the enemy and the revengeful.

When I see thy heavens, the work of thy fingers,

The moon and the stars which thou hast formed;

What is man that thou shouldst think of him,

And the son of man that thou shouldst care for him?

Yet thou hast made him but little lower than God,

And dost crown him with glory and honor!

Thou makest him ruler over the works of thy hands,

Thou hast put all things under his feet:

All sheep and oxen,

And also the beasts of the field;

The birds of the heavens and the fish of the sea,

That traverse the paths of the seas.

O LORD, our Lord,

How glorious is thy name in all the earth.

### THE WICKED SHALL BE OVERTHROWN

[To the director: upon *muth-labben*. A Psalm of David]

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I will praise the LORD with all my heart;



I will tell of all thy wonders.  
 2 I will rejoice and exult in thee,  
 I will sing praises to thy name, O Most  
 High;

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1 Because my enemies turn back,  
 They stumble and perish from before  
 thee.  
 6 For thou hast maintained my just  
 cause;  
 Thou hast sat upon the throne giving  
 righteous judgment.

י

5 Thou hast rebuked the nations,  
 thou hast destroyed the wicked,  
 Their name thou hast blotted out for-  
 ever and ever.  
 5 The foe—they are destroyed;  
 Perpetual ruins are the cities which  
 thou hast rooted up;  
 The very memory of them has per-  
 ished.

י

7 Behold, the LORD abides forever.  
 He has established his throne for  
 judgment;  
 3 And he judges the world in righteous-  
 ness;  
 He passes sentence on peoples with  
 equity.

י

2 Thus the LORD is a stronghold for the  
 oppressed,  
 A stronghold in times of need.  
 2 And those who know thy name trust  
 in thee,  
 For thou hast not forsaken those who  
 seek thee, O LORD.

י

1 Sing praises to the LORD who dwells  
 in Zion;  
 Make known among the peoples his  
 deeds!  
 1 For as avenger of blood he has remem-  
 bered them;  
 He has not forgotten the cry of the  
 poor.

י

1 Have pity on me, O LORD; see my  
 trouble from those who hate me,  
 O thou my deliverer from the gates of  
 death,  
 6 That I may recount all thy praises,

That in the gates of the daughter of  
 Zion I may rejoice in thy deliver-  
 ance.

י

The nations are plunged into the pit 15  
 which they have made;  
 Their foot is caught in the net which  
 they have hidden.  
 The LORD is made known; he has exe- 16  
 cuted judgment.  
 In his own handiwork the wicked is  
 snared. *Higgaion. Selah*

י

The wicked will return to Sheol, 17  
 All the nations that forget God.

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For the poor shall not be always for- 18  
 gotten,  
 Nor shall the hope of the meek perish  
 forever.  
 Arise, O LORD, let not man prevail; 19  
 Let the nations be judged in thy pres-  
 ence.  
 Put them in terror, O LORD, 20  
 That the nations may know they are  
 but men. *Selah*

י

Why dost thou stand afar off, O 10  
 LORD,  
 And hide thyself in times of need?  
 The wicked in his arrogance consumes 2  
 the poor;  
 May they be caught in the schemes  
 which they have devised!

The wicked sings the praises of his 3  
 own desires,  
 And the robber curses, and rejects God;  
 The wicked in the pride of his counte- 4  
 nance does not seek him;  
 All his thought is, "There is no God."  
 His ways prosper at all times. 5  
 Thy judgments are on high, out of his  
 sight  
 As for all his foes,—he puffs at them.  
 He says to himself, "I shall not be 6  
 moved;  
 Throughout the ages my steps will not  
 be in distress."  
 His mouth is filled with curses and de- 7  
 ceit and violence;  
 Mischief and wrong are under his  
 tongue.  
 He sits in the lurking-places of vil- 8  
 lages;

- In hiding-places he murders the innocent;  
His eyes lie in wait for the unfortunate.
- 9 He lurks in secret like a lion in a thicket;  
He lurks that he may rob the weak;  
He robs the weak when he draws him into his net.
- 10 And he bends over, he crouches;  
And the unfortunate fall by his mighty men.
- 11 He says to himself, "God has forgotten;  
He has hidden his face; he will never see it."

P

- 12 Arise, O LORD; O God, lift up thy hand.  
Do not forget the poor.
- 13 Why has the wicked despised God,  
And said to himself, "Thou wilt not search out?"

7

- 14 Thou seest; for thou dost look upon trouble and vexation,  
To give them into thy power.  
The unfortunate leaves himself to thee;  
Thou hast been a helper to the orphan.

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- 15 Break thou the arm of the wicked and the evildoer;  
Let his wickedness be sought and not found.
- 16 The LORD is king forever and ever;  
The nations will perish from his land.

7

- 17 Thou hast heard the desire of the meek, O LORD,  
Thou dost set thy mind, thou dost pay close heed,
- 18 So as to do justice to the orphan and the oppressed,  
That man who is of the earth may never again strike terror.

### THE COMING JUDGMENT

[For the director: of David]

- 11 I have taken refuge in the LORD;  
How then can you say to me:  
"Flee like a bird to your mountain?"
- 2 For, lo, the wicked bend the bow,  
They fit their arrow to the string,

To shoot in the dark at the upright in heart.  
When the foundations are torn down,  
What has the righteous done?

The LORD is in his holy temple,  
The LORD, whose throne is in the heavens;  
His eyes behold, his eyelids test the sons of men.

The LORD tests the righteous and the wicked,  
And he hates the lover of violence.  
On the wicked he will rain coals of fire;  
Brimstone and scorching wind will be the portion of their cup.

For the LORD is righteous; he loves righteousness;  
The upright will behold his face.

### A PLEA FROM THOSE IN DISTRESS

[For the director: according to the *shemith*. A Psalm of David]

Save, LORD, for the godly cease to be,  
For the faithful disappear from the sons of men.

They speak lies each with his neighbor;  
With false lip and double heart they speak.

May the LORD cut off all false lips,  
And the tongue that makes great boasts,

Those who say, "We will make ourselves great by our tongue.  
Our lips are with us; who is our master?"

"Because the poor are exploited, because the needy groan,  
I will now arise," says the LORD;  
"I will place him in the safety for which he longs."

The words of the LORD are pure words,  
Silver refined in a furnace on the ground,  
Purified sevenfold.

Do thou protect us, O LORD;  
Guard us from this generation forever.  
The wicked parade to and fro,  
When baseness is exalted among the sons of men.

## A PRAYER IN FAITH

[For the director: A Psalm of David]

- 3 How long, O LORD—wilt thou continually forget me?  
How long wilt thou hide thy face from me?
- 2 How long am I to lay cares upon myself,  
And trouble in my heart daily?  
How long shall my enemy triumph over me?
- 3 Look upon me and answer me, O LORD, my God.  
Lighten my eyes, lest I sleep in death;
- 4 Lest my enemy say, "I have overcome him,"  
And my foes exult because I am shaken.
- 5 But I have trusted in thy kindness;  
My heart shall rejoice in thy deliverance.
- 5 I will sing unto the LORD,  
Because he has treated me kindly.

## THE VINDICATION OF GOD

[For the director: of David]

- 1 The fool said in his heart, "There is no God."  
They acted basely, they did abominable things;  
There was none that did good.
- 2 The LORD looked forth from the heavens upon the sons of men,  
To see if there were any that acted wisely,  
That sought after God.
- 3 They had all gone astray and all of them had done wrong;  
There was none that did good,  
No, not even one.
- 4 Do they know nothing, all the evildoers,  
Who eat up my people as they eat bread,  
But do not call upon the LORD?
- 5 Then were they in great terror;  
For God was with the righteous generation.
- 6 You would put to shame the plans of the poor;  
But the LORD is his refuge.

O that the deliverance of Israel would come from Zion!  
When the LORD restores the fortune of his people,  
Jacob shall exult; Israel shall rejoice.

## THE FRIEND OF GOD

[A Psalm of David]

- Who may sojourn in thy pavilion, O LORD?  
Who may dwell upon thy holy hill?  
"He who walks blamelessly, and does right,  
And speaks truth from his heart.  
He is not hasty with his tongue.  
He does no wrong to his fellows;  
Nor does he take blame upon himself because of his neighbor.  
In his eyes a bad man is despised;  
But he honors those who fear the LORD.  
He swears to his own hurt and does not retract.  
He does not put out his money on interest,  
Nor take a bribe against the innocent.  
He who does such things will never be moved."

## FAITH AND HOPE

[A *miktam* of David]

- Preserve me, O God, for I have sought refuge in thee. 16  
I have said to the LORD, "O Lord, thou art my welfare;  
There is none besides thee."  
As to the gods who are in the land  
And the lofty ones, I have no pleasure in them. 3  
Their images are many; others praise them; 4  
But I will not pour out their libations of blood,  
Nor will I take their names upon my lips.  
The LORD is my portion, my share, and my cup; 5  
Thou holdest my lot.  
The lines have fallen for me in pleasant places; 6  
My inheritance indeed pleases me.  
I will bless the LORD who has counseled me; 7  
In the night also my thoughts instruct me.  
I have kept the LORD continually before me; 8

For, with him at my right hand, I shall not be moved.

- 9 Therefore my heart is glad and my spirit rejoices;  
My flesh also dwells in security;
- 10 For thou wilt not abandon me to Sheol;  
Thou wilt not let thy godly one see the Pit.
- 11 Thou wilt show me the path of life.  
Fulness of joy is in thy presence;  
Pleasures are always in thy right hand.

### A PRAYER FOR VINDICATION

[A prayer of David]

- 17 Hear the right, O LORD;  
Give heed to my cry;  
Listen to my prayer,  
Which is not from deceitful lips.
- 2 From thy presence may my judgment proceed;  
May thine eyes see the right.
- 3 Thou hast tried my heart; thou hast visited me by night;  
Thou hast purified me by fire;  
Thou dost not find iniquity in me;  
My mouth does not transgress.
- 4 According to the deeds of man,  
through the word from thy lips  
I have kept the prescribed ways.
- 5 My steps have held fast to thy tracks;  
My footsteps have not faltered.
- 6 I call upon thee, for thou wilt answer me, O God.  
Incline thine ear to me; hear my speech.
- 7 Show thy wonderful kindness, O savior of those who seek shelter  
From their adversaries at thy right hand.
- 8 Protect me like the pupil, the daughter of the eye;  
Hide me in the shadow of thy wings,
- 9 From the wicked who despoil me,  
My deadly enemies who surround me.
- 10 They have closed their hearts to pity;  
With their mouths they speak in pride.
- 11 I see them; they have now encompassed me;  
They set their eyes to cast me to the ground.
- 12 He is like a lion that is eager for prey,  
And a young lion that lurks in ambush.

Arise, O LORD, confront him, bring him low;  
Deliver me from the wicked by thy sword,  
From men by thy hand, O LORD,  
From men whose lot in life is fatness,  
And whose belly is filled with thy treasures;  
Whose children are satiated;  
And who leave the rest for their babes.  
But I in justification shall behold thy face;  
I shall be satisfied when thy form awakes.

### A VICTOR'S HYMN OF PRAISE

[For the director: of the servant of the LORD, David, who addressed the words of this song to the LORD, on the day that the LORD rescued him from the hand of all his foes and from the hand of Saul. And he said:]

I love thee, O LORD, my strength!  
The LORD is my rock, my fortress,  
and my deliverer;  
My God, my rock in whom I take refuge;  
My shield, and the horn of my deliverance, my tower.  
I call upon the LORD, who is worthy to be praised,  
That I may be rescued from my enemies.

The breakers of death engulfed me,  
Torrents of ruin terrified me.  
The cords of Sheol surrounded me,  
Snarcs of death confronted me.

In my distress I called upon the LORD,  
And unto my God I cried for help;  
He heard my voice from his palace,  
And my cry unto him reached his ears.

Then the earth quaked and rocked,  
And the foundations of the hills trembled  
And rocked, when he was angry.  
Smoke rose from his nostrils,  
And fire from his mouth devoured;  
Coals were kindled by it.

He bowed the heavens and came down;  
Thick darkness was under his feet.  
He rode upon a cherub and flew,  
And he sped on with the wings of the wind.

11 He made darkness his covert;  
His encircling pavilion was the darkness of the heavens,  
Thick clouds without brightness;  
12 Before him passed his thick clouds,  
Hailstones, and coals of fire,  
13 And the LORD thundered from the heavens,  
The Most High uttered his voice.  
14 He let fly his arrows and scattered them;  
Lightnings he hurled and routed them.  
15 Then the floor of the sea was revealed,  
And the foundations of the world were bared  
At thy rebuke, O LORD,  
At the fierce breath of thy wrath.  
16 He sent from on high, he took me,  
He drew me out of many waters.  
17 He delivered me from my strong enemy,  
From my foes; for they were too strong for me.

18 They confronted me on the day of my calamity,  
But the LORD became my stay.  
19 He led me forth into a broad place;  
He set me free, for he was pleased with me.  
20 The LORD rewarded me in accordance with my righteousness;  
He requited me in accordance with my cleanness of hands.  
21 For I have kept the ways of the LORD,  
And have not transgressed against my God.  
22 For all his ordinances are before me,  
And his statutes I do not put away from me.  
23 I was blameless with him,  
And guarded myself from my guilt.

24 So the LORD requited me in accordance with my righteousness,  
In accordance with my cleanness of hands in his sight.

25 Toward the godly thou dost act graciously;  
Toward the blameless thou dost act blamelessly;  
26 Toward the pure thou dost act purely;  
And toward the crooked thou dost act craftily.  
27 For thou wilt deliver a humble people,  
But haughty eyes thou wilt bring low.  
28 For thou dost light my lamp, O LORD,

My God lightens my darkness.  
For through thee I can break down a 29  
rampart,  
And through my God I can scale a wall.

The way of God is blameless, 30  
The speech of the LORD is sincere;  
A shield is he to all who take refuge in him.  
For who is God but the LORD? 31  
And who is a rock save our God?

The God who girds me with might, 32  
And makes my way blameless,  
Making my feet like the doe's, 33  
And making me stand securely on my heights;  
The one who trains my hands for battle, 34  
So that my arms can bend a bow of bronze.  
And thou hast given me thy saving 35  
shield,  
And thy right hand supports me;  
And thy help makes me great.  
Thou dost enlarge the range of my 36  
steps,  
And my ankles do not give way.

I pursue my foes and overtake them, 37  
And do not turn back until they are consumed.  
I smite them so that they are unable to 38  
rise;  
Beneath my feet they fall.

And thou dost gird me with strength 39  
for the battle;  
Thou dost subdue my opponents under me;  
And thou dost make my foes show me 40  
the back;  
And those that hate me I destroy.  
They cry for help, but there is none to 41  
deliver;  
To the LORD, but he does not answer them.  
Then I pulverize them like dust before 42  
the wind;  
I crush them like the dirt of the streets.  
Thou dost deliver me from the feuds 43  
of the people;  
Thou dost establish me as head of the nations;  
People that I have not known serve me;  
As soon as they hear of me, they sub- 44  
mit to me;

- Foreigners fawn upon me;  
 45 Foreigners fade away,  
 And come trembling from their fortresses.
- 46 All hail to the LORD! And blessed be my Rock!  
 And may the God of my deliverance be exalted!
- 47 The God who gives me vengeance,  
 And puts peoples in subjection under me;
- 48 Who frees me from my foes.  
 Yea, thou dost exalt me above my adversaries;  
 From violent men thou dost rescue me.
- 49 Therefore I shall praise thee among the nations, O LORD,  
 And sing praises to thy name;
- 50 To him who gives great victories to his king,  
 And shows kindness to his anointed,  
 To David and his descendants forever.

**GOD'S PRAISE IN THE PHYSICAL AND MORAL UNIVERSE**

[For the director: A Psalm of David]

- 19 The heavens are telling the glory of God,  
 And the sky shows forth the work of his hands.
- 2 Day unto day pours forth speech,  
 And night unto night declares knowledge.
- 3 There is no speech, nor are there words;  
 Their voice is not heard;
- 4 Yet their voice goes forth through all the earth,  
 And their words to the ends of the world.
- In them he has pitched a tent for the sun,
- 5 Who is like a bridegroom coming forth from his chamber,  
 And rejoices like a strong man to run the course;
- 6 From one end of the heavens is his starting-point,  
 And his circuit is to the other end;  
 And nothing is hid from the heat thereof.

The law of the LORD is perfect,  
 renewing the life;  
 The decree of the LORD is trustworthy,  
 making wise the simple;  
 The precepts of the LORD are right,  
 rejoicing the heart;  
 The command of the LORD is pure,  
 enlightening the eyes;  
 The fear of the LORD is clean,  
 enduring forever.  
 The judgments of the LORD are true,  
 they are also right;  
 They are more valuable than gold,  
 and much fine gold;  
 Also sweeter than honey,  
 and the droppings of the honeycomb.

Thy servant also is instructed by them,  
 In keeping them there is great reward.  
 Who can discern his errors?  
 Of unconscious ones, hold me guiltless!  
 Moreover, restrain thy servant from wilful ones,  
 May they not rule over me!  
 Then shall I be blameless, and be acquitted of much transgression.  
 May the words of my mouth and the meditation of my heart  
 Be acceptable before thee,  
 O LORD, my rock and my avenger!

**A PRAYER FOR VICTORY**

[For the director: A Psalm of David]

The LORD answer you on the day of trouble!  
 The name of the God of Jacob set you on high!  
 May he send you help from the holy place,  
 And give you support from Zion!  
 May he keep in mind all your gifts,  
 And your burnt-offerings may he accept!  
*Selah*

May he grant you your heart's desire,  
 And fulfil all your plans!  
 May we shout with joy over your victory,  
 And in the name of our God set up our standards!  
 May the LORD fulfil all your requests!

Now I know that the LORD will give victory to his anointed,

That he will answer him from his holy heavens,

Through the saving strength of his right hand.

7 Some are strong through chariots and some through horses,

But we, through the name of the LORD, our God.

8 They will bow down and fall; But we shall arise and stand upright.

9 O LORD, give the king victory; Do thou answer us when we call.

### A HYMN OF PRAISE AND GRATITUDE

[For the director: A Psalm of David]

11 In thy strength the king rejoices, O LORD;

And in thy victory how greatly he exults!

12 Thou hast given him the desire of his heart;

And the petition of his lips thou hast not withheld. *Selah*

13 For thou dost send goodly blessings to meet him,

Thou dost place upon his head a crown of gold.

14 He asked life of thee—thou hast given it to him,

Long life, forever and ever.

15 His glory is great through thy help; Praise and honor thou layest upon him.

16 Thou dost make him blessed forever; Thou dost gladden him with joy in thy presence.

17 For the king trusts in the LORD; And, through the goodness of the Most High, he will never be moved.

18 Your hand will find all your foes, Your right hand will find those that hate you.

19 You will put them in an oven of fire, When you show your face.

The LORD in his anger will destroy them,

And fire will consume them.

20 Their offspring you will destroy from the earth,

And their descendants from among the sons of men.

When they plan evil against you, 11  
And devise malice, they shall not succeed.

You will make them turn their backs 12  
with your bowstrings,  
You will aim at their faces.

Arise, O LORD, in thy strength, 13  
That we may play and sing of thy power.

### THE CRY OF A DESOLATE SPIRIT

[For the director: upon *aijeleth hashshahar*. A Psalm of David]

My God, my God, why hast thou forsaken me? 22

And why art thou far from helping me, at the words of my wailing?

My God, I cry by day, but thou dost not answer; 2

And by night, and get no rest.

Yet thou art holy; 3  
The praise of Israel will endure.

In thee our fathers trusted; 4  
They trusted and thou didst deliver them.

Unto thee they cried and were set free; 5

In thee they trusted and were not disgraced.

But I am a worm and not a man, 6  
A shame to mankind, and despised of the people.

All who see me make sport of me; 7

They make mouths at me and toss their heads:

"Let him rejoice in the LORD; let him deliver him; 8

Let him rescue him; for he is pleased with him."

Yet thou didst bring me forth from the womb; 9

Thou didst give me security on my mother's breast.

Upon thee was I cast from birth; 10  
From my mother's womb thou hast been my God.

Do not stay far from me; 11  
For trouble is near;

For there is none to help.  
Strong bulls surround me; 12

Mighty ones of Bashan encircle me  
They open wide their mouths at me, 13

Like a ravening and roaring lion.

I am poured out like water, 14  
And all my bones are disjoined.

- My heart is like wax,  
Melted in the midst of my bosom.
- 15 My strength is dried up like a pot-  
sher, d,  
And my tongue cleaves to my palate;  
And they lay me in the dust of death.
- 16 For dogs have surrounded me,  
A gang of villains encircles me.  
My hands and my feet are crippled.
- 17 I can count all my bones;  
They look, they stare at me.
- 18 They distribute my garments among  
them,  
And over my robe they cast lots.
- 19 But, thou, O LORD, be not far off;  
O my strength, hasten to my aid.
- 20 Deliver my life from the sword,  
My only one from the power of the  
dog.
- 21 Save me from the lion's mouth,  
And my afflicted self from the horns of  
the wild ox.
- 22 Then will I publish thy name to my  
brethren;  
In the midst of the assembly I will  
praise thee.
- 23 You who fear the LORD praise him!  
All you descendants of Jacob honor  
him!  
Stand in awe of him all you descend-  
ants of Israel;
- 24 Because he has not despised, nor has  
he loathed the affliction of the  
afflicted;  
Nor has he hidden his face from him;  
But he has listened when he cried to  
him for aid.
- 25 From thee is my praise in the great as-  
sembly;  
In the presence of those who fear him  
I will pay my vows.
- 26 The humble will eat and be satisfied;  
Those who seek the LORD will praise  
him.  
May your heart live forever!
- 27 All the ends of the earth will remem-  
ber and turn unto the LORD;  
All the clans of the nations will worship  
before him.
- 28 For the kingdom belongs to the LORD;  
And he rules over the nations.
- 29 Him alone will all the fat ones of the  
earth worship;

Before him all those who go down to  
the dust will bow;  
For none keeps himself alive.  
The descendants will serve him, 30  
May it be told of the Lord to the com-  
ing generation,  
And may they tell of his righteousness 31:  
to the people that shall be born,  
That he has wrought it.

### THE GOOD SHEPHERD

[A Psalm of David]

The LORD is my shepherd; I shall not 24  
want;  
In green pastures he makes me lie 2  
down;  
Beside refreshing waters he leads me.  
He gives me new life; 3  
He guides me in paths of righteous-  
ness for his name's sake.  
Even though I walk in the darkest 4  
valley,  
I fear no harm; for thou art with me;  
Thy rod and thy staff—they comfort  
me.  
Thou layest a table before me in the 5  
presence of my enemies;  
Thou anointest my head with oil; my  
cup overflows.  
Surely goodness and kindness shall fol- 6  
low me all the days of my life;  
And I shall dwell in the house of the  
LORD to an old age.

### THE GLORY OF GOD AND THE GOOD MAN

[A Psalm of David]

The earth is the LORD'S and its ful- 24  
ness,  
The world and those who dwell there-  
in.  
For he founded it upon the seas, 2  
And established it upon the ocean-  
currents.  
Who can ascend into the hill of the 3  
LORD?  
And who can stand in his holy place?  
He who has clean hands and a pure 4  
heart,  
Who has had no desire for falsehood,  
And has not sworn to a lie.  
He will receive a blessing from the 5  
LORD,  
And justification from the God of his  
deliverance.



6 This is the generation of those who  
search for him,  
Who seek the face of the God of Jacob.  
*Selah*

7 Lift up your heads, O gates!  
And lift yourselves up, O ancient  
doors,

That the king of glory may come in!  
8 Who, then, is the king of glory?  
The LORD strong and mighty,  
The LORD mighty in battle!

9 Lift up your heads, O gates!  
And lift yourselves up, O ancient  
doors,

That the king of glory may come in!  
10 Who, then, is the king of glory?  
The LORD of hosts,  
He is the king of glory! *Selah*

### A PRAYER FOR DIVINE HELP

[Of David]

11 Unto thee, O LORD, do I lift up my  
desire.

12 My God, in thee have I trusted; let  
me not be put to shame;  
Let not my foes exult.

13 Yea, let none that wait upon thee be  
put to shame;  
May they be put to shame who have  
been deceitful without cause.

14 Thy ways, O LORD, make me know;  
Teach me thy paths.

15 Lead me in thy truth, and teach me;  
For thou art the God of my help;  
For thee do I long continually.

16 Remember thy mercy, O LORD, and  
thy kindness,  
For they have been from of old.

17 The sins of my youth and my offenses  
do not remember;  
In accordance with thy kindness, do  
thou remember me,  
For thy goodness' sake, O LORD.

Good and upright is the LORD. 8  
Therefore he instructs sinners in the  
way.

9 He leads the meek in justice,  
And he teaches the meek his way.

10 All the paths of the LORD are kind-  
ness and truth,  
For those who observe his covenant  
and his commands.

11 For thy name's sake, O LORD,  
Pardon my guilt, though it is great.

12 What man is there that fears the  
LORD?  
He will teach him in the way that he  
must choose.

13 He will dwell in good times,  
And his descendants will possess the  
land.

14 The secret of the LORD is for those  
who fear him,  
And his covenant, that he may teach  
them.

15 My eyes are ever toward the LORD,  
That he may bring forth my feet from  
the net.

16 Turn unto me and have mercy upon  
me,  
For I am lonely and afflicted.

17 Enlarge the straits of my heart,  
And lead me forth from my distresses.

18 See my affliction and my trouble,  
And forgive all my sins.

19 See how many my foes are,  
And with what violent hatred they  
hate me.

20 Preserve me and rescue me;  
Let me not be put to shame; for I take  
refuge in thee.

¶

- 21 Let integrity and uprightness protect me,  
For I hope in thee.
- 22 Redeem Israel, O God,  
From all its troubles.

### THE CLAIMS OF THE RIGHTEOUS

[Of David]

- 26 Give me justice, O LORD, for I have walked in my integrity,  
And I have trusted in the LORD, without wavering.
- 2 Try me, O LORD, and test me,  
Examine my mind and my heart.
- 3 For thy kindness is before my eyes,  
And I have walked in thy truth.
- 4 I do not sit with faithless men,  
Nor with dissemblers do I go in.
- 5 I hate the company of evildoers,  
And with reprobates I will not sit down.
- 6 I wash my hands in innocence,  
And march round thy altar, O LORD,
- 7 To proclaim with a voice of praise,  
And to recount all thy wonders.
- 8 O LORD, I have loved the habitation of thy house,  
And the place where thy glory dwells.
- 9 Take me not away along with sinners,  
Nor my life along with men of blood,
- 10 In whose hands is an evil purpose,  
And whose right hand is full of bribes.
- 11 But as for me, I walk in my integrity;  
Deliver me and be gracious to me.
- 12 My foot stands upon level ground;  
In the congregations I bless the LORD.

### A SONG OF ASSURANCE

[Of David]

- 27 The LORD is my light and my salvation;  
whom shall I fear?  
The LORD is the refuge of my life;  
of whom shall I be afraid?
- 2 When evildoers pressed in upon me,  
to eat up my flesh,  
My adversaries and my foes,  
they stumbled and fell.

Though a host encamp against me,  
my heart will not fear;  
Though war arise against me,  
in this will I be confident.

One thing I ask from the LORD,  
that do I seek;  
That I may dwell in the house of the  
LORD  
all the days of my life,  
To behold the beauty of the LORD,  
and to inquire in his temple.

For he will hide me in his pavilion,  
on the day of trouble;  
He will conceal me in his secret tent,  
he will set me up upon a rock.

And now my head is high  
above my foes on every side;  
And I will sacrifice in his tent  
sacrifices with shouts;  
I will sing and make music to the  
LORD.

Hear, O my LORD, my voice with  
which I cry;  
be gracious to me and answer  
me.

Concerning thee my heart says,  
"Seek you my face!"  
Thy face, O LORD, do I seek;  
hide not thy face from me.

Turn not thy servant away in anger,  
thou who hast been my help.  
Cast me not off, neither forsake me,  
O God of my salvation!  
If my father and my mother forsake  
me,  
then the LORD will take me up.  
Teach me thy way, O LORD,  
And guide me in a level path,  
because of my enemies.

Yield me not to the desire of my foes;  
For false witnesses have risen against  
me,  
and such as breathe forth violence.  
I believe that I shall see the goodness  
of the LORD  
in the land of the living.

Wait thou for the LORD;  
Be strong and keep a stout heart;  
And wait thou for the LORD.

### A PRAYER FOR THE PUNISHMENT OF THE WICKED

[Of David]

- 28 Unto thee, O LORD, do I call;  
O my rock, be not deaf to me;  
Lest, because thou payest no heed to me,  
I become like those who go down to the Pit.
- 2 Hear the voice of my supplication,  
when I cry to thee for help,  
when I lift up my hands unto thy holy shrine.
- 3 Snatch me not away with the wicked,  
and with those who do wrong,  
Who offer friendly greetings to their neighbors,  
while evil is in their hearts.
- 4 Render to them according to their work,  
and according to their evil deeds.  
According to the work of their hands render to them;  
pay back to them what they have done.
- 5 Because they do not give heed to the works of the LORD,  
and to the work of his hands,  
he will tear them down and not build them up.
- 6 Blessed be the LORD! For he has heard  
the voice of my supplications.
- 7 The LORD is my strength and my shield;  
in him my heart has trusted;  
And I have been helped and my heart exults,  
and with my song I praise him.
- 8 The LORD is the strength of his people  
and a refuge;  
the help of his anointed is he.
- 9 Give victory to thy people,  
and bless thine inheritance;  
shepherd them and carry them evermore.

### THE GOD OF THE STORM

[A Psalm of David]

- 28 Ascribe unto the LORD, O heavenly beings,  
Ascribe unto the LORD glory and strength.

Ascribe unto the LORD the glory of his name;  
Worship the LORD in holy array.

The voice of the LORD is above the waters;  
The God of glory thunders.  
The LORD is over the great waters;  
The voice of the LORD is mighty.  
The voice of the LORD is majestic.

The voice of the LORD breaks the cedars,  
And the LORD shatters the cedars of Lebanon.  
He makes them skip like a calf,  
Lebanon and Sirion like a young wild-ox.

The voice of the LORD hews out flames of fire;  
The voice of the LORD makes the desert whirl;  
The LORD whirls the desert of Kadesh.  
The voice of the LORD whirls the terebinths,  
And causes bleating kids to be born in haste,  
While in his palace everything says,  
"Glory!"

The LORD sits over the flood;  
The LORD sits as king forever.  
The LORD gives strength to his people;  
The LORD blesses his people with peace.

### PRAISE FOR THE HELP OF THE LORD

[A Psalm; a song of the dedication of the house; of David]

- I will extol thee, O LORD, for thou hast drawn me forth,  
And hast not let my foes rejoice over me.  
O LORD, my God, I cried for help unto thee,  
And thou didst heal me.  
O LORD, thou hast brought me up from Sheol,  
Thou hast revived me from among those who go down to the Pit.
- Sing praises to the LORD, O you his godly ones,  
And praise his holy name.

- 5 For though there be a moment in his wrath, there is a lifetime in his favor.

Weeping may lodge with us at evening, but in the morning there is a shout of joy.

- 6 But I said in my security,  
"I shall never be moved."

- 7 O LORD, by thy favor thou hast made my mountain to stand strong;  
Thou didst hide thy face; I was dismayed.

- 8 Unto thee, O LORD, I called;  
And unto the Lord I made supplication:

- 9 "What profit is there in my blood, when I go down to the Pit?  
Will the dust praise thee? Will it declare thy faithfulness?"

- 10 Hear, O LORD, and be gracious to me.  
O LORD, be thou my helper."

- 11 Thou hast turned my mourning into dancing;

Thou hast put off my sackcloth and girded me with gladness;

- 12 In order that I may sing praises to thee and not be silent;

O LORD, my God, I will evermore praise thee.

### MINGLED PRAYER AND PRAISE

[For the director: A Psalm of David]

- 31 In thee, O LORD, I have taken refuge;  
Let me nevermore be put to shame;

Through thy justification, deliver me!

- 2 Incline thine ear unto me,  
Quickly rescue me!  
Become for me a rock of refuge,  
A mountain-fort to save me!

- 3 For thou art my rock and my fortress;

And for thy name's sake thou wilt lead me and guide me.

- 4 Thou wilt bring me forth from the net which they have laid for me;

For thou art my refuge.

- 5 Into thy hand I commit my spirit;  
Thou wilt redeem me, O LORD, thou faithful God.

- c I hate them that pay regard to false vanities;

But I myself have trusted in the LORD.

I will exult and rejoice in thy kindness,  
For thou hast seen my affliction,  
Thou hast taken heed of my straits.

And thou hast not delivered me into the hand of the foe;

But hast established my feet upon a broad place.

Be gracious unto me, O LORD,  
for I am in trouble;

Through grief my eye is weakened,  
myself and my body.

For my life is consumed in sorrow,  
and my years in groaning.

My strength has failed through my affliction,  
and my bones have wasted away.

I am become an object of reproach  
from all my foes,

a thing of dread to my neighbors,

A terror to my acquaintances who see me on the street;

they flee from me.

I am forgotten like a dead man; out of my mind,

like a lost article am I;

For I hear the remark of many,  
"Terror on every side,"

When they counsel together against me;  
they plan to take my life.

But I have trusted in thee, O LORD;  
I have said, "Thou art my God;

My times are in thy hand.

Rescue me from the hand of my foes  
and those who pursue me;

Let thy face shine upon thy servant;

Deliver me through thy kindness.

"O LORD, let me not be put to shame;  
for I have called upon thee;

Let the wicked be put to shame; let them wait for Sheol.

May lying lips be made dumb,  
Those that speak insolence against the righteous,

In pride and scorn.

"How great is thy goodness which thou hast in store for those who fear thee,

Which thou hast wrought for those relying upon thee, in the presence of the sons of men.

Thou dost secrete them in the secret of thy presence from the plottings of man;

Thou dost shelter them in thy pavilion  
from the strife of tongues."

- 1 Blessed be the LORD!  
For he showed me his wonderful kind-  
ness in a besieged city.
- 2 I said in my alarm,  
"I am cut off from before thine eyes."  
But thou didst hear the voice of my  
supplication,  
When I cried to thee for aid.
- 3 Love the LORD, all you his godly  
ones;  
The LORD preserves the faithful;  
But he requites to excess him who acts  
haughtily.
- 4 Be strong, and let your heart be firm,  
All you who wait for the LORD.

### THE BLESSED LOT OF THE PIOUS

[Of David. A *maskil*]

- 2 How happy is he whose transgression  
is forgiven, whose sin is covered!
- 2 How happy is the man to whom the  
LORD charges no guilt,  
And in whose spirit there is no guile!
- 3 When I kept silent my bones wasted  
away  
Through my groaning all day long.
- 4 For, day and night, thy hand lay  
heavy upon me;  
My sap was turned into the drought of  
summer. *Selah*
- 5 My sin I declared to thee, and my  
guilt I have not concealed;  
I said, "I will confess my transgres-  
sions to the LORD."  
And thou didst forgive the guilt of my  
sin. *Selah*
- 6 Therefore let every godly man pray to  
thee,  
That in the time of distress, in the rush  
of great waters,  
They may not reach him.
- 7 Thou art my hiding-place; from the  
foe thou guardest me;  
Thou dost surround me with deliver-  
ance. *Selah*
- 8 I will instruct thee and show thee the  
way which thou must go;  
I will counsel thee, with my eye upon  
thee.
- 9 Be not like a horse or a mule, without  
sense,

Whose temper must be restrained with  
bridle and bit,  
That he come not near you.  
The wicked has many sorrows, 10  
But him who trusts in the LORD he  
surrounds with kindness.  
Rejoice in the LORD and exult, O 11  
righteous,  
And shout for joy, all you who are  
right-minded.

### THE LORD OF ALL CREATION

- Rejoice in the LORD, O righteous 33  
ones;  
Praise befits the upright.  
Praise the LORD with the harp; 2  
Play to him on the ten-stringed lute.  
Sing unto him a new song; 3  
Play skilfully with glad shouts.
- For the word of the LORD is right, 4  
And all his work is faithful.  
He loves righteousness and justice; 5  
The earth is full of the goodness of the  
LORD.
- By the word of the LORD the heavens 6  
were made,  
And by the breath of his mouth all  
their host.  
He gathers the waters of the sea as in 7  
a waterskin;  
He puts the deeps in storehouses.
- Let all the earth fear the LORD; 8  
Let all the inhabitants of the world  
stand in awe of him.  
For he spoke and it was! 9  
He commanded and it stood fast!
- The LORD annuls the counsel of the 10  
nations;  
He frustrates the plans of the peoples.  
But the counsel of the LORD stands 11  
forever,  
The plans of his heart throughout the  
ages.  
How happy is the nation whose God is 12  
the LORD,  
The people that he has chosen as his  
heritage!
- The LORD looks down from the heav- 13  
ens,  
He sees all the sons of men.  
From the place of his dwelling he looks 14  
forth  
Upon all the inhabitants of the earth;

- 15 He who fashions the hearts of them all,  
Who considers all their deeds.
- 16 The king is not saved by the size of his  
army;  
A warrior is not rescued by his great  
strength.
- 17 The horse is a delusion for victory,  
And he does not deliver by his great  
strength.
- 18 So the eye of the LORD is upon those  
who fear him,  
Those who wait for his goodness,  
19 To rescue them from death,  
And to keep them alive in famine.
- 20 We wait for the LORD;  
He is our help and our shield;  
21 For our heart rejoices in him,  
For in his holy name we trust.
- 22 May thy goodness, O LORD, be over  
us,  
According as we hope in thee.

#### THE GOODNESS OF GOD

[Of David; when he changed his behavior  
before Abimelech, so that he drove  
him out and he departed]

- 34 I bless the LORD at all times,  
His praise is constantly in my mouth.
- 2 I glory in the LORD;  
Let the godly hear and rejoice.
- 3 Magnify the LORD with me,  
And let us all exalt his name.
- 4 I sought the LORD and he answered  
me,  
And delivered me from all my terrors.
- 5 Look at me, and so be jubilant,  
And let not your faces be abashed.
- 6 This poor man called and the LORD  
heard,  
And delivered him from all his  
troubles.
- 7 The angel of the LORD encamps  
Around those who fear him, and res-  
cues them.

ט  
Taste and see that the LORD is good;  
How happy is the man who takes ref-  
uge in him!

י  
Fear the LORD, you his holy ones;  
For those who fear him feel no lack.

יא  
Young lions do lack, and suffer hunger; יב  
But those who seek the LORD lack no  
good thing.

יג  
Come, children, listen to me, יד  
And I will teach you reverence for the  
LORD.

טו  
What man is there who desires life, יז  
Who loves length of days that he may  
see good?

יח  
Keep your tongue from evil, יט  
And your lips from telling lies.

כ  
Depart from evil and do good; כא  
Seek peace, and pursue it.

כב  
The face of the LORD is against those כג  
who do evil,  
That he may cut off the memory of  
them from the earth.

כד  
The eyes of the LORD are upon the כה  
righteous,  
And his ears are open to their cry.

כה  
They call and the LORD hears, כז  
And he rescues them from all their  
troubles.

כח  
The LORD is near to the broken-כט  
hearted,  
And he delivers those who are crushed  
in spirit.

ל  
Many are the ills of the righteous, לא  
But from them all the LORD delivers  
him.

לב  
He guards all his bones, לד  
So that not one of them is broken.

□

- 1 Evil will slay the wicked;  
And those who hate the righteous will  
be held guilty.
- 2 The LORD will redeem the life of his  
servants,  
And none who take refuge in him will  
be held guilty.

### A PRAYER FOR VENGEANCE

(Of David)

- 1 Oppose, O LORD, my opponents;  
Fight those who fight me.
- 1 Lay hold of buckler and shield,  
And rise up to my help.
- 1 Draw the spear and battle-ax to meet  
my pursuers;  
Say to me, "I am thy deliverance."
- 1 May they be put to shame and confusion  
who seek my life;  
May they be turned back and disgraced  
who plan evil against me.
- 1 May they be like chaff before the  
wind,  
With the angel of the LORD chasing  
them.
- 1 May their road be darkness and slip-  
periness,  
With the angel of the LORD pursuing  
them.
- 1 For without cause they hid their net  
for me;  
Without cause they dug a pit for me.
- 1 May destruction come upon him un-  
aware;  
And may the net which he has hidden  
catch himself;  
In destruction may he fall therein!
- 1 But I shall exult in the LORD,  
And rejoice in his deliverance.
- 1 All my bones will say,  
"O LORD, who is like thee,  
Saving the poor from him that is too  
strong for him,  
The poor and the needy from him that  
would rob him?"
- 1 Malicious witnesses rise up,  
Who ask me regarding that of which I  
know nothing.
- 2 They requite me evil for good,  
To my personal bereavement.
- 3 As for myself, when they were sick—  
my clothing was sackcloth,  
I afflicted myself by fasting,  
And my prayer returned to my own lap.

As though it were my friend or brother 14  
I went about;  
As in sorrow for a mother I bowed  
down mourning.

But at my fall they rejoice and gather 15  
together,  
Smiters gather together against me  
whom I know not;  
They rend without ceasing.  
When I assert my friendship they jeer 16  
scornfully,  
Gnashing at me with their teeth.  
O Lord, how long wilt thou look on? 17  
Draw me back from the roaring ones,  
My solitary self from the young lions.  
I will thank thee in the great assem- 18  
bly;  
Among a mighty people will I praise  
thee.

Let not those who are wrongfully my 19  
foes rejoice over me,  
Nor those who hate me without cause  
wink the eye.  
For they do not speak peace; 20  
But against those who are at ease in  
the land  
They devise treacherous things.  
And they open wide their mouths 21  
against me.  
They say, "Aha, Aha, our eye sees it!"

Thou hast seen, O LORD; be not si- 22  
lent!  
O Lord, be not far from me!  
Bestir thyself and rise up to do me 23  
justice,  
My God and my Lord, to plead my  
cause!  
Do me justice in accordance with thy 24  
righteousness, O LORD, my God!  
And let them not rejoice over me!

May they not say to themselves, 25  
"Aha, our desire!"  
May they not say, "We have swal-  
lowed him up."  
May they be put to shame and dis- 26  
graced  
Who rejoice over my calamity;  
May they be clothed with shame and  
disgrace  
Who magnify themselves against me.  
May they shout for joy and be glad 27  
who are pleased at my vindica-  
tion.  
And may they continually say, "The  
LORD is great,

Who desires the welfare of his servant."

- 28 Then my tongue will proclaim thy righteousness,  
And thy praise all the day long.

### THE GOODNESS OF GOD AND THE SIN OF THE WICKED

[For the director: of the servant of the LORD, of David]

- 36 Rebellion is delightful to the wicked within his heart;  
There is no dread of God before his eyes.
- 2 For it deceives him in his own eyes,  
Concerning the finding out of his guilt and the hatred of it.
- 3 The words of his mouth are wrong and deceit;  
He has ceased to be wise and to do good.
- 4 He plans wrongdoing while in bed;  
He takes his stand on a way that is not good;  
He does not despise wickedness.
- 5 O LORD, thy kindness extends to the heavens,  
Thy faithfulness unto the clouds.
- 6 Thy righteousness is like the highest mountains;  
Thy judgments are a great deep;  
Thou savest man and beast, O LORD.
- 7 How precious is thy kindness, O God!  
The sons of men take refuge under the shadow of thy wings.
- 8 They drink their fill of the fatness of thy house,  
And thou givest them drink of the stream of thy pleasures.
- 9 For with thee is the fountain of life;  
Through thy light do we see light.
- 10 Continue thy kindness to those that know thee,  
And thy justification to the right-minded.
- 11 May the foot of pride not come upon me,  
Nor the hand of the wicked drive me out.
- 12 There the workers of wrong are fallen;  
They are overthrown and are not able to rise.

### GOD'S CARE FOR THE PIOUS

[Of David]

¶

Fret not yourself because of evildoers,  
Be not incensed because of wrongdoers;  
For they will soon wither like grass,  
And fade away like the green herb.

¶

Trust in the LORD and do good;  
Inhabit the land and feed in security.  
Take your delight in the LORD,  
And he will give you the desire of your heart.

¶

Commit your way unto the LORD,  
And trust in him; and he will act.  
He will bring forth your right like the light,  
And your just cause like the noonday.

¶

Wait patiently for the LORD and hope in him;  
Fret not yourself because of him who makes his way prosper,  
Him who succeeds in his plans.

¶

Cease from anger, and forsake wrath;  
Fret not yourself; it does nothing but harm;  
For evildoers shall be cut off;  
While those who wait upon the LORD shall possess the land.

¶

Yet a little while and the wicked shall be no more;  
Though you look hard at his place, he will not be there.  
But the meek shall possess the land,  
And rejoice in abundant prosperity.

¶

Though the wicked plot against the innocent,  
And gnash his teeth at him,  
The Lord laughs at him;  
For he sees that his day will come.

¶

The wicked draw the sword and bend their bow,



To bring down the poor and needy,  
To slay those whose way is right.  
5 Their sword shall enter their own  
hearts,  
And their bows shall be broken.

ו

6 Better is the little of the righteous  
Than the wealth of many wicked.  
7 For the resources of the wicked shall  
be broken,  
But the LORD supports the righteous.

ז

8 The LORD knows the days of the in-  
nocent,  
And their possession abides forever.  
9 They shall not be put to shame in bad  
times,  
And in the time of famine they shall be  
satisfied.

ח

10 For the wicked shall perish;  
And the enemies of the LORD, like a  
brand in the furnace,  
Shall vanish in smoke.

ט

If the wicked borrows, he does not pay  
back;  
But the righteous is generous and  
gives.  
11 Those who bless him shall possess the  
land,  
But those who curse him shall be cut  
off.

י

12 The steps of a man are from the  
LORD,  
And he establishes him with whose  
way he is pleased.  
13 Though he fall, he shall not lie pros-  
trate,  
For the LORD holds his hand.

יא

14 I have been young, and now I am old;  
But I have not seen the righteous fors-  
aken,  
Nor his descendants begging their  
bread.  
15 He is always generous and ever lend-  
ing,  
And his descendants become a bless-  
ing.

יב

16 Shun evil and do good,  
shall you abide forever.

For the LORD loves the right, 28  
And he does not desert his saints.

יג

They are kept forever,  
But the descendants of the wicked are  
cut off.  
The upright shall possess the land, 29  
And shall dwell therein forever.

יד

The mouth of the upright utters wis- 30  
dom,  
And his tongue speaks justice.  
The law of his God is in his heart; 31  
His steps do not slip.

טו

When the wicked spies upon the up- 32  
right,  
And seeks to kill him,  
The LORD will not deliver him into 33  
his hand,  
Nor will he declare him guilty when he  
is brought to trial.

טז

Wait for the LORD, and keep his way: 34  
And he will exalt you to possess the  
land.  
You shall gaze upon the destruction of  
the wicked.

יז

I saw the wicked triumphing, 35  
And towering aloft like the cedar of  
Lebanon;  
But I passed by and lo, he was not! 36  
And when I sought for him he was not  
to be found.

יח

Watch integrity and look upon right; 37  
For there is a posterity for the man of  
peace.  
But lawbreakers are wholly destroyed; 38  
The posterity of the wicked is cut off.

יט

The help of the innocent comes from 39  
the LORD;  
Their strength is he in time of need.  
The LORD helps them and rescues 40  
them;  
He rescues them from the wicked and  
makes them victorious,  
Because they trust in him.

### A PRAYER OF ONE IN GREAT TROUBLE

[A Psalm of David. To make a memorial]

- 38 Do not reprove me in thy wrath, O LORD,  
Nor correct me in thy fury.  
2 For thine arrows have sunk deep into me,  
And thy hand has come down upon me.
- 3 There is no soundness in my flesh because of thine anger;  
There is no health in my bones because of my sin.
- 4 For my guilt has passed over my head;  
Like a heavy load it is too heavy for me.
- 5 My wounds are fetid, they fester,  
Because of my folly.
- 6 I am bent, I am bowed down exceedingly;  
I go about mourning all day long.
- 7 For my loins are full of inflammation,  
And there is no soundness in my flesh.
- 8 I am benumbed and badly crushed;  
I groan because of the moaning of my heart.
- 9 O LORD, all my desire is before thee,  
And my sighing is not hidden from thee.
- 10 My heart palpitates; my strength has left me;  
Even the light of my eyes is not with me.
- 11 Those who love me and my friends stand back from my plague,  
And my kinsmen stand afar off.
- 12 They that seek my life lay snares for me,  
And those who desire my harm speak of ruin,  
And they meditate deceit all day long.
- 13 But I, like a deaf man, hear not;  
And I am like a dumb man who does not open his mouth.
- 14 I am like a man that does not hear,  
And one in whose mouth there are no arguments.
- 15 But for thee, O LORD, do I wait;  
Thou wilt answer, O Lord, my God!
- 16 For I think, "Else will they rejoice over me;

When my foot slips, they will magnify themselves against me."

For I am ready for a fall,  
And my grief is ever before me.  
I am in horror of my guilt;  
I am sorry for my sin.

My foes without reason are numerous;  
Many are those that hate me falsely,  
And render me evil for good;  
They oppose me because I follow after good.

Do not forsake me, O LORD;  
My God, be not far from me!  
Hasten to my help;  
O Lord, to my rescue!

### A PLEA FOR MERCY TOWARD A MAN OF FLEETING EXISTENCE

[For the director: for *Jeduthun*. A Psalm of David]

I said, "I will watch my ways  
That I may not sin with my tongue;  
I will put a muzzle on my mouth,  
As long as the wicked is before me."  
I was dumb in silence;  
I refrained from good,  
And my pain was aroused.  
My heart burned within me;  
While I meditated, a fire kindled;  
I spoke with my tongue:

"O LORD, teach me my end,  
And what is the extent of my days;  
Let me know how I shall end.  
Lo, thou hast fixed my days but as  
handbreadths,  
And my lifetime is as nothing before  
thee;  
As a mere breath every man stands.  
*Selah*  
As but a shadow a man walks;  
As but a breath he bestirs himself;  
He heaps up and knows not who will  
gather it in.

"And now for what do I wait, O LORD?  
My hope is in thee!  
From all my transgressions deliver me!  
Make me not the scorn of the repro-  
bate.  
I am dumb; I do not open my mouth;  
For it is thou who hast done it.  
Remove thy plague from me;  
By the blows of thy hand I perish.

- 11 With rebukes for guilt thou dost chastise a man,  
And thou dost wipe out his desire like a cobweb.  
Verily, all men are but a breath. *Selah*
- 2 "Hear my prayer, O LORD,  
And give heed to my cry!  
Be not unresponsive to my tears;  
For I am a guest with thee,  
A sojourner, like all my ancestors.
- 3 Turn thy gaze away from me, that I may be glad,  
Before I go away and be no more."

#### A PRAYER FOR SPEEDY RELIEF FROM TROUBLE

[For the director: A Psalm of David]

- 1) I waited patiently for the LORD,  
and he paid heed to me and heard my plea.
- 2 So he drew me up from the pit of ruin,  
from the miry swamp;  
And he set my feet upon a rock,  
establishing my steps.
- 3 And he put a new song in my mouth,  
praise to our God.  
Many will see and be afraid,  
and will trust in the LORD.
- 4 How happy is the man who has made  
the LORD his trust,  
And has not turned to idolaters,  
and lying apostates.
- 5 Thou hast done great things,  
O LORD my God;  
Wonderful are thy thoughts toward us;  
there is none to compare with thee.  
Were I to declare and tell them,  
they would be too many to enumerate.
- 6 Sacrifice and offering thou dost not desire—  
Thou hast opened my ears—  
Burnt-offering and sin-offering thou dost not demand.
- 7 Then said I, "Lo, I come—  
In the roll of a book which was written for me—
- 8 I delight to do thy will, O my God  
And thy law is in my very heart.
- 9 "I have proclaimed thy vindication in  
the great assembly.

Lo, I do not close my lips;  
O LORD, thou knowest.  
Thy vindication I have not concealed  
within my heart;  
Thy faithfulness and thy victory I have told.  
I have not withheld thy kindness and thy fidelity from the great assembly.  
Do thou, O LORD, not withhold thy mercy from me.  
May thy kindness and thy fidelity always protect me.

"For sins beyond number  
beset me,  
My offenses have overtaken me,  
so that I cannot see.  
They are more numerous than the hairs of my head;  
and my heart has failed me.

"Be pleased, O LORD, to rescue me;  
O LORD, hasten to my help.  
May they be both put to shame and abashed  
who seek to take away my life!  
May they be driven back and routed  
who desire my ruin!  
May they be appalled by reason of their shame,  
who say to me, 'Aha, Aha!'

"May they rejoice and be glad in thee,  
all who seek thee!  
May they continually say, 'Great is the LORD,'  
who love thy deliverance.  
Since I am poor and needy,  
O Lord, hasten to me!  
Thou art my help and my deliverer;  
O my God, do not tarry!"

#### A PRAYER FOR VENGEANCE

[For the director: A Psalm of David]

How happy is he who is considerate of the weak;  
On the day of trouble the LORD delivers him.  
The LORD protects him and keeps him alive;  
He is called happy in the land.  
Thou wilt not give him over to the rage of his foes;  
The LORD sustains him upon his sickbed.

All his bed thou hast changed in his illness.

- 4 I say, "Have mercy on me, O LORD! Heal me; for I have sinned against thee!"
- 5 My foes say evil of me, "How long till he die, and his name perish?"
- 6 If he comes to see me, he speaks lies; His heart lays up malice; He goes outside and talks.
- 7 All who hate me whisper together against me; They devise evil against me.
- 8 An evil thing is devised against him, That when he lies down, he may not rise again.

Even my friend in whom I trusted, 9  
He who ate my bread, has acted deceitfully against me.

But thou, O LORD, be gracious to me 10  
and raise me up,  
That I may repay them!  
By this I shall know that thou art 11  
pleased with me,  
In that my foe does not triumph over me.  
But as for me, because of my integrity 12  
thou dost maintain me,  
And thou dost set me before thee evermore.

Blessed be the LORD, the God of Is- 13  
rael,  
From everlasting to everlasting.  
Amen and amen.

## BOOK II, PSS. 42-72

### A SONG OF ASSURANCE

[For the director: a *maskil* of the sons of Korah]

- 42 As a deer longs for the water-courses,  
So my whole being longs for thee, O God.
- 2 My whole being thirsts for God, for the living God:  
How long till I come and see the face of God?
- 3 My tears have been my food day and night,  
While men say to me all day long, "Where is your God?"
- 4 These things I ponder upon and pour out my very self:  
How I used to pass along in the company of nobles to the house of God,  
With the sound of jubilation and praise—a festal crowd.
- 5 Why are you downcast, O my spirit?  
And why do you moan within me?  
Wait for God; for I shall again praise him,  
My help and my God.
- 6 My spirit is downcast within me;  
Therefore do I think of thee from the land of the Jordan,  
And the Hermons, from the hill Mizar.
- 7 Deep calls to deep to the sound of thy waterfalls;

All thy waves and thy billows pass over me.  
By day the LORD orders his kindness, 8  
And by night his song is with me,  
A prayer to the God of my life.

I say to God, my rock, "Why hast 9  
thou forgotten me?  
Why do I go mourning because of oppression by the foe?"  
With piercing pain my enemies re- 10  
proach me,  
While they say unto me all day long, "Where is your God?"  
Why are you downcast, O my spirit? 11  
And why do you moan within me?  
Wait for God; for I shall again praise him,  
My help and my God.

Do me justice, O God, and plead my 43  
case!  
From a godless people, from deceitful and wicked men do thou release me.  
For thou, O God of my fortress, why 2  
hast thou cast me off?  
Why do I walk in mourning because of the oppression of the foe?  
Send forth thy light and thy faithful- 3  
ness; may they guide me,  
May they bring me to thy holy hill,  
and to thy dwelling-place.

- 4 May I go to the altar of God, to God  
my highest joy;  
And may I praise thee with the lute,  
O God my God.
- 5 Why are you downcast, O my spirit?  
And why do you moan within me?  
Wait for God; for I shall again praise  
him,  
My help and my God.

### AN APPEAL TO THE JUSTICE OF GOD

[For the director: of the sons of Korah;  
a *maskil*]

- 4 O God, we have heard with our ears,  
Our fathers have told us,  
The work that thou didst in their  
days, in days of old.
- 2 Thou didst dispossess the nations by  
thy hand, but them thou didst  
plant;  
Thou didst break up the peoples, but  
them thou didst spread abroad.
- 3 For not by their sword did they seize  
the land,  
Nor did their own arm give them vic-  
tory,  
But thy right hand and thine arm,  
And the light of thy countenance; for  
thou wast gracious to them.
- 4 It is thou, my king, O God,  
Who orderest victory for Jacob.
- 5 Through thee we push down our foes;  
Through thy name we trample upon  
our adversaries.
- 6 For not in my bow do I trust,  
Nor does my sword bring me victory;  
7 But thou hast saved us from our foes,  
And hast put to shame those that hate  
us.
- 8 In God we have made our boast con-  
tinually,  
And thy name we will praise forever.  
*Selah*
- 9 Yet thou hast spurned and brought us  
to shame,  
And thou dost not go forth with our  
armies.
- 10 Thou dost turn us back from the foe,  
And those who hate us have taken  
spoil for themselves.
- 11 Thou dost make us food like sheep,  
And among the nations thou hast dis-  
persed us.
- 12 Thou sellest thy people for nothing,

And dost not make much by their  
price.  
Thou makest us a taunt to our neigh- 13  
bors,  
A scorn and a derision to those around  
us.  
Thou makest us a byword among the 14  
nations,  
A laughingstock among the peoples.  
All day long my disgrace is before me, 15  
And shamefacedness covers me,  
Because of the voice of the scoffer and 16  
the scorner,  
Because of the enemy and the venge-  
ful one.

All this has come upon us, though we 17  
have not forgotten thee,  
Nor have we been false to thy coven-  
nant.  
Our heart has not turned back, 18  
Nor our step swerved from thy path.  
Yet thou hast crushed us in the region 19  
of the jackals,  
And covered us with thick darkness.  
If we have forgotten the name of our 20  
God,  
Or have spread forth our hands to a  
foreign god,  
Does not God search this out? 21  
For he knows the secrets of the heart.  
But because of thee we are slain the 22  
whole day long,  
We are counted as sheep for the  
slaughter.

Awake! Why sleepest thou, O Lord? 23  
Arouse thyself; do not spurn us for-  
ever!  
Why dost thou hide thy face, 24  
Forgetting our affliction and oppres-  
sion?  
For we are sunk down to the dust; 25  
Our body cleaves to the earth.  
Arise to our help; 26  
And release us because of thy kind-  
ness.

### A ROYAL MARRIAGE SONG

[For the director: upon lilies; of the sons of  
Korah; a *maskil*; a love-song]

My heart is stirred by a good theme; 45  
I say, "My work concerns a king;  
My tongue is the pen of a rapid writ-  
er."

You are the most fair of the sons of 2  
men;

- Grace is poured out through your lips;  
Therefore God has blessed you ever-  
more.
- 3 Gird your sword upon your thigh, O  
warrior;  
Success to your praise and your majes-  
ty!
- 4 Ride on for the cause of truth and to  
hear the right;  
And may your right hand show you  
wonders!
- 5 May your sharp arrows be in the midst  
of the king's foes!  
May peoples fall under you!
- 6 Thy throne, O God, is forever and  
ever!  
A righteous scepter is the scepter of  
your kingdom.
- 7 You love righteousness and hate wick-  
edness;  
Therefore has God, your God, anoint-  
ed you  
With the oil of gladness above your  
companions.
- 8 Myrrh and aloes and cassia are on all  
your garments;  
From ivory palaces stringed instru-  
ments delight you.
- 9 Kings' daughters are among your  
treasures;  
A princess stands at your right hand  
with gold from Ophir.
- 10 Hear, O daughter, and see; and incline  
your ear;  
And forget your people and your fa-  
ther's house.
- 11 Since the king deserves your beauty,  
Because he is your lord, bow yourself  
before him!
- 12 The daughter of Tyre with an offering  
is before you;  
The richest of the peoples court you.
- 13 All glorious is the king's daughter  
within;  
Her clothing is embroidered with gold.
- 14 In brilliant colors she is brought to the  
king;  
The virgins in her train, her compan-  
ions, are brought to you.
- 15 With gladness and joy are they  
brought in;  
They enter the palace of the king.
- 16 Instead of your fathers shall be your  
sons;  
You shall make them princes through-  
out the land.

I will extol your name through all gen-  
erations;  
Therefore peoples shall praise you for-  
ever and ever.

### THE MIGHTY GOD

[For the director: of the sons of Korah.  
Upon *alamoth*. A song]

God is our refuge and strength,  
A well-proved help in trouble.  
Therefore we will not fear though the  
earth totter,  
And the mountains topple into the  
heart of the sea;  
Though its waters roar and foam,  
Though the mountains quake at its  
uproar. *Selah*

There is a river whose stream<sup>s</sup> make  
glad the city of God,  
The holiest habitation of the Most  
High;

God is in the midst of her; she will not  
totter;  
God will help her at break of dawn.  
The nations roar; the kingdoms totter;  
He utters his voice—the earth melts.  
The LORD of Hosts is with us;  
The God of Jacob is our high tower. *Selah*

Come, see the deeds of the LORD,  
How he has wrought ruin in the earth!  
He makes wars to cease to the end of  
the earth;  
He breaks the bow and cuts off the  
lance;  
He burns the chariots.  
Be still, and know that I am God;  
I am exalted among the nations, I  
am exalted in the earth.  
The LORD of Hosts is with us;  
The God of Jacob is our high tower. *Selah*

### THE VICTORIOUS GOD

[For the director: of the sons of Korah;  
a Psalm]

O all peoples, clap your hands!  
Shout to God with a glad voice!  
For the LORD, most high, is terrible,  
A great king over all the earth.  
He subjected peoples under us,  
And put nations under our feet.  
He chose our possession for us,  
The pride of Jacob whom he loved. *Selah*

5 God went up with a shout,  
The LORD with the sound of the trumpet.

1 Sing praises to God, sing praises!  
Sing praises to our king, sing praises!  
For God is king over the whole earth.  
Sing praises with a *maskil*.

1 God rules over the nations;  
God sits upon his holy throne.  
1 The nobles of the peoples are assembled

With the people of the God of Abraham.

For the shields of the earth belong to God;

He is highly exalted.

### THE FAITHFUL GOD

[A song: A Psalm of the sons of Korah]

Great is the LORD and greatly to be praised,

In the city of our God, his holy hill.

Beautiful in elevation, the joy of the whole earth

Is the hill of Zion in the far north,

The city of the great king.

God, in her palaces,

Has shown himself a tower of strength.

For lo, the kings conspired together,  
And they became enraged.

They saw; thereupon they were amazed;

They were overwhelmed, they fled in terror.

Panic seized them there,

Anguish as of one in travail.

By an east wind

Thou didst shatter the ships of Tarshish.

1 As we have heard, so have we seen,

In the city of the LORD of Hosts,

In the city of our God—

God establishes her forever. *Selah*

1 We have pondered upon thy goodness,  
O God,

In the midst of thy temple.

1 As thy name, O God, so also thy praise  
Reaches the ends of the earth.

Thy right hand is full of righteousness.

1 Let Mount Zion rejoice,  
Let the daughters of Judah exult,  
Because of thy judgments.

2 Encircle Zion and walk around her;  
Count her towers;

Set your mind upon her wall; 13  
Go through her palaces;  
That you may tell the next generation  
That such is God, 14  
Our God forever and ever.  
He will guide us until death.

### THE END OF ALL FLESH

[For the director: of the sons of Korah;  
a Psalm.]

Hear this, all you peoples; 49  
Give heed, all you dwellers in the world,

Sons of men, and all mankind, 2  
Both rich and poor.

My mouth speaks wisdom, 3

And my heart's meditation is insight.

I incline my ear to a proverb; 4

I solve my riddle on the lyre.

Why should I fear in days of trouble, 5  
When the guilt of my foes surrounds me,

Those who trust in their wealth, 6  
And boast of the abundance of their riches.

But no man can at all ransom himself, 7

Or give a price for himself to God;

Since the ransom of his person forever 8  
and ever is too costly,

That he should continue to live for- 9  
ever,

Without seeing the Pit.

But see if he shall! Even wise men die; 10

The fool and the brutish alike perish,

And leave their wealth to others.

Their graves are their everlasting 11  
home,

Their dwelling throughout the ages,

Though lands are named after them.

But man is an ox without under- 12  
standing;

He is like the beasts that perish.

This is the fate of those who are self- 13  
sufficient,

And the end of those who are satisfied

with their own words. *Selah*

Like sheep they are appointed to She- 14  
ol;

Death shall shepherd them;

The upright shall rule over them in the 15  
morning.

Soon their form must decay;

Sheol is their dwelling.

But God will ransom me

From the power of Sheol, when it 15  
seizes me. *Selah*

- 16 Fear not when a man gets rich,  
When the splendor of his house in-  
creases;
- 17 For he will take nothing with him  
when he dies;  
His splendor will not go down after  
him.
- 18 Though he counts himself happy in  
being alive,  
And congratulates himself that things  
go well with him,
- 19 He must join the generation of his fa-  
thers;  
Never more will he see the light.
- 20 Man is an ox without understanding,  
He is like the beasts that perish.

### THE ESSENCE OF WORSHIP

[A Psalm of Asaph]

- 50 The God of gods, the LORD, spoke,  
And called the earth from the rising of  
the sun unto its setting.
- 2 From Zion, the perfection of beauty,  
God shone forth.
- 3 May our God come and not be silent!  
Fire devours before him;  
And round about him the storm rages  
terribly.
- 4 He called to the heavens above,  
And to the earth, to judge his people.
- 5 "Gather to me my saints,  
Who have made a covenant with me  
by sacrifice."
- 6 Then the heavens declared his right-  
eousness,  
That God was giving judgment. *Selah*
- 7 "Hear, O my people, and let me speak,  
Hear, O Israel, and let me witness  
against you.  
I am God, your God.
- 8 Not because of your sacrifices do I re-  
buke you,  
For your burnt-offerings are constant-  
ly before me.
- 9 I will take no yearling from your  
house,  
Nor ram from your folds.
- 10 For all the beasts of the forests are  
mine,  
The cattle upon a thousand hills.
- 11 I know every bird of the mountains,  
And whatsoever moves in the field is  
mine.
- 12 If I were hungry I would not tell you;  
For mine is the world and everything  
therein.

Will I eat the flesh of oxen,  
And drink the blood of goats?  
Sacrifice to God a thank-offering,  
And fulfil your vows to the Most  
High;  
And call upon me on the day of  
trouble;  
Then I will deliver you and you will  
honor me!"

But to the wicked God says:  
"What right have you to recount my  
statutes,  
And to take my covenant upon your  
lips?  
For you hate instruction,  
And you cast my words behind you!  
If you see a thief, you are friendly with  
him;  
And you make common cause with  
adulterers.  
You charge your mouth with evil,  
And your tongue frames up deceit.  
You sit down and speak against your  
brother,  
Against the son of your mother you  
utter slander.  
These things you have done—and am I  
to be silent?  
You thought that I was just like your-  
self!  
I will correct you and set it forth in  
your sight.  
Consider this then, O you who forget  
God;  
Lest I rend and there be no one to  
rescue.  
He who offers thanksgiving honors  
me;  
And to him who heeds the way, I will  
show God's deliverance."

### THE PLEA OF A PENITENT

[For the director: a Psalm of David, when  
Nathan, the prophet, came to him,  
after he had visited Bathsheba]

Have pity on me, O God, in accord-  
ance with thy kindness;  
In thine abundant mercy wipe out my  
transgressions.  
Wash me thoroughly from my guilt,  
And cleanse me from my sin.

For I know my transgressions,  
And my sin is ever before me.  
Against thee, thee only, have I sinned,  
And done that which is evil in thy  
sight.



Inasmuch as thou art in the right  
when thou speakest,  
And pure when thou givest judgment;  
So in guilt was I begotten,  
And in sin did my mother conceive me.

Verily thou dost delight in faithfulness,  
The confidence of wisdom thou dost  
make me know.  
Purge me with hyssop, that I may be  
clean;  
Wash me, that I may be whiter than  
snow.

Let me hear joy and gladness;  
Let the bones which thou hast crushed  
rejoice.  
Hide thy face from my sins,  
And wipe out all my guilt.

Create for me a clean heart, O God,  
And renew a steadfast spirit within  
me.

Cast me not away from thy presence,  
And take not thy holy spirit from me.

Restore to me the joy of thy deliverance,  
And sustain me with a willing spirit.  
Let me teach transgressors thy ways,  
That sinners may return unto thee.

Rescue me from blood-guiltiness, O  
God,  
The God of my deliverance;  
That my tongue may sing aloud thy  
righteousness.  
O Lord, open thou my lips,  
That my mouth may declare thy  
praise.

For thou desirest not sacrifice,  
And should I give burnt-offering thou  
wouldst not be pleased.  
The sacrifice of God is a broken spirit;  
A broken and a contrite heart,  
O God, thou wilt not despise.

Do good in thy good will unto Zion;  
Build thou the walls of Jerusalem.  
Then shalt thou be pleased with right  
offerings,  
Burnt-offering and whole burnt-offering;  
Then shall bullocks come up upon  
thine altar.

## THE FATE OF THE WICKED

[For the director: a *maskil* of David, when  
Doeg, the Edomite, came and told Saul  
and said to him: "David has entered the  
house of Abimelech"]

Why do you boast of evil, O mighty **52**  
man?

The kindness of God is all day long.

Your tongue contrives guile, **2**  
Like a sharp razor it works deceit.  
You love the bad better than the good, **3**  
You would rather lie than tell the  
truth. *Selah*

You love destructive words, the de- **4**  
ceitful tongue;  
But God will crush you forever; **5**  
He will seize you and pluck you out of  
your tent,  
And uproot you from the land of the  
living. *Selah*

The righteous will behold and be re- **6**  
verent;

But at him they will laugh, saying, **7**  
"See the man who would not make God  
his stronghold,

But trusted in the abundance of his  
riches, and was strong in his  
guile."

But I am like a green olive tree in **8**  
God's house;

I trust in the kindness of God forever  
and ever.

I will praise thee forever because thou **9**  
hast done it;

And in the presence of thy saints I will  
proclaim that thy name is good.

## THE VINDICATION OF GOD

[For the director: upon *mahalath*; a  
*maskil* of David]

The fool said in his heart: "There is no **53**  
God."

They acted basely; they did abom-  
inable things;  
There was none that did good.

God looked forth from the heavens **2**  
upon the sons of men,

To see if there were any that acted  
wisely,  
That sought after God.

They had all gone astray and all of **3**  
them had done wrong;  
There was none that did good,

- No, not even one!  
 4 "Do they know nothing, all the evil-doers,  
 Who eat up my people as they eat bread,  
 But do not call upon God?"
- 5 There were they in great terror,  
 Where no terror had been.  
 For God scattered the bones of him who besieged you;  
 You brought them to shame, for God rejected them.
- 6 O that the deliverance of Israel would come from Zion!  
 When God restores the fortune of his people,  
 Jacob shall exult; Israel shall rejoice.

### THE TRIUMPH OF THE PIOUS

[For the director: with stringed instruments. A *maskil* of David, when the Ziphites came and said to Saul, "Surely, David is in hiding with us"]

- 54 O God, deliver me by thy name,  
 And by thy power do me justice.
- 2 O God, hear my prayer;  
 Give heed to the words of my mouth!
- 3 For aliens have risen against me,  
 And men of violence seek my life.  
 They do not keep God before them. *Selah*
- 4 Behold, God is my helper;  
 The Lord is my supporter.
- 5 He will requite the evil to my foes;  
 In thy faithfulness, destroy them!
- 6 Liberally I will sacrifice to thee.  
 I will praise thy name, O LORD, that it is good.
- 7 For he has delivered me from every trouble;  
 My eye has gloated over my foes.

### A PROTEST TO GOD AGAINST THE WICKED

[For the director: with stringed instruments. A *maskil* of David]

- 55 Hear my prayer, O God;  
 And do not hide thyself from my entreaty.
- 2 Give heed to me, and answer me!  
 I am burdened with my complaint,  
 and I am distracted,
- 3 Because of the voice of the foe,  
 Because of the oppression of the wicked.

For they bring trouble upon me,  
 And they attack me with fury.  
 My heart is in anguish within me,  
 And the terrors of death have fallen upon me.  
 Fear and trembling come upon me,  
 And shudders overwhelm me.  
 And I say, "Oh, that I had wings like a dove,  
 That I might fly away and dwell in peace!"  
 Lo, I would flee far away;  
 I would lodge in the wilderness.

*Selah*

I would haste to my shelter  
 Faster than the stormy wind and the tempest.

Confuse, O Lord, and divide their tongues!

For I have seen violence and strife in the town;

Day and night they encircle her upon her walls,

And trouble and toil are within her;  
 Ruin is within her;

Oppression and fraud do not depart from her market-place.

For it is not an enemy who reviles me — then I could bear it;

Nor does he who hates me magnify himself against me—

Then I could hide myself from him;  
 But you, my equal, my intimate friend.

We held sweet converse together;  
 We entered the house of God in the procession.

Destruction will come upon them!  
 They shall go down alive to Sheol!

For wickedness is in their habitation,  
 within them.

But I shall call upon God,  
 And the LORD will deliver me.

Evening, morning, and at noon  
 I will sigh and moan; and he will hear my voice.

He will deliver me safely from my foes,  
 Though many there be against me.

God will hear me and answer them,  
 He who has been enthroned from of old, *Selah*

With whom there is no change;  
 Yet they fear not God.

He put forth his hand with his allies,  
 But violated his treaty!

His mouth was smother than butter,  
 While war was in his heart;

Softer than oil were his words,  
But they were drawn swords.

- 2 Cast your burden upon the LORD,  
And he will sustain you.  
He will never let the righteous totter.  
1 But thou, O God, wilt bring them  
down into the pit of destruction;  
Men of blood and fraud will not live  
out half their days.  
So I will trust in thee.

### THE ALL-SUFFICIENT GOD

[For the director: according to the dove of  
distant terebinths: a *miktam* of David,  
when the Philistines seized him in Gath]

- Pity me, O God, for man tramples  
upon me;  
All day long the adversary oppresses  
me;  
My foes are trampling upon me all day  
long.  
For many there be fighting against me.  
Far away is the day when I fear,  
For I trust in thee.  
In God—I praise his word—  
In God I trust without fear.  
What can flesh do unto me?  
All day long they trouble my affairs;  
All their purposes are against me for  
evil.  
They make attacks, they lie in wait,  
they watch my steps,  
Inasmuch as they wait for my life.  
For their crimes recompense them;  
In wrath cast down the peoples, O  
God!  
1 My misery thou hast reckoned;  
Put thou my tears in thy bottle!  
Are they not in thy book?  
2 Then my enemies will be turned back-  
ward,  
On the day when I call.  
This I know, that God is for me.  
3 In God—I praise his word—  
In the LORD—I praise his word—  
1 In God I trust without fear.  
What can man do unto me?  
2 Upon me, O God, are thy vows;  
I will fulfil them with praises to thee.  
3 For thou hast rescued me from death;  
Hast thou not saved my feet from  
stumbling,  
So that I walk before God in the light  
of life?

### TRUST IN THE MIDST OF TROUBLES

[For the director: "Do not destroy." A  
*miktam* of David, when he fled  
from Saul into the cave]

- Have pity on me, O God; have pity on 57  
me;  
For in thee I am taking refuge;  
And in the shadow of thy wings I take  
refuge,  
Until ruin pass over.  
I shall cry unto God, Most High, 2  
To the God who rewards me.  
He will send forth from the heavens 3  
and deliver me;  
He will bring to shame him who tram-  
ples upon me; *Selah*  
God will send forth his kindness and  
his faithfulness.  
In the midst of lions that devour I 4  
must dwell,  
Men whose teeth are a spear and ar-  
rows,  
And their tongue a sharp sword.  
Exalt thyself above the heavens, O 5  
God;  
Let thy glory be over all the earth.  
They have spread a net for my foot- 6  
steps;  
I am bowed down:  
They dug a pit before me;  
They fell into the midst of it. *Selah*  
My heart is steadfast, O God, 7  
My heart is steadfast.  
I will play and sing.  
Awake, my glory! 8  
Awake, lute and lyre!  
I will awaken the dawn!  
I will praise thee among the peoples, 9  
O Lord;  
I will sing praises to thee among the  
nations.  
For thy kindness is great unto the 10  
heavens,  
And thy faithfulness unto the clouds.  
Arise above the heavens, O God! 11  
Let thy glory be over all the earth!  
THE WICKED AND THEIR  
DESTRUCTION  
[For the director: "Do not destroy." A  
*miktam* of David]  
Do you really speak what is right, O 58  
gods?  
Do you judge mankind impartially?

- 2 Nay, but in the heart you work wickedness,  
And on earth your hands weave violence.
- 3 The wicked go astray from the womb;  
They wander from birth, speakers of lies.
- 4 Their venom is like a serpent's venom,  
Like a deaf adder that stops its ear,
- 5 So that it hears not the voice of the charmer,  
The most skilful weaver of spells.
- 6 O God, break their teeth in their mouth!  
Knock out the fangs of the lions, O LORD!
- 7 May they disappear like water which runs off,  
Like tender grass which wilts away,
- 8 Like the snail which passes away in slime;  
Like the untimely birth of a woman,  
not seen by the sun.
- 9 Before your pots feel the thorns,  
Whether green or burning, may he blow it away.
- 10 The righteous shall rejoice that he has seen vengeance;  
He shall wash his footsteps in the blood of the wicked.
- 11 And men shall say, "There certainly is a reward for the righteous;  
There certainly is a God who judges on earth."

#### A PRAYER FOR RESCUE FROM THE WICKED

[For the director: "Do not destroy." A *miktam* of David, when Saul sent forth and they watched the house to put him to death]

- 59 Rescue me from my enemies, O my God!  
Protect me from those who rise up against me.
- 2 Rescue me from malefactors,  
And from bloodthirsty men deliver me.
- 3 For lo, they lie in wait for me,  
Mighty men are making attack upon me,  
For no transgression or sin of mine, O LORD;
- 4 For no guilt of mine, they run and get themselves ready.
- Arise to meet me, and see!
- 5 Do thou, O LORD, God of Hosts, God of Israel,

Awake, to punish all the nations!  
Have no pity upon any of the wicked deceivers. *Selah*

They keep howling like dogs in the evening;  
And they encircle the city.  
Behold, they bark with their mouths;  
Swords are in their lips;  
But who hears them?

For thou, O LORD, dost laugh at them,  
Thou dost hold all the nations in scorn.  
My Strength, for thee do I watch;  
For God is my fortress.

My gracious God will go before me;  
God will let me gloat over my foes.  
Slay them not, lest my people forget;  
Shake them by thy power, and bring them down,  
O Lord, our shield.

By the sin of their mouth, the word of their lips,  
May they be caught in their pride.  
And for the curses and lies which they utter,

Destroy them in wrath, destroy them that they be no more,  
That they may know that God is ruling in Jacob,  
Unto the ends of the earth. *Selah*

They keep howling like dogs in the evening,  
And they encircle the city.  
They wander about to devour;  
If they are not satisfied, they grumble.

But I will sing of thy strength;  
I will extol thy kindness in the morning.

For thou hast been a fortress for me,  
And a refuge on the day of my trouble.  
My Strength, I will sing praises unto thee;  
For God is my fortress, my gracious God.

#### A PRAYER FOR DELIVERANCE

[For the director: upon *shushan eduth*; a *miktam* of David, to teach; when he strove with Aram of the two rivers and Aram-Zobah, and Joab returned and smote of Edom in the Valley of Salt twelve thousand]

O God, thou hast spurned us, thou hast broken us;  
Thou hast been angry, and hast turned against us.

2 Thou hast made the earth quake, thou hast rent it;  
Heal its wounds; for it staggers.  
3 Thou hast made thy people see hardship;  
Thou hast made us drink intoxicating wine.

4 Thou hast given a standard to those who fear thee,  
To which they may flee from before the bow, *Selah*  
5 That thy loved ones may be rescued;  
Give victory by thy right hand and answer us.

6 God has spoken in his sanctuary:  
"I will exult; I will divide Shechem,  
And measure off the valley of Succoth.  
7 Gilead is mine, and Manasseh is mine,  
And Ephraim is the defense of my head;  
Judah is my scepter.  
8 Moab is my washbowl;  
Upon Edom I cast my sandal;  
Over Philistia I raise the shout of victory.  
Who will bring me to the fortified city?  
Who will lead me to Edom?"

Hast not thou, O God, rejected us?  
And thou goest not forth, O God, with our armies!  
Give us aid against the foe,  
For futile is the help of man.  
Through God we shall do valiantly,  
For he will tread down our foes.

#### A PRAYER OF ASSURANCE

[For the director: with stringed instruments. Of David]

Hear my cry, O God!  
Give ear to my prayer!  
From the end of the earth I cry unto thee,  
When my heart faints.  
Upon a rock that is too high for me thou wilt set me.  
For thou hast been my refuge,  
A tower of strength against the foe.  
Let me dwell in thy tent forever;  
Let me find refuge in the covert of thy wings. *Selah*  
For thou, O God, hast heard my vows;  
Thou hast granted the wish of those who fear thy name.

Thou wilt add days unto the king's 6  
days;  
His years will be as generation on generation.  
He will dwell forever before God; 7  
Charge Kindness and Fidelity that they protect him.  
So shall I sing praises to thy name forever, 8  
Fulfilling my vows day by day.

#### AN UNSHAKEN FAITH

[For the director: upon *Jeduthan*; a Psalm of David]

To God alone is my spirit resigned; 62  
From him is my deliverance.  
He only is my rock and my deliverance, 2  
My fortress; I shall not be roughly shaken.  
For how long will you set upon a man 3  
That you may murder him, all of you,  
Like a leaning fence, like a fallen wall?  
From his height they plan but to hurl 4  
him down;  
They delight in lies; with their mouths they bless,  
But in their hearts they curse. *Selah*

To God alone be resigned, O my spirit; 5  
For from him is my hope.  
He alone is my rock and my deliverance, 6  
My fortress; I shall not be shaken.  
Upon God rests my salvation and my 7  
glory;  
My mighty rock, my refuge is in God.  
Trust in him at all times, O people; 8  
Pour out your heart before him.  
God is our refuge. *Selah*

A mere illusion are the sons of Adam, 9  
The sons of men are untrustworthy;  
If put in scales they are lighter than a mere breath.  
Trust not in oppression, and put no 10  
vain hope in robbery;  
If wealth increase, set not your heart upon it.  
One thing has God said; 11  
Two things are those that I have heard:  
That power belongs to God;  
And kindness, O Lord, is thine; 12  
For thou dost requite a man according to his work.

## FAITH AND FELLOWSHIP

[A Psalm of David, when he was in the wilderness of Judah]

- 63 O God, thou art my God; I seek for thee;  
My spirit thirsts for thee; my flesh yearns for thee,  
As in a dry and parched land where no water is;
- 2 So have I beheld thee in the sanctuary,  
While seeing thy power and thy glory.
- 3 Because thy kindness is better than life,  
My lips do praise thee.
- 4 So shall I bless thee as long as I live;  
In thy name I shall raise my hands.
- 5 As with marrow and fatness my desire is satisfied,  
And my mouth praises thee with jubilant lips,
- 6 When I remember thee upon my couch,  
And meditate on thee in the night-watches.
- 7 For thou hast been my help,  
And in the shadow of thy wings I shout for joy.
- 8 I have clung close to thee;  
Thy right hand has sustained me.
- 9 And they who seek my life to destroy it,  
Shall go into the lowest depths of the earth;
- 10 They shall be given over to the power of the sword;  
They shall become the portion of jackals.
- 11 But the king shall rejoice in God;  
Everyone who swears by him shall sing praises;  
For the mouth of liars shall be closed.

THE WAYS OF THE WICKED  
AND THE WAY OF GOD

[For the director: a Psalm of David]

- 64 Hear my voice, O God, when I complain;  
From terror of the foe, protect my life.
- 2 Hide me from the council of evildoers,  
From the commotion of wrongdoers;
- 3 Who whet their tongue like a sword;  
They fit their arrow, a bitter word,
- 4 To shoot, in concealment, at the innocent;  
Suddenly, they shoot him and are not afraid.

They strengthen for themselves a wicked scheme;  
They talk of laying snares secretly;  
They say, "Who will see them?"  
They search out wicked plans;  
They conceal a well-laid plot;  
For the inner man and the heart are deep.

Then God shoots them with his arrow;  
Suddenly their wounds are there;  
So they make their tongue a stumbling-block for themselves;  
All who look at them wag the head;  
And all men fear,  
And tell of the deed of God,  
And understand his work.  
The righteous rejoices in the LORD and takes refuge in him;  
And all the upright in heart sing praises.

## THE GOD OF THE UNIVERSE

[For the director: a Psalm of David; a Song]

Praise befits thee, O God, in Zion;  
And unto thee is the vow fulfilled.  
O thou that hearest prayer,  
Unto thee do all flesh come.  
If deeds of guilt are too strong for me,  
Thou dost wipe out our transgressions.

How happy is he whom thou dost choose and bring near  
to dwell in thy courts!  
We are satisfied with the goodness of thy house,  
thy holy temple.  
Through terrible deeds thou dost answer us in vindication,  
O God of our deliverance,  
Thou confidence of all the ends of the earth,  
and the faraway islands.  
He who prepared the mountain by his strength  
is girded with power.

O thou who dost assuage the roar of the seas,  
The roar of their waves and the uproar of peoples,  
Those who dwell in the far regions are afraid of thy tokens;  
Thou makest the dawn and the sunset to shout with joy.  
Thou visitest the land and makest it overflow;  
Thou greatly enrichest it.

Through the brook of God, which is  
 full of water,  
 Thou preparest their grain; for thus  
 dost thou prepare it:  
 10 Thou dost saturate its furrows; thou  
 dost settle its ridges;  
 With showers thou dost soften it;  
 Its young growth thou dost bless.  
 11 Thou crownest the year with thy  
 goodness,  
 And thy paths drip fatness.  
 12 The meadows of the plain drip,  
 And the hills gird themselves with joy.  
 13 The pastures are clothed with flocks;  
 And the valleys are covered with grain;  
 They shout for joy; yea, they sing!

## A HYMN OF GRATITUDE

[For the director: a Song, a Psalm]

8 Make a joyous shout to God, all the  
 earth;  
 12 Praise the glory of his name;  
 Make his praise glorious!  
 13 Say to God: "How awful is thy work!  
 Because of thy great power thy foes  
 fawn upon thee!  
 14 All the earth worships thee,  
 And sings praises to thee, singing the  
 praises of thy name." *Selah*  
 15 Come and see the works of God,  
 Awful in deeds against mankind.  
 16 He changed the sea into dry land;  
 They passed through the river on foot.  
 There we rejoiced in him.  
 17 He rules by his power forever;  
 His eyes watch over the nations.  
 Let not the adversaries exalt them-  
 selves. *Selah*  
 8 Bless our God, O peoples;  
 And sound abroad the praise of him  
 9 Who has kept us among the living,  
 And has not suffered our feet to stum-  
 ble.  
 10 For thou hast tested us, O God;  
 Thou hast refined us as silver is refined.  
 11 Thou didst bring us into the net;  
 Thou didst lay a heavy load upon our  
 loins.  
 12 Thou didst let men ride over our  
 heads;  
 We went through fire and water;  
 But thou hast brought us forth to a  
 spacious place.  
 13 I will enter thy house with offerings,  
 I will fulfil to thee the vows,  
 14 Which my lips have expressed,

And my mouth has spoken when I was  
 in trouble.  
 Burnt-offerings of fatlings I will offer 15  
 to thee,  
 Together with the savory smoke of  
 rams;  
 I will prepare an ox and he-goats.

*Selah*

Come, listen, all you who revere God, 16  
 While I tell what he has done for me:  
 Unto him did I cry with my mouth, 17  
 And I was raised from under my foes.  
 Had I cherished deceit in my heart, 18  
 The Lord would not have heard.  
 But God did hear; 19  
 He gave heed to my prayerful voice.

Blessed be God, 20  
 Who did not reject my prayer,  
 Nor turn away his kindness from me.

A PRAYER FOR GOD'S  
BLESSING[For the director: with stringed instruments;  
a Psalm, a Song]

May God be merciful unto us and 67  
 bless us,  
 And cause his face to shine upon us!  
*Selah*  
 That thy way may be known in the 2  
 earth,  
 Thy salvation among all nations,  
 Let the peoples praise thee, O God, 3  
 Let all the peoples praise thee.  
 Let the nations be glad and sing for 4  
 joy,  
 Because thou judgest the peoples just-  
 ly,  
 And leadest the nations in the earth.  
*Selah*  
 Let the peoples praise thee, O God; 5  
 Let all the peoples praise thee!  
 Earth has yielded her increase. 6  
 May God, our own God, bless us!  
 May God bless us; 7  
 And may all the ends of the earth fear  
 him!

THE MIGHT AND GLORY  
OF GOD

[For the director: of David; a Psalm, a Song]

Let God arise! Let his foes be scat- 68  
 tered!  
 And let those that hate him flee be-  
 fore him!

- 2 As smoke is driven away by the wind,  
As wax melts before the fire,  
So do the wicked perish from before  
God.
- 3 But the righteous rejoice;  
They exult before God;  
And they are jubilant with joy.
- 4 Sing unto God; praise his name!  
Extol him who rides upon the storm-  
clouds,  
Whose name is Yah, and exult before  
him!
- 5 A father to the fatherless and the  
judge of widows  
Is God in his holy dwelling.
- 6 God brings home the desolate;  
He leads prisoners forth into prosper-  
ity;  
Only the rebellious dwell in a parched  
land.
- 7 O God, when thou didst go forth be-  
fore thy people,  
When thou didst march through the  
desert, *Selah*
- 8 The earth quaked, the heavens also  
poured down at the presence of  
God;  
Even yon Sinai, at the presence of  
God, Israel's God.
- 9 A copious rain didst thou pour down,  
O God;  
Thine exhausted and worn-out land  
thou didst re-establish.
- 10 Thy flock dwelt therein;  
Thou didst prepare it in thy goodness  
for the poor, O God.
- 11 The Lord gave the command;  
The messengers were a great host.
- 12 Kings of hosts fled, they fled!  
The women divided the spoil:
- 13 (Did you lie among the sheepfolds?)  
The wings of a dove covered with sil-  
ver,  
And its pinions with glittering gold.
- 14 When the Almighty made kings fly  
therein,  
It was snowing in Zalmon.
- 15 O mighty mountain, O Mount  
Bashan;  
O many-peaked mountain, O Mount  
Bashan;
- 16 Why, O many-peaked mountains, do  
you envy  
The mountain that God has desired  
for his abode?  
Yet the LORD will dwell there forever.
- The chariots of God are myriads, 1  
thousands upon thousands;  
The Lord came from Sinai into the  
sanctuary.
- Thou hast ascended on high; thou hast 1  
carried away captives;  
Thou hast taken tribute of men,  
Yea, of rebels too, that the LORD  
God may dwell there.
- Blessed be the Lord, who daily bears 1  
our burden;  
The God who is our salvation; *Selah*  
The God who is our saving God; 2  
And unto GOD, the Lord, belong the  
exits to death.
- God will surely crush the head of his 2  
foes,  
The skull of Seir who goes on in his  
guilt.
- The Lord said, "I will bring them back 2  
from Bashan,  
I will bring them back from the depths  
of the sea;  
That your foot may bathe in blood, 2  
And the tongue of your dogs have its  
share of your foes."
- Thy processions are seen, O God, 1  
The processions of my God, my King,  
in the sanctuary.  
Singers lead; at the rear, the stringed 2  
instruments;  
In the middle, maidens playing tim-  
brels.
- In choirs, they bless God, 2  
The Lord, those from Israel's foun-  
tain.
- There is Benjamin, the youngest, rul- 2  
ing them;  
The princes of Judah in a throng,  
The princes of Zebulun, and the  
princes of Naphtali.
- Command thy strength, O God; 2  
Be strong, O God, thou who hast  
wrought for us.  
From thy temple at Jerusalem, 2  
Where kings bring gifts to thee,  
Threaten the beasts of the marsh 3  
reeds,  
The herd of bulls, with calves of the  
peoples;  
Trample upon those who rejoice in  
spoil;  
Scatter the peoples that delight in  
war.



- 31 Let envoys come from Egypt;  
Let Ethiopia eagerly stretch forth her  
hands to God.
- 32 Sing to God, O kingdoms of the earth.  
Sing praises to the Lord, *Selah*
- 33 To him who rides upon the most an-  
cient heavens.  
Lo, he utters his voice, a mighty voice!
- 34 Ascribe power unto God!  
Over Israel is his majesty,  
And his power is in the clouds.
- 35 Terrible art thou, O God, from thy  
sanctuary.  
Unto Israel he gives power,  
And strength to the people.  
Blessed be God!

## AN IMPRECATORY PSALM

[For the director: upon lilies; of David]

- 9 Save me, O God,  
for the water mounts to my chin,
- 12 I am sunk in deep mire,  
where there is no foothold.  
I have got into deep water,  
and the flood overwhelms me.
- 13 I am worn out by my crying,  
my throat is parched.  
My eyes fail  
with waiting for my God.
- 14 More numerous than the hairs of my  
head  
are they that hate me without  
cause.  
Many are they that would destroy me,  
my enemies wrongfully.  
What I did not steal,  
forsooth, I must restore!
- 15 O God, thou knowest my foolishness;  
and my guilt is not hidden from  
thee.
- 16 May they who hope in thee be not put  
to shame through me,  
O Lord, GOD of hosts!  
May they who seek thee be not  
brought to disgrace through me,  
O God of Israel.
- 17 For because of thee I bear reproach,  
Dishonor covers my face.  
18 I have become a stranger to my broth-  
ers,  
An alien to my mother's sons.  
19 For zeal for thy house has eaten me  
up;

And the abuse of them that abuse thee  
has fallen on me.  
When I afflict myself by fasting, 10  
It becomes my reproach.  
If I assume sackcloth as my clothing, 11  
I become a joke to them.  
They who sit in the gate talk of me, 12  
And I have become the song of the  
drunkards.

But my prayer unto thee, O LORD, is 13  
for an acceptable time;  
O God, in thine abundant kindness,  
Answer me with thy saving faithful-  
ness.

Rescue me from the mire that I sink 14  
not;

Let me be delivered from my enemies  
and from the deep water;  
Let not the flood of water overwhelm 15  
me;

Let not the depths swallow me up;  
And let not the pit close its mouth  
upon me.

Answer me, O LORD, for thy kindness 16  
is good;

In accordance with thine abundant  
mercy turn to me!

And do not hide thy face from thy 17  
servant,

For I am in trouble; answer me quick-  
ly!

Fight for me and deliver me; 18  
Because of my enemies, release me.

Thou knowest my abuse, 19  
And my shame and disgrace;

All my foes are before thee.  
Abuse breaks my heart and I am sick; 20

And I look for sympathy, but there is  
none;

And for comforters, but I find none.  
Yea, they put poison in my food, 21

And give me vinegar to drink for my  
thirst.

May their table become a snare before 22  
them,

And their peace-offerings a trap.  
May their eyes be so darkened that 23

they cannot see,  
And make their loins tremble constant-  
ly.

Pour out upon them thy wrath, 24  
And let thy fierce anger overtake  
them.

May their encampment be a waste; 25  
In their tents may there be no in-  
habitant.

- 26 For him whom thou hast smitten they persecute,  
And unto the pain of thy victims they add.
- 27 Add guilt to their guilt,  
And let them not enter into thy justification.
- 28 May they be blotted out from the book of life,  
And not be inscribed among the righteous.
- 29 But as for me, though afflicted and in pain,  
Thy salvation, O God, will set me on high.
- 30 I will praise the name of God in song,  
And I will magnify him with thanksgiving;
- 31 And that will please the LORD more than an ox,  
Or a bullock with horns and hoofs.
- 32 Behold, O you humble, and be glad!  
O you who seek God, let your heart revive!
- 33 For the LORD listens to the needy,  
And does not despise his prisoners.
- 34 The heavens and the earth will praise him,  
The sea and all that stirs therein;
- 35 Because God delivers Zion,  
And rebuilds the cities of Judah;  
So that they dwell there and take possession;
- 36 And the descendants of his servants inherit it,  
And those loving his name shall dwell therein.

#### A PRAYER FOR THE HELP OF GOD

[For the director: of David; to make a memorial]

- 70 Be pleased, O God, to rescue me!  
O LORD, hasten to my help!
- 2 May they be put to shame and abashed  
who seek my life!  
May they be driven back and routed  
who desire my ruin!
- 3 May they be appalled by reason of their shame,  
who say, "Aha, Aha!"
- 4 May they rejoice and be glad in thee,  
all who seek thee!  
And may they continually say, "Great is God,"  
who love thy deliverance.

Since I am poor and needy,  
O God, hasten to me!  
Thou art my help and my deliverer;  
O LORD, do not tarry!

#### A PRAYER FOR AID AGAINST THE FOE

In thee, O LORD, have I found refuge; 7:  
May I never be put to shame!  
In thy righteousness, rescue me and 2:  
deliver me!  
Incline thine ear unto me and save me!  
Become unto me a rock of refuge, 3:  
To which I may always resort.  
Thou hast given command to save me;  
For thou art my rock and my fortress.

O my God, deliver me from the hand 4:  
of the wicked,  
From the fist of the evildoer and the violent!  
For thou hast been my hope, O Lord 5:  
GOD,  
My confidence from my youth:  
Upon thee have I leaned from birth; 6:  
From my mother's womb thou hast been my stay;  
In thee is my hope continually.  
Like a portent have I been to many; 7:  
But thou art my strong refuge.  
My mouth is filled with thy praise, 8:  
And thy beauty all day long.

Do not cast me off in my old age; 9:  
When my strength fails, do not forsake me!  
For my foes say concerning me, 10:  
And those who watch for my life make plans also,  
Saying, "God has abandoned him; 11:  
Pursue and seize him; for there is no one to rescue him."  
O God, be not far from me! 12:  
Hasten, O my God, to my help!

May they be put to shame and de- 13:  
stroyed who are hostile to me;  
May they be covered with abuse and shame  
who seek to injure me.

But I will hope continually, 14:  
And will add more to all thy praise.  
My mouth will relate thy righteousness, 15:  
And thy deeds of deliverance all day long;  
For were I skilled in writing,  
And should I reach an advanced age, 16:  
O Lord GOD,  
I could record thy righteousness only.

- 17 O God, thou hast taught me from my youth until now;  
I declare thy wonders.
- 18 Yea, even to old age and gray hairs, do not forsake me, O God;  
So that I may tell of thy mighty arm to the generations,  
To all that are to come.
- 19 Thy power and thy righteousness  
Extend, O God, unto the high heavens.  
Thou who hast done great things,  
O God, who is like thee?
- 20 O thou who hast made us see many dangers and disasters,  
Do thou quicken us again,  
And from the depths of the earth bring us up again.
- 21 Do thou increase my greatness,  
And turn and comfort me!
- 22 I also will praise thee with the lyre,  
I will sing of thy faithfulness, O my God, with the harp,  
O thou holy one of Israel.
- 23 My lips shall joyfully shout when I sing praises to thee,  
And my life which thou hast redeemed.
- 24 My tongue, too, shall tell of thy righteousness all day long;  
For they shall be put to shame, they shall be disgraced, who sought to do me harm.
- LONG LIVE THE KING!**  
[Of Solomon]
- 2 Give the king thy justice, O God,  
And thy righteousness to the king's son,  
2 That he may judge thy people with right,  
And thine afflicted with justice!
- 3 May the mountains bring the people peace,  
And the hills righteousness!
- 4 May he judge the afflicted of the people,  
And give deliverance to the poor,  
And crush the oppressor!
- 5 May he live as long as the sun,  
And as long as the moon, throughout the ages!
- May he descend like rain upon the mown grass,  
Like showers that water the earth.
- May the righteous flourish in his days,  
And may peace abound, till the moon be no more!
- May he rule from sea to sea,  
And from the river to the ends of the earth!
- Before him may foes bend low,  
And his enemies lick the dust!  
May the kings of Tarshish and the coast-lands  
return tribute,  
The kings of Sheba and Seba bring gifts!  
And may all kings do obeisance to him,  
All nations serve him!
- For he rescues the needy when he calls for help,  
And the afflicted who has no helper.  
He takes pity upon the poor and needy,  
And saves the life of the poor.  
From oppression and violence he ransoms them;  
And precious is their blood in his eyes.
- So, may he live and be given of the gold of Sheba;  
And may men pray for him constantly;  
All day long may they bless him!  
May there be abundance of grain in the land;  
On mountain tops may its fruit shake like Lebanon;  
And may those from the cities blossom like the grass of the earth!
- May his name endure forever!  
As long as the sun may his name abide!  
May men invoke blessings on one another through him!  
May all nations call him blessed!
- Blessed be the LORD God, the God of Israel,  
Who alone does great wonders!  
And blessed be his glorious name forever!  
And may the whole earth be filled with his glory!  
Amen and amen!
- The prayers of David, the son of Jesse, are ended.

## BOOK III, PSS. 73-89

## FELLOWSHIP WITH GOD

[A Psalm of Asaph]

- 73 Surely, God is good to Israel,  
To those who are pure in heart.
- 2 But as for me, my feet were almost gone,  
My steps had well-nigh slipped.
- 3 For I was incensed at fools,  
As I saw the prosperity of the wicked.
- 4 For they have no pangs;  
Sound and healthy is their body.
- 5 In trouble, like other men, they are not;  
Nor are they plagued like others.
- 6 Hence pride is their necklace;  
A robe of violence covers them.
- 7 Their eye goes forth beyond the best,  
They transcend the imaginations of the heart.
- 8 They mock and speak in wickedness;  
Oppression from on high they speak.
- 9 They have set their mouth in the heavens,  
And their tongue ranges the earth.
- 10 Therefore the people turn to them,  
And find no fault in them.
- 11 And they say, "How can God know?  
And is there knowledge in the Most High?"
- 12 Lo, such are the wicked!  
And in perpetual ease they amass wealth.
- 13 All to no purpose have I kept my heart pure,  
And washed my hands in innocence.
- 14 For I have been smitten all day long,  
And chastened every morning.
- 15 If I had said, "I will speak thus,"  
I should, indeed, have betrayed the generation of thy children.
- 16 But when I pondered how to understand this,  
It was in my sight a troublesome task,
- 17 Until I came into the sanctuary of God;  
Then I perceived their future lot.
- 18 Surely thou settest them in slippery places;  
Thou dost hurl them down to ruin.
- 19 How they become a desolation as in a moment,

Are swept away, are destroyed  
through horrors!

As a dream when one awakes, O Lord,  
So, when thou dost bestir thyself, thou wilt set at nought their fancies.

When my heart was stirred up,  
And my feelings were aroused,  
Then I was stupid and knew nothing;  
A brute was I toward thee!

Yet I am always with thee;  
Thou holdest my right hand.  
By thy counsel thou ledest me;  
And by the hand thou dost take me after thee.

Whom have I in the heavens but thee?  
And having thee, I wish nought else on earth.  
My flesh and my heart fail;  
But my heart's rock and my portion is God forever.

For lo, those far from thee will perish;  
Thou destroyest all who are apostates from thee.

But as for me, the nearness of God is my good;  
I put my reliance upon the Lord GOD;  
That I may recount all thy wonders.

## AN APPEAL TO GOD AGAINST VANDALS

[A *maskil* of Asaph]

Why, O God, hast thou cast us off forever?

Why does thine anger smoke against the flock of thy pasture?

Remember thy community which thou didst obtain of old,

Which thou didst redeem as the tribe of thine inheritance,  
Mount Zion wherein thou hast dwelt.

Lift up thy footsteps unto the perpetual ruins;

The enemy has destroyed everything in the sanctuary.

Thy foes roar in the midst of thine assembly;

They set up their own signs as signs.

They hew down at the upper entrance  
The wooden trellis work with axes;  
And now its carvings also,  
With hatchet and adzes they smash.

- 7 They have set thy sanctuary on fire;  
They have defiled to the ground the  
dwelling-place of thy name.
- 8 They said to themselves, "We will op-  
press them also."  
They burned all the synagogues of  
God in the land.
- 9 Our signs we did not see;  
There was no longer a prophet;  
There was nobody among us that  
knew how long.
- 10 How long, O God, shall the foe blas-  
pheme?  
Shall the enemy revile thy name for-  
ever?
- 11 Why dost thou withdraw thy hand,  
And restrain thy right hand within  
thy bosom?
- 12 God is my king from of old,  
Who wrought victory in the midst of  
the earth.
- 13 Through thy power thou didst divide  
the sea;  
Thou didst crush the heads of the  
dragons upon the waters.
- 14 Thou didst shatter the heads of Levia-  
than;  
Thou didst give him as food to the  
desert demons.
- 15 Thou didst cleave out fountain and  
brook;  
Thou didst dry up unfailling rivers.
- 16 Day and night are both thine;  
Thou didst establish sun and moon.
- 17 Thou didst fix all the bounds of the  
earth;  
Thou didst make both summer and  
winter.
- 18 Recall this: the enemy blasphemed  
the LORD,  
And a reprobate people reviled thy  
name.
- 19 Do not give to the wild beasts the life  
of thy turtle-dove;  
Do not forget the life of thine afflicted  
one forever.
- 20 Have regard to the covenant;  
For the dark places of the land are full  
of the habitations of violence.
- 21 Let not the crushed be again put to  
shame;
- 22 May the poor and the needy praise  
thy name!

Arise, O God; plead thine own cause; 22  
Remember thy reproach from the rep-  
robate all the day long.  
Do not forget the voice of thy foes, 23  
The uproar of thine adversaries which  
continually ascends.

## GOD AS JUDGE

[For the director: "Do not destroy." A Psalm  
of Asaph, a Song]

- We give thanks to thee, O God; we 76  
give thanks,  
And they who call upon thy name re-  
count thy wonders.
- "When I take the appointed time, 2  
I shall judge with equity.  
The earth with all its inhabitants will 3  
melt away,  
Since it was I who established its pil-  
lars. *Selah*
- "I say to the boasters, 'Do not boast'; 4  
And to the wicked, 'Do not lift up the  
horn;  
Do not lift up your horn on high, 5  
Nor speak with an insolent neck.' "
- For not from the East, nor from the 6  
West,  
Nor yet from the steppe nor from the  
mountains—  
But God is the judge! 7  
He humbles one and exalts another.
- For the cup is in the hand of the 8  
LORD,  
With foaming wine, thoroughly mixed;  
And he pours out to one and another.  
Surely all the wicked of the earth  
Must drink and drain its dregs.
- But I will forever rejoice, 9  
And sing praises to the God of Jacob.  
For all the horns of the wicked he will 10  
break off,  
That the horns of the righteous may  
be exalted.

## THE TERRIBLE ONE

[For the director: with stringed instruments.  
A Psalm of Asaph, a Song]

- In Judah is God known, 76  
His name is great in Israel.  
And his tent is in Salem, 2  
His dwelling in Zion.  
There did he break the fiery shafts of 3  
the bow,  
Shield, and sword, and battle. *Selah*

- 4 Terrible art thou, mightier than a devouring lion;  
 5 Devastated are the stout-hearted,  
 They sleep their sleep,  
 And none of the men of war have found their hands.  
 6 At thy rebuke, O God of Jacob,  
 Chariots and horsemen are sunk in deep sleep.  
 7 Thou thyself art terrible;  
 And who can stand before thee, because of the intensity of thine anger?  
 8 From the heavens thou didst pronounce sentence;  
 Earth feared and was still,  
 9 When God arose to judgment,  
 To save all the humble of the earth.  
*Selah*  
 10 Surely, the most violent of men will give thanks to thee,  
 The most persistently violent will put on sackcloth.  
 11 Make vows and pay them to the LORD, your God;  
 Let all who are around him bring gifts to him that is terrible.  
 12 He cuts off the breath of princes;  
 He is terrible to the kings of the earth.

### THE MIGHTY GOD

[For the director: upon *Jeduthun*. A Psalm of Asaph]

- 77 I will raise my voice to God and cry aloud;  
 I will raise my voice to God, that he may hear me.  
 2 On my day of trouble I sought the Lord;  
 My hand was stretched out by night without ceasing;  
 My mind refused consolation.  
 3 When I recall this, O God, I groan;  
 When I ponder upon it, my spirit faints.  
*Selah*  
 4 Thou holdest the lids of my eyes;  
 I am restless and cannot speak.  
 5 I have thought upon the days of old,  
 The years of ancient times.  
 6 By night I recall my song;  
 I commune with my heart and search my spirit:  
 7 "Will the Lord cast us off forever,  
 And never again be gracious?  
 8 Is his kindness at an end forever?  
 Has his word ceased throughout the ages?"

Has God forgotten how to be gracious?  
 Or has he shut up his mercy in anger?"  
*Selah*

Then I say, "This is my disaster:  
 That the right hand of the Most High has changed."

I will recall the works of the LORD;  
 I will remember thy wonders of old,  
 And I will ponder upon all thy work,  
 And meditate upon thy doings.

O God, thy way is in holiness.  
 What deity is as great as God?  
 Thou art the God that does wonders;  
 Thou hast made thy strength known among the peoples.  
 Thou didst by thy power redeem thy people,  
 The sons of Jacob and Joseph. *Selah*

The waters saw thee, O God;  
 The waters saw thee; they suffered pangs;  
 The very deeps were convulsed.  
 The clouds poured down water,  
 The skies gave forth their voice;  
 Thine arrows flashed hither and thither.

The sound of thy thunder was in the cyclone;  
 Lightning lit up the world.  
 The land trembled and quaked.  
 Thy way was in the sea,  
 And thy path on the great waters;  
 But thy footsteps were not traced.  
 Thou didst lead thy people like a flock,  
 By the hand of Moses and Aaron.

### A RELIGIOUS BALLAD

[A *maskil* of Asaph]

Hearken, my people, to my teaching;  
 Incline your ear to the words of my mouth!  
 I will open my mouth in a parable;  
 I will utter riddles from of old,  
 What we have heard and known,  
 And our fathers told us.  
 We will not conceal it from their children,  
 Telling to the coming generation the praises of the LORD,  
 And his might and his wonders which he wrought,  
 When he established a decree in Jacob,  
 And gave Israel a law,

- Which he commanded our fathers  
To teach unto their children,  
6 That the coming generation should  
know,  
That children yet unborn should arise,  
And tell to their children,  
7 That they should set their trust in  
God,  
And not forget the works of God;  
But keep his commands,  
8 And not be like their fathers,  
A stubborn and rebellious generation,  
A generation that did not set its heart  
aright;  
Nor was its spirit loyal to God.
- 9 The Ephraimites—archers, equipped  
with the bow—  
Turned back on the day of battle.  
10 They did not keep the covenant of  
God,  
And refused to walk in accordance  
with his law;  
11 But forgot his works,  
And his wonders which he had showed  
them.  
12 Before their fathers he did wonders  
In the land of Egypt, on the fields of  
Zoan.  
13 He cleft the sea and led them through,  
And made the waters stand like a wall.  
14 And he led them with a cloud by day,  
And all night through by the light of a  
fire.  
15 He split rocks in the desert,  
And gave them drink abundantly as  
from the great depths.  
16 And he brought forth streams from the  
rock,  
And made water run down like rivers.
- 17 But they sinned still more against him,  
Rebelling in the desert against the  
Most High.  
18 Then they tried God in their hearts,  
By demanding food according to their  
desire;  
19 And they spoke against God and said,  
"Can God spread a table in the desert?"  
20 He did, indeed, smite the rock, so that  
the water flowed,  
And streams poured forth;  
Can he also give bread,  
Or provide meat for his people?"  
21 Therefore the LORD heard and be-  
came angry,  
And fire blazed forth against Jacob,  
And wrath mounted against Israel;  
22 Because they did not believe in God,  
And put no confidence in his deliver-  
ance.
- So he commanded the skies from 23  
above,  
And opened the doors of the heavens;  
And he rained manna upon them for 24  
food,  
And gave them of the grain of the  
heavens.  
The bread of the mighty did a man 25  
eat;  
Provisions he furnished them in abun-  
dance.  
He let loose the east wind in the heav- 26  
ens,  
And in his might he guided the south  
wind;  
And he rained flesh upon them like dust, 27  
And winged birds like the sand of the  
seas.  
And he let them fall in the midst of 28  
their camp,  
Round about their dwellings.  
So they did eat and were completely 29  
satisfied;  
He brought them their desire.  
They were not yet tired of their crav- 30  
ing,  
Their food was still in their mouths,  
When the anger of God mounted 31  
against them,  
And he slew the stoutest among them,  
And laid low the choicest in Israel.
- Notwithstanding all this, they sinned 32  
still more,  
And believed not in his wondrous  
works;  
So he brought their days to an end in a 33  
breath,  
And their years in sudden ruin.  
When he smote them, then they 34  
sought him,  
And again they inquired of God.  
And they remembered that God was 35  
their rock,  
And that the most high God was their  
avenger.  
So they beguiled him with their 36  
mouth,  
And lied to him with their tongue;  
But their heart was not steadfast with 37  
him,  
Nor were they loyal to his covenant.  
But he is merciful; 38  
He pardons guilt and does not destroy.  
And frequently he restrains his anger,  
And does not arouse all his rage.

39 So he remembered that they were  
flesh,  
A breath that passes and does not  
come back.

40 How often did they oppose him in the  
wilderness,  
And grieve him in the desert!

41 They tried God again and again,  
And vexed the holy one of Israel.

42 They did not remember his power:  
The day that he delivered them from  
the foe;

43 How he set his wonders in Egypt,  
And his portents in the fields of Zoan,

44 And turned their rivers to blood,  
So that they could not drink of their  
streams!

45 How he sent forth among them  
swarms of insects which de-  
voured them,  
And frogs, which destroyed them;

46 And how he gave their produce to the  
caterpillar,  
And the fruit of their labor to the  
locust;

47 How he destroyed their vines with  
hailstones,  
And their sycamore trees with frost;

48 And how he gave their cattle over to  
the plague,  
And their flocks to the pestilence.

49 He sent upon them his fierce anger,  
Wrath and fury and trouble,  
An embassy of messengers of woe.

50 He made a smooth path for his anger,  
He did not restrain them from death,  
But handed over their life to the  
plague.

51 He smote all the first-born in Egypt,  
The first-fruits of virile strength in the  
tents of Ham;

52 And he sent forth his people like a flock,  
Guided them like a herd in the wilder-  
ness,

53 And led them safely so that they were  
not afraid;  
But their foes the sea did overwhelm.

54 So he brought them to his holy region,  
To this mountain which his right hand  
had won.

55 And he drove out the nations from be-  
fore them,  
And distributed them as a possession,  
And gave the tribes of Israel dwellings  
in their tents.

56 But they tried and vexed God, the  
Most High,

And did not keep his injunctions.  
And they turned back and were faith- 57  
less like their fathers;  
They turned around like a treacherous  
bow.  
They provoked him with their sanc- 58  
tuaries;  
And with their idols, they aroused his  
hot wrath.  
God heard and became furious, 59  
And utterly rejected Israel,  
And spurned the sanctuary at Shiloh, 60  
The tent which he had occupied  
among men.  
He surrendered his strength to captiv- 61  
ity,  
And his splendor into the hand of the  
foe.  
He delivered his people to the sword, 62  
And raged against his heritage.  
Fire devoured his youths, 63  
And his maidens had no wedding  
songs.  
His priests fell by the sword, 64  
And his widows could not weep.

Then the Lord awoke like one asleep, 65  
Like a strong man overcome by wine.  
And he smote his foes backward, 66  
And he inflicted upon them a perpet-  
ual disgrace.  
He rejected the house of Joseph, 67  
And chose not the tribe of Ephraim.  
But he chose the tribe of Judah, 68  
Mount Zion, which he loved.  
He built his sanctuary like the heights, 69  
Like the earth which he has founded  
forever.  
He chose David, his servant. 70  
And took him from the sheepfolds.  
From behind the ewes he brought 71  
him,  
To be the shepherd of Jacob, his peo-  
ple,  
And Israel, his heritage.  
He tended them in accordance with 72  
the integrity of his heart,  
And by the skill of his hands he led  
them.

#### A PRAYER FOR VENGEANCE

[A Psalm of Asaph]

O God, the nations have come into 71  
thine inheritance;  
They have defiled thy holy temple;  
They have laid Jerusalem in ruins.  
They have given the corpses of thy 72  
servants



- As food to the birds of the air;  
The flesh of thy saints to the beasts of  
the land.
- 3 They have poured out their blood like  
water  
Round about Jerusalem, and there is  
none to bury them.
- 4 We are become a taunt for our neigh-  
bors,  
Derision and mockery for those  
around us.
- 5 How long, O LORD? Wilt thou be  
angry forever?  
Will thy jealousy burn like fire?
- 6 Pour out thy wrath upon the nations  
who do not acknowledge thee,  
And upon the kingdoms that do not  
invoice thy name;
- 7 For they have devoured Jacob,  
And have laid waste his habitation.
- 8 Do not remember against us our early  
sins;  
May thy mercies quickly meet us,  
For we are brought very low.
- 9 Help us, O God of our salvation,  
Because of the glory of thy name;  
And deliver us and forgive our sins for  
thy name's sake.
- 10 Why should the nations say, "Where  
is their God?"  
May there be known among the na-  
tions, in our sight,  
Vengeance for the blood of thy serv-  
ants that has been shed!
- 11 May the groan of the prisoner come  
before thee!  
According to thy great power make  
those doomed to death survive;
- 12 And requite to our neighbors, seven-  
fold into their bosom,  
The reproach wherewith they re-  
proached thee, O Lord.
- 13 Then we, thy people, and the flock of  
thy pasture,  
Will praise thee forever;  
Throughout the ages we will recount  
thy praise.
- A PRAYER FOR RESTORATION**  
[For the director: to the lilies; a testimony of  
Asaph; a Psalm]
- 10 O Shepherd of Israel, give ear;  
Thou that ledest Joseph like a flock,  
Thou that art seated upon the cher-  
ubim, shine forth.
- Before Ephraim, Benjamin, and Ma-  
nasseh,  
Stir up thy might,  
And come to our deliverance.  
O God, restore us;  
And let thy face shine, that we may be  
delivered.
- O LORD, God of hosts,  
How long thou hast been enraged at  
the prayer of thy people!  
Thou hast fed them with the bread of  
tears;  
Thou hast made them drink tears be-  
yond reason.
- Thou dost make us a butt for our  
neighbors,  
And our foes make mock of us.  
O God of hosts, restore us;  
And let thy face shine that we may be  
delivered.
- Thou didst remove a vine from  
Egypt;  
Thou didst expel the nations and re-  
plant it;  
Thou didst smooth the way for it,  
So that it struck root and filled the  
land.  
The mountains were covered with its  
shade,  
And the cedars of God with its  
branches.
- It sent forth its boughs to the sea,  
And its tendrils to the river.  
Why, then, hast thou broken down its  
walls,  
So that all who pass by pluck its  
fruit?
- The wild boar devours it,  
And the beasts of the field feed upon  
it.
- O God of hosts, restore us;  
And let thy face shine that we may  
be delivered.
- Look forth from the heavens and see,  
And watch over this vine,  
And the garden which thy right hand  
planted,  
And the son whom thou didst raise up  
for thyself.  
It is burned; it is cut down.  
May they perish at the rebuke of thy  
presence.
- May thy hand be over the man,  
Thy right hand over the man whom  
thou didst raise up for thyself!  
He has not turned back from thee.

Revive us, and upon thy name we will call.

- 19 O LORD, God of hosts, restore us!  
Let thy face shine upon us that we may be delivered!

### AN APPEAL TO EXPERIENCE

[For the director: on *Gittith*; of Asaph]

- 81 Sing joyously of God our strength;  
Shout aloud of Jacob's God.
- 2 Raise the chant and beat the drum,  
Both the pleasant harp and the lute.
- 3 Blow the trumpet at the new moon,  
At the full moon on our festal day.
- 4 For it is a statute in Israel,  
An ordinance of Jacob's God.
- 5 He made it a decree in Joseph,  
When he went forth against the land of Egypt.  
I heard an unknown tongue saying,  
6 "I removed the burden from upon his shoulder;  
His hands were freed from the heavy basket.
- 7 In trouble you called and I rescued you;  
I answered you in the secret place of thunder;  
I tested you by the waters of Meribah. *Selah*
- 8 "Listen, O my people, while I warn you;  
If you would but listen to me, O Israel!
- 9 There would be no strange god among you;  
Nor would you bow down to a foreign god.
- 10 I, the LORD, am your God;  
He who brought you up from the land of Egypt.  
Open wide your mouth that I may fill it.
- 11 But my people did not listen to my voice;  
Israel would have none of me.
- 12 "So I gave them over to their own self-will,  
That they might follow their own devices.
- 13 If my people would but listen to me,  
If Israel would only walk in my ways,
- 14 I would quickly humble their foes,  
And turn my hand against their enemies.
- 15 Those who hate the LORD would fawn upon him,

And terror would be upon them forever;  
But he would be fed with the finest of the wheat,  
And with honey from the rock would I satisfy you."

### A HOMILY FOR "DIVINE" RULERS

[A Psalm of Asaph]

God takes his stand in the divine assembly;

In the midst of the gods he gives judgment.

"How long will you judge unjustly,  
And show partiality toward the wicked? *Selah*

"Give justice to the weak and the orphan;

Do right by the afflicted and wretched;  
Set free the weak and needy;  
Rescue them from the hand of the wicked."

They have neither knowledge nor sense;

They wander about in darkness;  
All the foundations of the earth shake.

I say, "You are gods,  
And all of you sons of the Most High!  
Yet you will die as men do,  
And fall like any prince."

Arise, O God, judge the earth!  
For thou wilt take possession of all the nations.

### A PRAYER FOR THE OVERTHROW OF NATIONS

[A Song. A Psalm of Asaph]

Keep not silence, O God;

Be not still, and be not quiet, O God!  
For lo! thine enemies roar,

And those who hate thee carry a high head.

Against thy people they make crafty plans,

And take counsel together against thy hidden ones.

They say, "Come, let us destroy them that they be no more a people,

And that the name Israel be remembered no more."

- 5 For they conspire with one mind;  
Against thee do they make an alliance,  
6 The tents of Edom and the Ishmael-  
ites,  
Moab and the Hagarenes,  
7 Gebal, and Ammon, and Amalek,  
Philistia, with the inhabitants of Tyre;  
8 Assyria also is leagued with them;  
They are the strength of the children  
of Lot. *Selah*
- 9 Deal with them as with Midian,  
As with Siserá and Jabin by the brook  
Kishon,  
10 Who were destroyed at Endor;  
They became dung for the ground.  
11 Make their chieftains like Oreb and  
Zeeb,  
All their princes like Zebah and Zal-  
munnah,  
12 Who said, "We will seize for ourselves  
The very finest meadows."  
13 My God, make them like a tumble-  
weed,  
Like chaff before the wind.  
14 Like a fire that burns up a wood,  
And like the flame that sets mountains  
afire;  
15 So do thou pursue them with thy  
tempest,  
And terrify them with thy hurricane.  
16 Fill their faces with shame,  
That they may seek thy name, O  
LORD!  
17 Let them be disgraced and terrified  
forever,  
And may they be put to shame and  
perish;  
18 That they may know that it is thou  
alone whose name is the LORD,  
That art Most High over all the earth.

## THE JOY OF THE GODLY

[For the director: on *Gittith*; of the sons of  
Korah; a Psalm]

- 84 How lovely is thy dwelling-place,  
O LORD of hosts!  
2 My spirit longs and pines  
for the courts of the LORD.  
My heart and my flesh give a shout of  
joy  
for the living God!
- 3 Even the wren has found a house,  
and the swallow a nest for her-  
self,  
where she may put her young,  
Even thine altars, O LORD of hosts,  
my king, and my God.

How happy are those who dwell in thy 4  
house,  
ever praising thee! *Selah*

How happy are the men whose 5  
strength is in thee;  
the highways are in their  
minds!

Those who pass through the valley of 6  
Baca  
make it a region of springs;  
the winter rain covers it with  
blessings.

They go from strength to strength; 7  
The God of gods is seen in Zion.

O LORD, God of hosts, hear my 8  
prayer;

Give heed, O God of Jacob! *Selah*  
O God, our shield, behold 9  
And look upon the face of thine  
anointed!

For better is one day in thy courts 10  
than a thousand elsewhere;

I would rather stand outside the door  
of the house of my God

Than dwell in the tents of wickedness.  
For the LORD God is a sun and shield. 11  
Favor and honor the LORD bestows;  
He does not withhold prosperity from  
them that walk in integrity.

O LORD of hosts, 12  
How happy is the man who trusts in  
thee!

## A PLEA FOR GOD'S PARDON

[For the director: of the sons of Korah;  
a Psalm]

Thou wast favorable to thy land, O 85  
LORD;

Thou didst restore the fortune of Ja-  
cob;

Thou didst pardon the guilt of thy 2  
people;

Thou didst cover up all their sin. *Selah*

Thou didst withdraw all thy wrath; 3  
Thou didst turn away from thy fierce  
anger.

Restore us, O God of our deliverance, 4  
And break off thy vexation against us!

Wilt thou be angry with us forever? 5  
Wilt thou prolong thine anger through-  
out the ages?

- 6 Wilt thou not revive us again,  
That thy people may rejoice in thee?  
7 Show us thy kindness, O LORD;  
And grant us thy salvation.
- 8 I would hear what God the LORD will  
speak.  
Surely he will speak prosperity unto  
his people and his saints,  
And those who turn their hearts to  
him.
- 9 For his salvation is close to them that  
fear him,  
That honor may dwell in our land.
- 10 Kindness and Fidelity are met togeth-  
er;  
Righteousness and Peace have kissed  
each other.
- 11 Fidelity springs up from the earth,  
And Righteousness looks forth from  
the heavens.
- 12 The LORD will give prosperity,  
And our land will yield its increase.
- 13 Righteousness will go before it.  
And mark the way with its footsteps.

#### A PLEA FOR GOD'S HELP

[A Prayer of David]

- 86 Incline thine ear, O LORD, answer me,  
For I am afflicted and needy.
- 2 Preserve me, for I am a godly man;  
O thou, my God, deliver thy servant  
who trusts in thee.
- 3 Be gracious unto me, O Lord;  
For unto thee do I call all day long.
- 4 Gladden the heart of thy servant,  
For I lift up my heart unto thee.
- 5 For thou, O LORD, art good and for-  
giving,  
And abounding in kindness to all that  
call upon thee.
- 6 Listen to my prayer, O LORD;  
And heed my supplicating voice!
- 7 On my day of trouble I call upon thee,  
For thou wilt answer me.
- 8 There is none like thee among the  
gods, O Lord;  
Nor are there any works like thine.
- 9 All the nations which thou hast made,  
Will come and bow down before thee,  
O Lord,

And will honor thy name;  
For thou art great and doest wonders; 10  
Thou alone art God.

Teach me thy way, O LORD, 11  
That I may walk in fidelity to thee,  
That my heart may rejoice in the fear  
of thy name.  
I will thank thee, O Lord, my God, 12  
with all my heart;  
And I will honor thy name forever.

For thy kindness toward me is great, 13  
In that thou hast rescued me from the  
depths of Sheol.  
O God, the proud have risen up 14  
against me,  
And a gang of bandits seeks my life,  
And does not keep thee in mind.

But thou, O Lord, art a merciful and 15  
gracious God,  
Slow to anger and abounding in kind-  
ness and fidelity.  
Turn to me and pity me; 16  
Grant thy servant thy strength,  
And deliver the son of thy handmaid.

Work in my behalf a sign for good, 17  
That those who hate me may see it  
and be put to shame,  
Because thou, O LORD, hast helped  
me and comforted me.

#### ZION GLORIES IN HER CHILDREN

[Of the sons of Korah; a Psalm; a Song]

- His foundation is in the holy moun- 87  
tains.  
The LORD loves the gates of Zion 2  
More than all other dwellings of  
Jacob.  
Glorious things he speaks of you, 3  
O city of God. *Selah*
- I may mention Rahab and Babylon 4  
on account of their famous men,  
Philistia, Tyre, and also Ethiopia;  
"Such a one was born there!"  
But of Zion it will be said, 5  
"This one and that one were born in  
her!"  
And that will place her in the highest  
rank.  
The LORD, when he lists the nations, 6  
will record,  
"Such a one was born there." *Selah*

- 7 Those who behold will be like men  
dreaming,  
All who closely watch you.

### LAMENTATION OF ONE IN TROUBLE

[A song; a Psalm of the sons of Korah. For  
the director: upon *mahalath leannoah*;  
a *maskil* of Heman the Ezrachite]

- 86 I call for help by day, O LORD, my  
God;  
I cry before thee at night;  
2 Let my prayer come before thee;  
Incline thine ear unto my call!
- 3 For I am surfeited with troubles,  
And my life verges on Sheol.  
4 I am reckoned among those that go  
down to the Pit;  
I am become like a man without help,  
5 Separated among the dead;  
Like the slain that lie in the grave,  
Whom thou dost no more remember,  
For they are cut off from thy hand.  
6 Thou hast put me in the deepest pit,  
In darkest regions, in the depths.
- 7 Thy wrath rests upon me,  
And thou dost press down upon me  
all thy breakers. *Selah*  
8 Thou hast removed my acquaintances  
far from me;  
Thou hast made me a horror to them;  
I am shut in and cannot go out.  
9 My eye wastes away with sorrow;  
I have called upon thee, O LORD, all  
day long;  
I have spread out my hands toward  
thee.
- 10 Is it for the dead that thou wilt do  
wonders?  
Will the ghosts arise to thank thee?  
*Selah*  
11 Will thy kindness be recounted in the  
grave?  
Or thy faithfulness in Hades?  
12 Will thy wonders be made known in  
the darkness?  
Or thy righteousness in the land of  
oblivion?
- 13 But I, O LORD, call unto thee for  
help,  
And in the morning my prayer comes  
before thee.  
14 Why, O LORD, dost thou reject me,

And hide thy face from me?  
I have been afflicted and at the point 15  
of death from my youth up;  
I have borne thy terrors; I am over-  
come.

Thy fierce anger has gone over me; 16  
Thy terrors have destroyed me;  
They surround me like water all day 17  
long;  
They encircle me completely.  
Thou hast put friend and companion 18  
far from me,  
And my acquaintances are in the  
place of darkness.

### THE SORROWS OF JUDAH

[A *maskil* of Ethan the Ezrachite]

- The gracious deeds of the LORD I will 89  
sing forever;  
Throughout the ages I will proclaim  
thy faithfulness with my mouth.  
For I say, "Kindness will be renewed 2  
forever;  
In the heavens thou dost establish thy  
faithfulness."
- I made an agreement with my chosen 3  
one,  
I swore to David, my servant,  
"I will establish your posterity forever; 4  
And I will build your throne thorough-  
out the ages." *Selah*
- The heavens praise thy wonders, O 5  
LORD,  
And thy faithfulness in the divine as-  
sembly.  
For who in the skies can be compared 6  
to the LORD?  
Who is like the LORD among the heav-  
enly beings?
- A God to be feared in the divine coun- 7  
cil,  
Great and terrible over all around  
him;  
O LORD, God of hosts, 8  
Who is strong like thee, O LORD?  
And thy faithfulness is round about  
thee.
- Thou rulest over the raging of the sea; 9  
When its waves rise thou stillest them.  
Thou hast crushed Rahab like one who 10  
is slain;  
With thy strong arm thou hast scat-  
tered thy foes.

- 11 The heavens are thine, the earth also is thine;  
The world and its contents thou hast founded.
- 12 The north and the south thou didst create;  
Tabor and Hermon celebrate thy name.
- 13 Thine is an arm with power;  
Thy hand is strong; thy right hand is high.
- 14 Righteousness and justice are the foundation of thy throne;  
Kindness and faithfulness go before thee.
- 15 How happy are the people who know the festal trumpet-call!  
O LORD, they walk in the light of thy face.
- 16 In thy name they rejoice all day long;  
And through thy righteousness are they exalted.
- 17 For thou art the glory of their strength,  
And through thy favor our horn is exalted.
- 18 For the LORD is our shield,  
And the holy one of Israel our king.
- 19 Once thou didst speak in vision to thy faithful one,  
And didst say, "I have placed a diadem upon a warrior;  
I have raised up a chosen one from the people.
- 20 I have found David my servant,  
With my holy oil I have anointed him,
- 21 Whom my hand holds firm,  
And my arm strengthens.
- 22 "The enemy shall not overcome him;  
Nor the wicked man afflict him;
- 23 For I will crush his foes before him,  
And those who hate him I will smite.
- 24 "My faithfulness and my kindness shall be with him;  
And through my name his honor shall be exalted.
- 25 I will set his hand upon the sea,  
And his right hand upon the river.
- 26 "He shall call unto me, "Thou art my father,  
My God, and the rock of my deliverance."
- And I will make him the first-born, 2;  
The highest of the kings of the earth.
- "I will always keep my kindness for him, 2  
And my covenant shall stand firm for him;  
And I will give him posterity forever, 2  
And his throne shall be like the days of the heavens.
- "If his sons forsake my law, 3  
And do not walk in my judgments;  
If they violate my decrees, 3  
And observe not my commands,
- "Then I will punish their offense with 1  
the rod,  
And their guilt with blows;  
But my kindness I will not withdraw 1  
from them;  
Nor will I be false to my fidelity.
- "I will not violate my covenant, 3  
Nor will I alter what my lips have uttered.  
Once I swore by my holiness— 3  
And I would not lie to David—
- "That his posterity should be forever, 3  
And his throne be like the sun before me;  
Like the moon it should be established 3  
forever,  
And should stand firm as long as the skies." *Selah*
- But thou hast rejected and cast off, 3  
Thou hast raged against thine anointed.
- Thou hast broken the covenant with 1  
thy servant;  
Thou hast defiled his diadem in the dust.  
Thou hast broken down all his walls; 4  
Thou hast laid his forts in ruin.  
All that pass by plunder him; 4  
He has become a jest to his neighbors.
- Thou hast raised up the right hand of 4  
his enemies;  
Thou hast made all his foes glad.  
Moreover, thou hast turned back the 4  
edge of his sword,  
And hast not supported him in battle.
- Thou hast put an end to his splendor, 4  
And hurled his throne to the ground.  
Thou hast cut off the days of his 4  
prime,  
And covered him with shame. *Selah*

<p>46 How long, O LORD? Wilt thou hide thyself forever? Will thy wrath burn on like a fire?</p> <p>47 Remember, O LORD, what our span of life is; For what frailty thou hast created all the sons of men.</p> <p>48 What man can live and not see death, Can deliver himself from the power of Sheol? <i>Selah</i></p> <p>49 Where are thy former gracious deeds, O Lord,</p>	<p>Which thou didst swear to David by thy faithfulness?</p> <p>Remember, O Lord, the disgrace of 50 thy servant, How I carry in my bosom the reproach of the peoples; How thy foes insult, O LORD, 51 How they insult the footsteps of thine anointed!</p> <p>Blessed be the LORD forever, 52 Amen and amen.</p>
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## BOOK IV, PSS. 90-106

## A PLEA FOR GOD'S MERCY

[A prayer of Moses, the man of God]

- 0 O LORD, thou art a dwelling-place;  
Thou hast been ours throughout the ages;
- 2 Before the mountains were born,  
Or ever thou hadst brought forth the earth and the world,  
Even from everlasting to everlasting thou art, O God.
- 3 Thou turnest man back to dust,  
And sayest, "Return, O sons of men."
- 4 For a thousand years in thy sight  
Are but as yesterday when it is past,  
And as a watch in the night.
- 5 Thou cuttest them off; they are as a dream;  
They are like grass which shoots up in the morning;
- 6 In the morning it flourishes and shoots up;  
At evening it is cut down and withers.
- 7 For we are destroyed by thine anger,  
And by thy wrath we are ruined.
- 8 Thou dost place our crimes before thee,  
Our unconscious sins in the light of thy face.
- 9 For all our days vanish in thy wrath;  
We come to an end; our years are like a cobweb wiped away.
- 10 The length of our life is seventy years,  
Perchance through strength eighty years;  
But their whole extent is travail and trouble;

For it is quickly cut off and we fly away.

Who knows the power of thine anger? 11  
Or thy wrath according to the fear due thee?

So teach us to number our days 12  
That we may obtain an understanding heart.

Return, O LORD; how long? 13  
And have compassion upon thy servants.

Satisfy us in the morning with thy 14  
kindness,  
That we may shout with joy and be glad throughout our days.

Gladden us in proportion to the days 15  
wherein thou hast afflicted us,  
The years wherein we have seen disaster.

May thy work appear unto thy serv- 16  
ants,  
And thy splendor be upon their children.

May the favor of the Lord our God be 17  
upon us,  
And the work of our hands do thou establish upon us;

Yea, the work of our hands establish thou it.

THE FAVOR OF GOD UPON  
THE FAITHFUL

He who dwells under the shelter of the 91  
Most High,  
Who abides under the shadow of the  
Almighty,

- 2 Says of the LORD, "My refuge and my fortress,  
My God, in whom I trust."
- 3 For he rescues you from the snare of the fowler,  
From the deadly pestilence;
- 4 With his pinions he covers you,  
And under his wings you find refuge.  
His faithfulness is a shield and buckler.
- 5 You will not be afraid of the terror by night,  
Nor the arrow that flies by day,
- 6 Nor the pestilence that stalks in darkness,  
Nor the plague that wastes at noon-day.
- 7 A thousand may fall at your side,  
And ten thousand at your right hand;  
But it will not come near you.
- 8 You will but gaze upon with your eyes  
And see the reward of the wicked.
- 9 Because you have made the LORD your refuge,  
And the Most High your habitation,
- 10 No disaster will befall you,  
Nor calamity come near your tent.
- 11 For he will give his angels charge over you,  
To guard you in all your ways.
- 12 They will bear you up upon their hands,  
Lest you strike your foot upon a stone.
- 13 Upon the lion and the adder you may tread;  
Upon the young lion and the dragon you may trample.
- 14 Because he clings fast to me in love, I will deliver him;  
I will set him on high because he knows my name.
- 15 When he calls upon me, I will answer him;  
I will be with him in trouble;  
I will set him free and honor him.
- 16 With long life will I satisfy him,  
And show him my salvation.
- To proclaim thy kindness in the morning,  
And thy faithfulness every night,  
Upon the ten-stringed lyre and the lute,  
To a melody with the harp.
- For thou hast made me glad, O LORD, by thy works;  
Of the deeds of thy hands I joyfully sing.  
How great are thy doings, O LORD;  
How very deep thy designs!
- A stupid man cannot know,  
A senseless one cannot understand this.  
When the wicked shoot up like grass,  
And all wrongdoers flourish,  
It is that they may be destroyed forever.
- But thou art on high forever, O LORD!  
For lo, thine enemies, O LORD;  
For lo, thine enemies will perish!  
All wrongdoers will be scattered.
- But thou hast exalted my horn like that of the wild ox;  
I am anointed with fresh oil.  
And my eye looks upon them that lie in wait for me;  
My ears hear the wicked that rise up against me.
- The righteous will flourish like the palm tree;  
He will grow high like a cedar in Lebanon.  
Planted in the house of the LORD,  
They will flourish in the courts of our God.
- They will still yield fruit in old age;  
Full of sap and green will they be;  
To proclaim that the LORD is right,  
My rock, in whom there is no wrong.

### THE RULER OF THE UNIVERSE

#### A HYMN OF GRATITUDE

[A Psalm; a Song for the sabbath day]

- 92 It is good to give thanks to the LORD,  
And to sing praises to thy name, O Most High;
- Thy throne has been established from of old;  
Thou art from remotest antiquity.



- 3 The floods have lifted up, O LORD,  
The floods have lifted up their voice;  
The floods lift up their roar
- 4 Above the sound of many waters.  
Mightier than the breakers of the sea,  
The LORD on high is mighty!
- 5 Thy decrees are very sure.  
Holiness befits thy house,  
O LORD, for all time.

### DESTRUCTION TO THE WICKED!

- 14 O LORD, thou avenging God,  
O thou avenging God, shine forth!
- 2 Rise up, O judge of the earth;  
Render to the proud their deserts.
- 3 How long shall the wicked, O LORD,  
How long shall the wicked exult,
- 4 Shall they bubble over speaking insolence,  
Shall all wrongdoers brag?
- 5 They crush thy people, O LORD,  
And they afflict thy heritage.
- 6 The widow and the stranger they slay,  
And the orphan they murder.
- 7 And they say, "The LORD does not see;  
The God of Jacob does not observe."
- 8 Ponder, O stupid ones among the people,  
When will you become wise, O fools?
- 9 Does he who planted the ear not hear?  
Or he who formed the eye not see?
- 10 Will he who instructs the nations not punish them,  
He who teaches man knowledge?
- 11 The LORD knows the devices of men,  
That they are but a breath.
- 12 Happy the man whom thou chastenest,  
And teachest of thy law, O LORD;
- 13 That he may have relief from times of trouble,  
Until the pit be dug for the wicked!
- For the LORD will not spurn his people,  
Nor abandon his heritage.
- 15 For judgment will return to the righteous,  
And after him all the upright in heart will go.
- 16 Who rises up for me against the doers of evil?

Who takes his stand for me against the wrongdoers?  
Had not the LORD been my help, 17  
I should soon have lain down in silence!  
If I think, "My foot is slipping," 18  
Thy kindness, O LORD, sustains me!  
When my cares are many within me, 19  
Thy comforts give me cheer.

Can the throne of wickedness be allied 20  
with thee,  
That frames wickedness by statute—  
They who make assaults upon the life 21  
of the righteous,  
And pronounce condemnation upon  
innocent blood?  
But the LORD is my high tower; 22  
My God is the rock of my refuge.  
And he requites them for their guilt, 23  
And for their wickedness destroys them;  
The LORD, our God, destroys them!

### A PAEAN OF PRAISE

Come, let us sing unto the LORD; 95  
Let us raise joyful shouts to the rock  
of our deliverance!  
Let us come before his face with 2  
thanksgiving;  
Let us raise joyful shouts to him in  
psalms.

For the LORD is a great God, 3  
And a great king over all gods.  
In his hand are the depths of the 4  
earth;  
The summits of the hills are his also.  
The sea is his, for he made it; 5  
And his hands formed the dry land.

Come, let us worship and bow down; 6  
Let us kneel before the LORD, our  
maker!  
For he is our God; 7  
And we are the people of his pasture,  
and the sheep of his hand.

Today, if you obey his voice,  
Harden not your hearts as at Meribah, 8  
As on the day at Massah in the wilderness,  
When your fathers tried me, 9  
Tested me, and saw my works.  
For forty years I loathed that genera- 10  
tion,  
And I said, "They are a people who  
err in their hearts,  
And do not know my ways."

- 11 So that I swore in my anger,  
That they should not enter into my  
rest.

### THE GLORY OF GOD

- 96 Sing to the LORD a new song;  
Sing to the LORD, all the earth;  
2 Sing to the LORD, bless his name;  
Publish his deliverance abroad from  
day to day.  
3 Tell among the nations his glory,  
Among all the peoples, his wonders.  
4 For great is the LORD and greatly to  
be praised;  
Fearful is he above all gods.  
5 For all the gods of the peoples are non-  
entities,  
While the LORD made the heavens.  
6 Honor and majesty are before him;  
Strength and beauty are in his sanctu-  
ary.  
7 Ascribe to the LORD, O families of  
peoples,  
Ascribe to the LORD glory and  
strength.  
8 Ascribe to the LORD the glory of his  
name;  
Bring an offering and come into his  
courts.  
9 Worship the LORD in holy array;  
Tremble before him all the earth.  
10 Tell among the nations that the LORD  
is king;  
The world also is established that it  
cannot be moved.  
He judges the peoples in equity.  
11 Let the heavens rejoice and the earth  
exult,  
The sea roar, and its fulness.  
12 Let the field exult and all that is there-  
in;  
Then let all the trees of the wood shout  
for joy  
13 Before the LORD, for he comes,  
For he comes to judge the earth.  
He will judge the world with right-  
eousness,  
And peoples with his faithfulness.

### THE MAJESTY OF GOD

- 97 The LORD reigns; let the earth re-  
joice!  
Let the many coast-lands be glad!  
2 Clouds and darkness are around him;

Righteousness and justice are the  
foundation of his throne.

Fire goes before him,  
And blazes around his steps.  
His lightnings illuminate the world;  
The earth beholds and trembles.  
The mountains melt like wax before  
the LORD,  
Before the Lord of all the earth.  
The heavens proclaim his righteous-  
ness,  
And all the peoples see his glory.  
All who serve wrought images are put  
to shame,  
They who prided themselves on their  
nonentities.  
Worship him, all you gods!

Zion hears and rejoices,  
And the daughters of Judah exult,  
Because of thy judgments, O LORD.  
For thou, O LORD, art the highest  
over all the earth;  
Thou art exalted high above all gods.

The LORD loves those who hate evil; 1  
He preserves the lives of his saints;  
From the hand of the wicked he res-  
cues them.  
Light is sown for the righteous, 11  
And joy for the upright in heart.  
Rejoice in the LORD, O righteous, 11  
And praise his holy name.

### A SONG OF TRIUMPH

[A Psalm]

Sing to the LORD a new song, 1  
For he has done wonderful things!  
His right hand and his holy arm have  
brought him victory.  
The LORD has made known his victo-  
ry;  
In the sight of the nations he has re-  
vealed his righteousness.  
He has remembered his kindness and  
his faithfulness to the house of  
Israel;  
All the ends of the earth have seen the  
triumph of our God.  
Shout aloud to the LORD, all the  
earth;  
Rejoice, be jubilant, and sing praises;  
Sing praises to the LORD with the  
lyre,  
With the lyre and the sound of song.  
With trumpets and the sound of the  
horn,

Shout aloud before the king, the  
LORD!

- 17 Let the sea roar and all that is in it;  
The world and those living in it!  
18 Let the rivers clap their hands;  
Let the mountains also sing,  
19 Before the LORD, for he is coming to  
judge the earth!  
He will judge the world with right-  
eousness,  
And the peoples with equity.

### THE HOLY GOD

- 9 The LORD is king; let the peoples  
tremble!  
He is seated upon the cherubim; let  
the earth quake!  
2 The LORD is great in Zion,  
And high is he over all the peoples.  
3 Let them praise thy great and terrible  
name!  
Holy is he and strong!  
4 O King, who lovest justice,  
Thou hast established equity;  
Thou hast wrought justice and right-  
eousness in Jacob.  
5 Exalt the LORD, our God!  
And prostrate yourselves at his foot-  
stool!  
Holy is he!  
6 Moses and Aaron were among his  
priests;  
And Samuel was among those calling  
upon his name.  
They called upon the LORD and he  
answered them;  
7 Through the pillar of cloud he spoke  
to them;  
They kept his decrees and the law  
which he gave them.  
8 O LORD, our God, thou didst answer  
them!  
Thou wast a forgiving God to them;  
But one taking vengeance for their sins.  
9 Exalt the LORD, our God,  
And prostrate yourselves at his holy  
mountain!  
1 For holy is the LORD, our God!

### THE FAITHFUL GOD

[A Psalm for the thank-offering]

- 100 Hail the LORD joyously, all the  
earth!  
12 Serve the LORD with gladness!

Come before him with joyful song!  
Know that the LORD is God! 3  
He made us, and his we are,  
His people and the sheep of his pas-  
ture.

Come into his gates with thanksgiv- 4  
ing,  
And into his courts with praise!  
Give thanks to him; bless his name!  
For the LORD is good; his kindness is 5  
everlasting;  
And his faithfulness endures through-  
out the ages.

### THE MORAL CODE OF A KING

[Of David. A Psalm]

- I will sing of kindness and justice; 101  
to thee, O LORD, will I sing  
praises.  
I will give heed to the path of the per- 2  
fect;  
how long till thou wilt come to  
me?  
I will walk in the integrity of my  
heart,  
within my own home.  
I will set before my eyes 3  
no base thing;  
I loathe the doing of transgression;  
it shall not cling to me.  
A perverse heart is far from me; 4  
I know no evil.  
If a man slanders his neighbor in se- 5  
cret,  
I destroy him.  
The supercilious and high-minded  
I cannot endure.  
My eye is upon the faithful in the 6  
land,  
that they may dwell with me.  
If a man walks in the perfect way,  
he shall serve me.  
He shall not dwell within my house 7  
who practices deceit.  
He who tells lies shall not be estab-  
lished  
before my eyes.  
Every morning I will destroy 8  
all the wicked of the land,  
Cutting off from the city of the  
LORD  
all the malefactors.

## THE EVERLASTING GOD

[A prayer of the afflicted when he is overwhelmed and pours out his plaint before the LORD]

- 102 Hear my prayer, O LORD,  
And let my cry for help come before thee!
- 2 Do not hide thy face from me on my day of trouble;  
Incline thine ear unto me;  
On the day when I call answer me speedily.
- 3 For my days vanish like smoke,  
And my bones are charred like a hearth.
- 4 My heart is stricken and withered like grass;  
For I forget to eat my food.
- 5 Because of the sound of my moaning,  
My bone cleaves to my flesh.
- 6 I am like a jackdaw of the wilderness;  
I have become like an owl of the ruins.
- 7 I am sleepless and I have become like a solitary bird upon the roof.
- 8 All day long my foes insult me;  
Those who deride me curse by me.
- 9 For I eat ashes like bread;  
And my drink do I mingle with tears,
- 10 Because of thine anger and thy wrath;  
For thou hast lifted me up and cast me off.
- 11 My days are like a lengthened shadow,  
And I am withered like grass.
- 12 But thou, O LORD, abidest forever,  
And thy name endures throughout the ages.
- 13 Thou wilt arise; thou wilt have pity on Zion;  
For it is time to be gracious to her;  
for the fixed time has come.
- 14 For thy servants delight in her stones,  
And her dust they commiserate.
- 15 And the nations will fear the name of the LORD,  
And all the kings of the earth thy glory,
- 16 When the LORD rebuilds Zion,  
When he is seen in his glory,
- 17 When he turns himself toward the prayer of the destitute,  
And does not despise their prayer.
- 18 Let this be written for coming generations,  
That people yet unborn may praise the LORD:

That he looked forth from his holy height,  
The LORD looked from the heavens toward the earth,  
To hear the groans of the prisoner,  
To set free those doomed to death,  
That they may recount in Zion the renown of the LORD,  
And his praise in Jerusalem,  
When peoples gather together,  
And kingdoms, to serve the LORD.

He has weakened my strength,  
He has cut short my days.  
I say, "O my God, take me not away in the midst of my days;  
Thou whose years endure throughout the ages!  
Of old thou didst lay the foundation of the earth;  
And the heavens are the work of thy hands.  
They may perish, but thou wilt endure;  
All of them may wear out like a garment;  
Thou mayest change them like clothing and they will change;  
But thou art always the same,  
And thy years have no end.  
The children of thy servants will abide;  
And their posterity will be established before thee."

## THE GOODNESS OF GOD

[Of David]

Bless the LORD, O my spirit; 1  
Let my whole being bless his holy name!

Bless the LORD, O my spirit,  
And forget not all his benefits,  
Who forgives all my guilt,  
Who heals all my sicknesses,  
Who rescues my life from the Pit,  
Who crowns me with kindness and mercy,  
Who satisfies my desires with good,  
So that my youth renews itself like an eagle.

The LORD executes righteousness  
And justice for all that are oppressed.  
He made known his ways to Moses,  
His deeds to the children of Israel.  
The LORD is merciful and compassionate,  
Slow to anger and abounding in kindness.

- 9 He will not always chide,  
Nor hold his anger forever.
- 10 He has not treated us according to  
our sins,  
Nor rewarded us according to our in-  
iquities.
- 1 But high as the heavens are above the  
earth,  
So great is his kindness toward them  
that revere him;
- 2 Far as the east is from the west,  
So far has he removed our offenses  
from us.
- 3 As a father is kind to his children,  
So the LORD is kind to those who re-  
vere him.
- 4 For he knows our frame;  
He remembers that we are but dust.
- 5 A man's days are like the grass;  
Like a flower of the field, so he blos-  
soms;
- 6 For the wind passes over it, and it is  
not,  
And its place knows it no more.
- 7 But the kindness of the LORD is from  
age to age upon those who revere  
him,  
And his righteousness to children's  
children,
- 8 For those who keep his covenant,  
And remember to observe his pre-  
cepts.
- 9 The LORD has established his throne  
in the heavens,  
And his kingdom rules over all.
- 10 Bless the LORD, O you his angels,  
Mighty beings, who do his bidding,  
Obeying his spoken word!
- 1 Bless the LORD, all his hosts,  
His ministers who carry out his will!
- 2 Bless the LORD, all his works,  
In all parts of his dominion!  
Bless the LORD, O my spirit!

#### THE CREATOR AND SUSTAIN- ER OF THE UNIVERSE

- 14 Bless the LORD, O my spirit!  
O LORD, my God, thou art very  
great;  
Thou art robed with majesty and  
honor;
- 2 Who veilest thyself in light as in a  
garment;  
Who stretches out the heavens like a  
tent;

Who lays the beams of his upper 3  
chambers in the waters;  
Who makes the clouds his chariot;  
Who walks upon the wings of the  
wind;  
Who makes the winds his messengers; 4  
His ministers, flames of fire.  
He founded the earth upon its pillars, 5  
That it might not be moved forever  
and ever.

Thou didst cover it with the deep as 6  
with a garment;  
The waters stood upon the moun-  
tains.

At thy rebuke they fled; 7  
At the sound of thy thunder they  
fled in terror.

Thou didst set a bound which they 8  
should not cross,  
So that they should not again cover  
the earth.

The mountains rose, the valleys sank 9  
down,  
To the place which thou hadst found-  
ed for them.

He causes fountains to flow in the val- 10  
leys;  
Between mountains they run.  
They furnish drink for all the beasts 11  
of the field;  
Wild asses quench their thirst there.  
Beside them the birds of the air dwell; 12  
From among the branches they send  
forth song.

Thou waterest the mountains from 13  
thine upper chambers;  
The earth is full of the fruit of thy  
works.

He makes grass grow for the cattle, 14  
And fodder for the working animals of  
man,  
So that bread may come forth from  
the earth;  
And wine may cheer man's heart, 15  
Making his face brighter than oil;  
And bread to stay man's heart.

The trees of the LORD have their fill, 16  
The cedars of Lebanon which he  
planted;  
Wherein the birds build their nests, 17  
And the stork, whose home is the  
cypress.

The high mountains are for the wild 18  
goats;  
The rocks are a refuge for the mar-  
mots.

19	He made the moon for fixed times; The sun knows its time of setting.	Sing to him; sing praises to him; Tell of all his wonders!	2
20	Thou makest darkness and it becomes night, In which all the beasts of the forest prowl,	Glory in his holy name! May the heart of those who seek the LORD rejoice!	3
21	The young lions roaring after prey, And seeking their food from God.	Inquire of the LORD and his might! Seek his face continually!	4
22	When the sun rises, they withdraw, And crouch in their dens.	Remember the wonders that he has done,	5
23	Man goes forth to his work, And to his labor until evening.	His portents, and the judgments of his mouth, O descendants of Abraham, his serv- ant,	6
24	How many are thy works, O LORD! In wisdom hast thou made them all; The earth is full of thy creations.	Children of Jacob, his chosen! He is the LORD, our God;	7
25	There is the sea, great and broad, Where are reptiles innumerable, Creatures small and great; There go the sea-monsters,	His judgments are in all the earth. He remembers his covenant forever, The word he has commanded, to a thousand generations;	8
26	The crocodile whom thou didst form to frolic therein.	The covenant he made with Abra- ham,	9
27	They all wait upon thee, To give them their food in due season.	And his oath to Isaac.	
28	What thou givest them, they gather up; When thou openest thy hand, they are satisfied with good things.	For he confirmed it to Jacob as a statute, To Israel as an eternal covenant; Saying, "To you I give the land of Canaan,	10
29	When thou hidest thy face, they are worried; When thou takest away their breath they die, And turn again into dust.	As your portion and inheritance." When they were but few in number, Of slight importance and but stran- gers therein;	11
30	When thou sendest forth thy breath, they are created; And thou renewest the face of the earth.	When they went back and forth from one nation to another, And from one kingdom to another people, He permitted no man to oppress them,	12
31	May the glory of the LORD endure forever! May the LORD rejoice in his works!	And warned kings concerning them, "Touch not my anointed, And do my prophets no harm!"	13
32	He looks at the earth and it quakes; He touches the mountains and they smoke!	Then he called a famine upon the land;	14
33	I will sing to the LORD as long as I live; I will sing praises to my God as long as I breathe.	He broke every staff of bread. He sent forth a man before them; Joseph was sold as a slave.	15
34	May my meditation please him! I will rejoice in the LORD.	They forced his feet into fetters; He himself was laid in irons.	16
35	Let sinners vanish from the earth! And may the wicked be no more! Bless the LORD, O my spirit! Hallelujah!	Until what he had said came about, The word of the LORD tested him.	17
<b>THE WONDERS OF GOD</b>		The king sent and released him, The ruler of peoples, and set him free.	18
106	Give thanks to the LORD; call upon his name; Make known his deeds among the peoples!	He made him overseer of his house, And ruler over all his possessions; That he might give orders to his offi- cers as he pleased, And might instruct his elders.	19

23 Then Israel went into Egypt,  
And Jacob dwelt in the land of Ham.

24 And he made his people very prolific,  
And made them more numerous than  
their foes.

25 He changed their heart so that they  
hated his people,  
So that they dealt treacherously with  
his servants.

26 He sent forth Moses, his servant,  
And Aaron, whom he had chosen.

27 They wrought among them wondrous  
signs,  
And portents in the land of Ham.

28 He sent forth darkness so that it be-  
came dark;  
But they rebelled against his words.

29 He turned their water into blood,  
And so killed their fish.

30 Their land swarmed with frogs;  
They were in the chambers of their  
kings.

31 He spoke and a swarm of flies came,  
Mosquitoes throughout their coun-  
try.

32 He gave them hail for rain;  
Flaming fire was in their land.

33 He smote their vine and fig tree,  
And broke down the trees of their  
country.

34 He spoke, and the locust came,  
And insects innumerable.

35 They ate up all the fodder in their  
land;  
They ate up all the products of their  
soil.

36 Then he smote all the first-born in  
their land,  
The first-fruits of all their virile  
strength.

37 Then he sent them forth with silver  
and gold,  
And there was no straggler in their  
ranks;

38 Egypt was glad when they went  
forth,  
For terror had fallen upon them.

39 He spread out a cloud as a screen,  
And fire to give light by night.

40 They asked, and he brought in quails;  
And with bread from the heavens he  
satisfied them.

41 He split the rock and water flowed  
forth;  
There ran a river in the sands.

42 For he remembered his sacred word  
To Abraham, his servant.

And he brought forth his people with 43  
joy,  
His chosen ones with joyous song.  
And he gave them the lands of the 44  
nations;  
Of the toil of the peoples they took  
possession.  
That they might keep his statutes 45  
And observe his laws.  
Hallelujah!

## THE LONG-SUFFERING GOD

Hallelujah! 106  
O give thanks to the LORD, for he  
is good;  
For his kindness is everlasting.  
Who can tell the mighty deeds of the 2  
LORD?  
Or publish all his praise?

Happy are they who observe justice, 3  
Who do right at all times!  
Remember me, O LORD, in thy favor 4  
toward thy people;  
Visit me when thou deliverest them;  
That I may look upon the welfare of 5  
thy chosen,  
That I may rejoice in the joy of thy  
nation,  
That I may glory with thine inherit-  
ance.

We have sinned like our fathers; 6  
We have done evil; we have acted  
wickedly.  
Our fathers in Egypt disregarded thy 7  
wonders;  
They remembered not thine abun-  
dant kindness;  
But rebelled against the Most High  
at the Red Sea.  
Yet he delivered them for his name's 8  
sake,  
In order to make known his might.  
So he rebuked the Red Sea and it be- 9  
came dry,  
And he led them through the depths  
as through a meadow.  
He rescued them from hostile hands, 10  
And delivered them from the power  
of the foe.  
And the water covered their enemies; 11  
Not one of them survived.  
Then did they believe his word; 12  
They sang his praise.

But they soon forgot his deeds; 13  
They waited not for his advice.

- |    |  |  |          |
|----|--|--|----------|
| 14 | They felt a craving in the wilderness,<br>And they tried God in the waste.   | Because they embittered his spirit,<br>And he spoke rashly with his lips.  | 31       |
| 15 | And he granted their request,<br>But sent disease upon them.   | They did not destroy the peoples,<br>As the LORD had commanded them;   | 34       |
| 16 | When they were envious of Moses in<br>the camp,<br>And of Aaron, the holy one of the<br>LORD,  | But mingled with the nations,<br>And learned their works.<br>So they served their idols,<br>Which became a snare to them.  | 35<br>36 |
| 17 | The earth opened and swallowed<br>Dathan,<br>And engulfed the company of Abi-<br>ram.  | And they sacrificed their sons<br>And their daughters to demons.<br>And they shed innocent blood,  | 37<br>38 |
| 18 | Fire burned up their company;<br>Fire consumed the wicked.   | The blood of their sons and their<br>daughters,<br>Whom they sacrificed to the idols of<br>Canaan;   |          |
| 19 | They made a calf in Horeb,<br>And worshiped a molten image.  | And the land was polluted with<br>bloodshed.   |          |
| 20 | Thus they exchanged their glory<br>For the image of an ox that eats fod-<br>der!   | They became unclean through their<br>acts,   | 39       |
| 21 | They forgot God who had delivered<br>them,<br>Who had done great things in Egypt,  | And played the harlot by their deeds.  |          |
| 22 | Wonderful things in the land of Ham,<br>Terrible things at the Red Sea.  | So the anger of the LORD was hot<br>against his people,<br>And he loathed his heritage.  | 40       |
| 23 | So he threatened to destroy them,<br>Had not Moses, his chosen one,<br>Stood in the breach before him<br>To turn back his wrath from destruc-<br>tion. | And he gave them over to the power<br>of the nations,<br>And those who hated them ruled over<br>them.  | 41       |
| 24 | Then they rejected the pleasant land,<br>They did not believe his promise;   | Their enemies oppressed them,<br>And they were subdued under their<br>hand.  | 42       |
| 25 | But grumbled in their tents;<br>They did not listen to the voice of the<br>LORD.   | Many times did he deliver them,<br>But they followed their own stubborn<br>counsel,  | 43       |
| 26 | So he swore to them with uplifted<br>hand,<br>That he would let them perish in the<br>desert,  | And were brought low by their guilt.   |          |
| 27 | And that he would scatter their de-<br>scendants among the nations,<br>And strew them through the lands.   | But he saw when they were in trou-<br>ble,<br>When he heard their cry for help;<br>And he recalled for them his cove-<br>nant,   | 44<br>45 |
| 28 | They allied themselves with the Baal<br>of Peor,<br>And ate sacrifices offered to the dead.  | And had compassion in accordance<br>with his abundant kindness.  |          |
| 29 | They offended him by their deeds,<br>And plague broke out among them.  | He made them objects of compassion,<br>also,   | 46       |
| 30 | But Phinehas stood up and executed<br>judgment,<br>And the plague was checked.   | On the part of all their captors.  |          |
| 31 | That has been credited to him as<br>righteousness<br>Throughout the ages forever.  | Deliver us, O LORD, our God,<br>And gather us from among the na-<br>tions,   | 47       |
| 32 | They stirred him to anger also at the<br>waters of Meribah,<br>And it went hard with Moses on their<br>account,  | That we may give thanks to thy holy<br>name,<br>That we may glory in thy praise.<br>Blessed be the LORD, the God of Is-<br>rael,<br>From age unto age;<br>And let all the people say, "Amen."<br>Hallelujah! | 48       |



## BOOK V, PSS. 107-150

## GOD IN HISTORY

- 07 "O give thanks to the LORD, for he is good,  
 For his kindness is everlasting."  
 2 So may they say, whom the LORD has rescued,  
 Whom he has rescued from the hand of the foe;  
 3 Those whom he has gathered in from the lands,  
 From east and west,  
 From north and south.  
 4 They wandered in the wilderness, in the waste,  
 They found no way to an inhabited town.  
 5 They were hungry and thirsty,  
 Their courage collapsed within them,  
 6 When they cried to the LORD in their trouble,  
 He delivered them from their distress,  
 And guided them in a straight way,  
 7 So that they came to an inhabited town.  
 8 Let them thank the LORD for his kindness,  
 And his wonders toward the sons of men.  
 9 For he satisfied the thirsty spirit,  
 And the hungry heart he filled with good.  
 10 Those who dwell in darkness and in deepest gloom,  
 Bound in misery and iron;  
 11 Because they opposed the orders of God,  
 And spurned the counsel of the Most High;  
 12 He bowed down their heart with labor;  
 They stumbled, with none to help.  
 13 When they cried to the LORD in their trouble,  
 He delivered them from their distress.  
 14 He brought them out of darkness and deepest gloom,  
 And burst their bonds asunder.  
 15 Let them thank the LORD for his kindness,  
 And his wonders toward the sons of men.  
 16 For he shattered bronze doors,  
 And broke down iron bars.  
 Fools, because of their wicked ways 17  
 And because of their guilty deeds,  
 were afflicted.  
 They loathed every kind of food, 18  
 And they drew near to the gates of death.  
 When they cried to the LORD in their 19  
 trouble,  
 He delivered them from their distress.  
 He sent forth his word to heal them, 20  
 And to free them from their graves.  
 Let them thank the LORD for his 21  
 kindness,  
 And his wonders toward the sons of 22  
 men.  
 And let them offer sacrifices of 22  
 thanksgiving,  
 And tell of his works with song.  
 Those who go down to the sea in ships, 23  
 And do business in the great waters,  
 They saw the works of the LORD, 24  
 And his wonders in the deep,  
 For he spoke and raised up the storm- 25  
 wind,  
 Which lifted its billows on high.  
 They mounted to the heavens, they 26  
 descended to the depths.  
 They were dissolved in their distress.  
 They reeled and staggered like a 27  
 drunken man,  
 And were at their wits' end.  
 When they cried to the LORD in their 28  
 trouble,  
 He delivered them from their distress.  
 He stilled the storm to a whisper, 29  
 And the waves were hushed.  
 Then they rejoiced because they were 30  
 quiet,  
 And he brought them to their desired 31  
 haven.  
 Let them thank the LORD for his 31  
 kindness,  
 And his wonders to the sons of men.  
 And let them exalt him in the assem- 32  
 bly of the people,  
 And praise him in the company of the 33  
 elders.  
 He turned rivers into a desert, 33  
 And springs of water into parched 34  
 ground;  
 A fruitful land into a salt-marsh,  
 Because of the wickedness of those 34  
 who dwell therein.  
 He turned a desert into pools of 35  
 water,

- 36 And dry land into springs of water;  
And he settled the hungry there,  
So that they established an inhabited town.
- 37 They sowed fields and planted vineyards,  
Which yielded fruits for harvest.
- 38 Then he blessed them and they multiplied greatly,  
And he suffered not their cattle to decrease.
- 39 When they themselves decreased and were brought low  
Through oppression, adversity, and sorrow,
- 40 He poured contempt upon the princes,  
And made them wander in the trackless waste.
- 41 But he exalted the needy above affliction,  
And made his families like a flock.
- 42 Let the righteous see and rejoice,  
And all wickedness shut its mouth.
- 43 Whoso is wise, let him heed such things,  
And consider the gracious deeds of the LORD.

#### A PRAYER FOR GOD'S HELP

[A Song; a Psalm of David]

- 108 My heart is steadfast, O God;  
I will play and sing.
- 2 Awake, then, my glory!  
Awake, lute and lyre!  
I will awaken the dawn!
- 3 I will praise thee among the peoples,  
O LORD,  
I will sing praises to thee among the nations.
- 4 For thy kindness is great even unto the heavens,  
And thy faithfulness unto the clouds.
- 5 Arise above the heavens, O God!  
Let thy glory be over all the earth!
- 6 That thy loved ones may be rescued,  
Give victory by thy right hand and answer us.
- 7 God has spoken in his sanctuary:  
"I will exult; I will divide Shechem;  
And measure off the valley of Succoth.
- 8 Gilead is mine; Manasseh is mine;  
Ephraim is the defense of my head;  
Judah is my scepter.

Moab is my washbowl;  
Upon Edom I cast my sandal;  
Over Philistia I raise the shout of victory.

Who will bring me to the fortified city?  
Who will lead me to Edom?"

Hast not thou, O God, rejected us?  
And thou goest not forth, O God,  
with our armies!

Give us aid against the foe;  
For futile is the help of man.  
Through God we shall do valiantly;  
For he will tread down our foes.

#### A MALEDICTION

[For the director: of David; a Psalm]

God whom I praise, be not silent!  
For they have opened wicked and deceitful mouths against me.

They talk about me with a lying tongue,

With malicious words do they encircle me,

And they attack me for no cause.

In return for my love, they are my enemies;

While I rescued them.

So they return me evil for good,  
And hatred for my love.

Appoint thou a wicked man over him;

And may Satan stand at his right hand!

When he is put on trial may he come forth guilty;

And may his prayer become a sin!

May his days be few!

Let another take his office!

May his children become fatherless,  
And his wife a widow!

May his children wander about and beg;

And may they be expelled from their hovels!

May his creditor levy upon all that he has,

And may strangers plunder his earnings!

May there be none to show him kindness,

Nor any to pity his fatherless children!

May his posterity be cut off;  
In the next generation may their name be blotted out!

14 May the guilt of his fathers be remembered by the LORD;  
And may the sin of his mother not be blotted out!

15 May they be before the LORD continually;  
And may the memory of them be cut off from the earth!

16 Because he remembered not to show kindness,  
But pursued the poor man, the needy,  
And the broken-hearted to kill him;

17 Because he loved cursing and it entered into him;  
Because he disliked blessing and it remained far from him;

18 And because he clothed himself with cursing as with a garment,  
And it entered into him like water,  
And was like oil in his bones;

19 May it be unto him like a garment which enfolds him,  
And a girdle that he always wears.

20 May this be the reward of my accusers from the LORD,  
And of those who speak evil against me!

21 But thou, O GOD, my Lord,  
Deal with me, for thy name's sake!  
Since thy kindness is good, rescue me!

22 For I am weak and needy,  
And my heart is dead within me!

23 Like a lengthening shadow I am passing away;  
I am shaken off like a locust.

24 My knees give way from fasting;  
My flesh is wasting away and unanointed with oil.

25 And I am become a taunt to them;  
All that see me wag their heads.

26 Help me, O LORD, my God!  
Deliver me in accordance with thy kindness!

27 And let them know that this is thy hand;  
That thou, O LORD, hast done it!

28 They may curse, but do thou bless!  
Let my adversaries be ashamed, but let thy servant rejoice!

29 May my accusers be clothed with dishonor;  
May they wrap themselves in their shame as a robe.

30 I will thank the LORD greatly with my mouth;  
And in the midst of many I will praise him.

For he stands at the right hand of the poor,  
To save him from those who would condemn him.

### A PROMISE OF GOD'S AID TO THE KING

[Of David; a Psalm]

An oracle of the LORD to my lord: 110  
"Sit at my right hand,  
Till I make your enemies your footstool."  
The scepter of your strength the LORD sends forth from Zion.  
Reign in the midst of your enemies.  
Your people will volunteer freely on your day of war.  
In holy array, from the womb of dawn,  
The dew of your youth is yours.  
The LORD has sworn and he will not retract:  
"You shall be a priest for life,  
A Melchizedek, because of me."

The Lord is at your right hand. 5  
He has shattered kings on the day of his wrath.  
He will sit in judgment upon the nations; he will fill the valleys. 6  
He has shattered the chief over a broad land.  
From a brook by the wayside he will drink; 7  
Therefore he will lift up his head.

### THE WONDERFUL WORKS OF GOD

Hallelujah! 111

☩  
I give thanks to the LORD with all my heart,  
☩  
In the council of the upright and in the assembly.  
☩  
Great are the works of the LORD, 2  
☩  
To be studied by all who delight in them.  
☩  
Majestic and glorious is his work, 3

And his righteousness stands fast forever.

4 He has made his wonders an enduring memory;

Gracious and merciful is the LORD.

5 He has provided nourishment for those who fear him;

He remembers his covenant forever.

6 His powerful deeds he has made known to his people,

In giving them possession of the nations.

7 The works of his hands are faithfulness and justice;

Trustworthy are all his precepts;

8 Sure are they forever and ever;

Done in faithfulness and uprightness.

9 He has sent forth release for his people;

His covenant he has ordained forever.

Holy and terrible is his name.

10 The beginning of wisdom is reverence for the LORD;

It is good judgment in all who practice it.

His praise stands fast forever.

THE LOT OF THE PIOUS  
 Hallelujah!

How happy is the man who reverences the LORD,

Who greatly delights in his commands!

His descendants will be mighty in the land;

The generation of the upright will be blessed.

Prosperity and riches will be in his house,

And his righteousness will endure forever.

Unto the upright he arises as a light in the darkness,

Gracious, merciful, and righteous.

It is well with the man who is a gracious lender,

Who conducts his business with justice;

For he will never be shaken.

The righteous man will be an abiding memory.

He will not be frightened by evil tidings,

His heart is firm, trusting in the LORD,

His heart is supported, he will not be afraid,

Until he gaze upon his foes.

**D**  
 9 He has scattered abroad; he has given  
 to the needy;

**א**  
 His righteousness will endure forever.

**פ**  
 His horn will be exalted in honor.

**ר**  
 10 The wicked will see and be vexed.

**ש**  
 He will gnash his teeth and melt  
 away.

**ת**  
 The desire of the wicked will perish.

### THE GENEROUS DEEDS OF GOD

13 Hallelujah!  
 Praise, O servants of the LORD,  
 Praise the name of the LORD!  
 2 Blessed be the name of the LORD,  
 From henceforth even forever.  
 3 From the rising of the sun unto its  
 setting,  
 Let the LORD'S name be praised.

4 High above all nations is the LORD,  
 Above the heavens is his glory.  
 5 Who is like the LORD, our God,  
 Seated on high,  
 6 Seeing far below,  
 In the heavens and on earth?

7 He lifts up the poor from the dust;  
 He raises the needy from the refuse  
 heap,

8 To make them sit with princes,  
 With the princes of his people.

9 He makes the childless woman abide  
 in the household  
 As the happy mother of its children.  
 Hallelujah!

### THE WONDERS OF THE EXODUS

14 When Israel went forth from Egypt,  
 The house of Jacob from a people of  
 alien speech,

12 Judah became his sanctuary,  
 Israel his domain.

13 The sea saw it and fled;  
 The Jordan turned back;

The mountains skipped like rams, 4  
 The hills like lambs.

What ailed you, O sea, that you fled? 5  
 Jordan, that you turned back?  
 Mountains, that you skipped like 6  
 rams?

Hills, like lambs?

Tremble, O earth, before the Lord, 7  
 Before the God of Jacob;  
 Who turned the rock into a pool of 8  
 water,  
 The flint into a fountain of water.

### GOD AND THE IDOLS

Not unto us, O LORD, not unto us, 115  
 But to thy name, give honor;  
 Because of thy kindness, because of  
 thy faithfulness!

Why should the nations say, 2  
 "Where, now, is their God?"  
 Verily, our God is in the heavens; 3  
 He does whatever he pleases.

Their idols are but silver and gold, 4  
 The product of men's hands.  
 They have mouths, but cannot speak; 5  
 Eyes have they, but cannot see;  
 Ears have they, but cannot hear; 6  
 Noses have they, but cannot smell;  
 They have hands, but they cannot 7  
 handle;  
 Feet have they, but cannot walk;  
 Nor can they make a sound in their  
 throat.

Those who make them will become 8  
 like them,  
 Everyone who trusts in them.

O Israel, trust in the LORD! 9  
 He is their help and their shield.  
 O house of Aaron, trust in the LORD! 10  
 He is their help and their shield.  
 You who reverence the LORD, trust 11  
 in the LORD!  
 He is their help and their shield.

The LORD has remembered us; he 12  
 will bless,  
 He will bless the house of Israel;  
 He will bless the house of Aaron;  
 He will bless those who reverence the 13  
 LORD,  
 Both small and great.

May the LORD give you increase, 14  
 Both you and your children.

- 15 Blessed be you of the LORD,  
Who made heaven and earth.
- 16 The heavens are the heavens of the  
LORD,  
But the earth has he given to man-  
kind.
- 17 The dead will not praise the LORD,  
Nor any who go down into silence.
- 18 But we, we will bless the LORD,  
From this time forth and forever.  
Hallelujah!

## A SONG OF THANKSGIVING

- 116 I love the LORD, because he hears  
The voice of my supplication;
- 2 Because he inclines his ear unto me;  
And I will call upon him as long as I  
live.
- 3 The cords of death encircled me;  
And the tortures of Sheol found me;  
I found trouble and sorrow;
- 4 But I called upon the name of the  
LORD,  
"O LORD, deliver me!"
- 5 Gracious is the LORD and righteous;  
And our God is merciful.
- 6 The LORD guards the simple;  
When I am brought low, he delivers  
me.
- 7 Return to your rest, O my spirit,  
For the LORD has dealt well with  
you;
- 8 For thou hast delivered me from  
death,  
My eyes from tears,  
And my foot from stumbling.
- 9 I shall walk before the LORD  
In the lands of the living.
- 10 I believe what I say;  
I am fully responsible for it;
- 11 I say in my distress,  
"All mankind is unreliable."
- 12 How can I repay the LORD  
All his benefits to me?
- 13 I will take the cup of deliverance,  
And will call upon the name of the  
LORD.
- 14 I will pay my vows to the LORD,  
In the very presence of all his people.
- 15 Precious in the eyes of the LORD  
Is the death of his saints.

Ah, LORD, because I am thy servant,  
I am thy servant, the son of thy  
handmaid,  
Thou hast loosened my bonds.  
I will offer to thee the thank-offering,  
And will call upon the name of the  
LORD.

My vows to the LORD I will pay,  
In the very presence of all his people;  
In the courts of the house of the  
LORD,  
In the midst of you, O Jerusalem.  
Hallelujah!

## A SHOUT OF PRAISE

Praise the LORD, all nations;  
Extol him, all peoples;  
For great is his kindness toward us;  
And the faithfulness of the LORD is  
everlasting.  
Hallelujah!

## EVERLASTING GRACE

Give thanks to the LORD; for he is  
good,  
For his kindness is everlasting.  
Let Israel now say,  
That his kindness is everlasting.  
Let the house of Aaron now say,  
That his kindness is everlasting.  
Let those that reverence the LORD  
now say,  
That his kindness is everlasting.

When in straits, I called upon the  
LORD;  
He answered me with abundant room.  
With the LORD for me, I do not fear  
What man may do to me.  
With the LORD for me as my helper,  
I shall gaze in triumph on those who  
hate me.  
It is better to seek refuge in the  
LORD  
Than to trust in man.  
It is better to seek refuge in the LORD  
Than to trust in princes.

Though all nations surround me,  
In the name of the LORD I will ward  
them off.  
Though they encompass, yea, sur-  
round me,  
In the name of the LORD I will de-  
stroy them.  
Though they surround me like bees,

Though they burn like a fire of  
thorns,  
In the name of the LORD I will ward  
them off.

- I was sore beset, about to fall,  
But the LORD helped me.  
The LORD is my strength and song,  
And he is become my deliverance.  
Hark, the joyous shout of triumph  
among the tents of the righteous!  
The right hand of the LORD works  
victoriously.  
The right hand of the LORD is ex-  
alted.  
The right hand of the LORD works  
victoriously.

I shall not die, but live  
To tell of the deeds of the LORD.  
The LORD has disciplined me severe-  
ly;  
But he has not given me up to  
death.

Open for me the gates of victory,  
That I may enter through them to  
give thanks to the LORD.  
This is the gate of the LORD,  
Through which the victors may enter.

I thank thee that thou hast answered  
me,  
And hast become my deliverance.  
The stone that the builders rejected  
Has become the chief cornerstone.

From the LORD has this come,  
It is wonderful in our eyes.  
This is the day that the LORD has  
made;  
Let us rejoice and be glad therein!

- O LORD, deliver, I pray;  
O LORD, give success, I pray!  
Blessed be he who enters in the name  
of the LORD;  
We will bless you from the house of  
the LORD!

- The LORD is God and he has given us  
light.  
Arrange the festal dance with  
branches,  
Up to the horns of the altar.  
Thou art my God, and I thank thee;  
My God, I exalt thee.  
Give thanks to the LORD, for he is  
good,  
For his kindness is everlasting.

## THE LAW OF THE LORD

8

- How happy are they whose way is **119**  
blameless,  
Who walk in the law of the LORD!  
How happy are they who keep his de- 2  
crees,  
Who seek him with the whole heart!  
Surely they do no wrong,  
But they walk in his ways. 3  
Thou hast ordained thy precepts,  
That we should keep them diligently.  
O that my ways were firmly set 5  
To keep thy statutes!  
Then I should not be put to shame,  
When I look upon all thy commands.  
I thank thee with a right heart, 7  
When I learn thy righteous ordi-  
nances.  
I will observe thy statutes; 8  
Do not wholly abandon me!

2

- How can a young man keep his path 9  
pure?  
By heeding thy word.  
I seek thee with my whole heart; 10  
Let me not wander from thy com-  
mands!  
I have stored thy message in my 11  
heart,  
That I may not sin against thee.  
Blessed be thou, O LORD; 12  
Teach me thy statutes!  
With my lips I recount 13  
All the ordinances of thy mouth.  
In the way of thy decrees I delight, 14  
As much as in all wealth.  
I meditate upon thy precepts, 15  
And I observe thy paths.  
I find joy in thy statutes; 16  
I will not forget thy word.

3

- Deal generously with thy servant, 17  
that I may live,  
And I will keep thy word.  
Unveil my eyes, that I may behold 18  
Wonderful things out of thy law.  
I am but a guest in the land; 19  
Hide not thy commands from me!  
I study with eagerness 20  
Upon thine ordinances all the time.  
Thou dost rebuke the arrogant, the 21  
accursed,  
Who go astray from thy commands.  
Take away from me disgrace and 22  
scorn,

- For I have kept thy decrees.  
 23 Though princes sit and talk with me,  
 Thy servant meditates upon thy statutes.
- 24 Thy decrees are my delight,  
 They are my counselors.
- †
- 25 My spirit clings to the dust;  
 Revive me according to thy word.
- 26 I have told of my ways and thou didst  
 answer me;  
 Teach me thy statutes.
- 27 Make me understand the way of thy  
 precepts,  
 That I may meditate upon thy wonders.
- 28 I am downcast because of sorrow;  
 Raise me up according to thy word.
- 29 False ways put far from me;  
 And graciously grant me thy law.
- 30 I have chosen the way of trust-  
 worthiness,  
 Thine ordinances I crave.
- 31 I have clung to thy decrees;  
 O LORD, put me not to shame!
- 32 I run in the way of thy commands,  
 For thou dost enlarge my heart.
- ‡
- 33 Teach me, O LORD, the way of thy  
 statutes,  
 That I may keep it to the end.
- 34 Make me to understand, that I may  
 keep thy law,  
 And observe it with my whole heart.
- 35 Let me walk in the path of thy com-  
 mands;  
 For therein do I delight.
- 36 Incline my heart toward thy decrees,  
 And not toward profits.
- 37 Turn my eyes away from looking  
 upon unreality;  
 Revive me in thy way.
- 38 Establish thy promise for thy servant,  
 Which is for those who revere thee.
- 39 Turn away from me the disgrace  
 which I fear;  
 For thine ordinances are good.
- 40 Lo, I have longed for thy precepts;  
 Revive me through thy righteousness.
- †
- 41 May thy gracious deeds come to me,  
 O LORD,  
 Thy deliverance according to thy  
 promise;
- 42 That I may answer those who insult  
 me;

- For I have trusted in thy word.  
 Do not snatch the word of truth ut-  
 terly out of my mouth;  
 For I have waited for thine ordi-  
 nances,  
 That I may observe thy law contin-  
 ually,  
 Forever and ever.  
 May I walk at large,  
 Because I have sought thy precepts.  
 I will speak of thy decrees in the pres-  
 ence of kings,  
 And I shall not be put to shame.  
 I delight myself in thy commands  
 Which I love.  
 I raise my hands to thy commands  
 which I love;  
 And I meditate upon thy statutes.
- †
- Remember the word to thy servant,  
 Upon which thou hast led me to hope.  
 This is my comfort in my trouble,  
 That thy promise revives me.  
 The arrogant have scoffed at me bit-  
 terly,  
 But I have not turned away from thy  
 law.  
 I remember thine ordinances from of  
 old, O LORD,  
 And I am comforted.  
 Burning rage lays hold of me because  
 of the wicked,  
 Who abandon thy law.  
 Thy statutes are my songs of praise,  
 In my house of pilgrimage.  
 I remember thy name in the night, O  
 LORD,  
 And I observe thy law.  
 This is mine,  
 That I keep thy precepts.
- ‡
- The LORD is my portion;  
 I have said that I would observe thy  
 words.  
 I beseech thee with my whole heart:  
 Be gracious to me according to thy  
 promise.  
 I have considered my ways,  
 And turned my feet toward thy de-  
 crees.  
 I have hastened, and not delayed  
 in the observance of thy commands.  
 The cords of the wicked have en-  
 circled me,  
 But I have not forgotten thy law.  
 At midnight I rise up to give thee  
 thanks,



Because of thy righteous ordinances.  
 3 I am the companion of all who revere thee,  
 And observe thy precepts.  
 4 The earth is full of thy kindness, O LORD;  
 Teach me thy statutes.

D

5 Thou hast treated thy servant well,  
 O LORD, according to thy word.  
 6 Teach me good judgment and knowledge,  
 For I have trusted in thy commands.  
 7 Before I was afflicted, I went astray;  
 But now I keep thy sayings.  
 8 Thou art good, and doest good;  
 Teach me thy statutes.  
 9 The arrogant have told lies about me;  
 But I keep thy precepts with all my heart.  
 10 Their heart is gross, like fat;  
 But I delight in thy law.  
 11 It is good for me that I was afflicted,  
 That I might learn thy statutes.  
 12 The law of thy mouth is worth more to me  
 Than thousands in gold and silver.

7

13 Thy hands made me and fashioned me;  
 Give me understanding that I may learn thy commands.  
 14 May they who revere thee see me and rejoice,  
 Because I wait upon thy word.  
 15 I know, O LORD, that thine ordinances are right,  
 And that in good faith thou hast afflicted me;  
 16 But now let thy kindness comfort me,  
 According to thy promise to thy servant.  
 17 Let thy mercies come to me that I may live;  
 For my delight is in thy law.  
 18 Let the arrogant be put to shame,  
 For they have falsely traduced me;  
 But I will meditate upon thy precepts.  
 19 Let those who revere thee turn to me,  
 And those who know thy decrees!  
 20 Let my heart be blameless in thy statutes,  
 That I be not put to shame.

D

I pine for thy deliverance;  
 I wait for thy word.  
 My eyes fail for thy promise,  
 Saying, "How long till thou comfort me?"  
 Though I have become like a wine skin in the smoke,  
 I have not forgotten thy statutes.  
 How many are thy servant's days?  
 How long till thou execute judgment upon my pursuers?  
 Pits have been dug for me by the arrogant,  
 Who are not in accord with thy law.  
 All thy commands are sure.  
 They persecute me on false charges; help me!  
 They have nearly destroyed me in the land;  
 But I have not forsaken thy precepts.  
 In accordance with thy kindness revive me,  
 That I may observe the decrees of thy mouth.

b

Forever, O LORD,  
 Thy word stands fast in the heavens,  
 Thy faithfulness throughout the ages;  
 Thou didst establish the earth and it stood fast.  
 By thine ordinances they stand today;  
 For all things are thy servants.  
 Had not thy law been my delight,  
 Then I had perished in my affliction.  
 I shall never forget thy precepts;  
 For by them thou didst keep me alive.  
 I am thine, save me;  
 For I have sought after thy precepts!  
 The wicked lie in wait to ruin me;  
 I consider thy decrees.  
 I have seen a limit to all perfection;  
 Thy command is exceedingly broad.

D

O how I love thy law!  
 It is my meditation all day long.  
 Thy command makes me wiser than my foes;  
 For it is always mine.  
 I am wiser than all my teachers;  
 For thy decrees are my meditation.  
 I have more discretion than the aged;  
 For I kept thy precepts.  
 I have withheld my feet from every wicked path,  
 That I might observe thy word.

- 102 I have not turned aside from thine  
ordinances;  
For thou thyself hast taught me.
- 103 How sweet are thy promises to my  
palate,  
Sweeter than honey to my mouth!
- 104 From thy precepts I get discretion;  
Therefore I hate every false way.
- J
- 105 Thy word is a lamp to my feet,  
And a light on my path.
- 106 I have sworn, and I will perform it,  
To observe thy righteous ordinances.
- 107 I am sorely afflicted;  
O LORD, revive me in accordance  
with thy word.
- 108 Accept, now, O LORD, the voluntary  
offerings of my mouth,  
And teach me thine ordinances.
- 109 I carry my life in my hand contin-  
ually,  
But I have not forgotten thy law.
- 110 The wicked set a trap for me,  
But I have not strayed from thy pre-  
cepts.
- 111 I have thy decrees as a heritage for-  
ever;  
For they are the joy of my heart.
- 112 I incline my heart to execute thy  
statutes,  
Henceforth forever.
- D
- 113 I hate dissemblers;  
But I love thy law.
- 114 Thou art my shelter and my shield;  
I wait for thy word.
- 115 Depart from me, O doers of evil,  
That I may keep the commands of  
my God.
- 116 Sustain me according to thy promise  
that I may live;  
And make me not ashamed of my  
hope.
- 117 Strengthen me that I may be deliv-  
ered;  
And let me constantly contemplate  
thy statutes.
- 118 Thou dost despise all who swerve  
from thy statutes,  
For their deceit is useless.
- 119 Like dross, thou puttest an end to all  
the wicked of the earth;  
Therefore I love thy decrees.
- 120 My flesh creeps in awe of thee,  
And I revere thine ordinances.

J

I have done what is just and right; 1  
Leave me not to my oppressors.  
Pledge me thy word for good; 1  
Let not the arrogant oppress me.  
My eyes fail with longing for thy de- 1  
liverance,  
And for thy righteous promise.  
Deal with thy servant according to 1  
thy kindness;  
And teach me thy statutes.  
I am thy servant; give me under- 1  
standing,  
That I may know thy decrees.  
It is time for the LORD to act; 1  
They have broken thy law.  
Therefore I love thy commands, 1  
More than gold or beaten gold.  
Therefore I declare all thy precepts 1  
to be right;  
I hate every false path.

D

Thy decrees are wonderful; 1  
Therefore will I keep them.  
The exposition of thy words gives 1  
light,  
Giving understanding to the open-  
hearted.  
I have opened wide my mouth and 1  
panted;  
For I long for thy commands.  
Turn toward me and be gracious to 1  
me,  
As is the right of those who love thy  
name.  
Establish my footsteps by thy saying, 1  
And let no wrong have power over  
me.  
Free me from man's oppression, 1  
That I may observe thy precepts.  
Let thy face beam upon thy servant, 1  
And teach me thy statutes.  
With streams of water my eyes run 1  
down,  
Over those who have not kept thy  
law.

J

Thou art righteous, O LORD, 1  
And thine ordinances are right.  
Thou hast issued thy decrees in right- 1  
eousness,  
And in exceeding faithfulness.  
My zeal consumes me, 1  
Because my foes forget thy words.  
Thy promise has been tried to the ut- 1  
most,  
And thy servant loves it.

- 1 Little am I, and insignificant,  
But I have not forgotten thy precepts.  
2 Thy righteousness is right forever;  
And thy law is truth.  
3 Trouble and anguish befall me;  
But thy commands are my delight.  
4 Thy decrees are eternally right;  
Give me understanding that I may  
live.

P

- 5 I call with all my heart; answer me,  
O LORD!  
I will keep thy statutes.  
6 I call upon thee; deliver me,  
That I may keep thy decrees.  
7 I arise at dawn, and call for help;  
I wait for thy word.  
8 My eyes anticipate the night-  
watches,  
In meditation upon thy promise.  
9 Hear my voice according to thy kind-  
ness;  
O LORD, revive me according to thy  
justice.  
10 My pursuers are in close touch with  
malice;  
But they are far from thy law.  
11 Thou art near, O LORD;  
And all thy commands are true.  
12 Long ago I knew from thy decrees,  
That thou hadst founded them for-  
ever.

Q

- 13 Behold my affliction, and rescue me;  
For I have not forgotten thy law!  
14 Plead thou my case, and avenge me;  
Revive me in accordance with thy  
promise.  
15 Deliverance is far from the wicked;  
For they have not sought thy stat-  
utes.  
16 Thy mercies are many, O LORD;  
Revive me according to thy justice.  
17 Many are my pursuers and my foes,  
But I have not turned away from thy  
decrees.  
18 I see apostates and loathe them,  
Because they do not keep thy word.  
19 See how I love thy precepts!  
O LORD, revive me according to thy  
kindness.  
20 The sum of thy word is truth;  
And all thy righteous judgments are  
everlasting.

R

- 21 Princes persecute me without cause;  
But my heart is in awe of thy word.

- I delight in thy promise, 162  
Like one who finds abundant spoil.  
Falsehood I hate and loathe; 163  
Thy law do I love.  
Seven times daily I praise thee, 164  
Because of thy righteous ordinances.  
Great prosperity have they who love 165  
thy law,  
And no obstacles confront them.  
I hope for thy deliverance, O LORD, 166  
And I do thy commands.  
I keep thy decrees, 167  
And I love them dearly.  
I observe thy precepts and thy de- 168  
crees;  
For all my ways are before thee.

S

- Let my cry come before thee, O LORD; 169  
Give me understanding according to  
thy word.  
Let my entreaty come before thee; 170  
Rescue me according to thy promise.  
Let my lips speak forth praise, 171  
Because thou dost teach me thy  
statutes.  
May my tongue sing of thy word, 172  
For all thy commands are right.  
May thy hand come to my help, 173  
For I have chosen thy precepts.  
I long for thy deliverance, O LORD, 174  
And thy law is my delight.  
May I live to praise thee, 175  
And may thine ordinances help me.  
I have gone astray like a lost sheep; 176  
seek thy servant;  
For I have not forgotten thy com-  
mands.

## A WARNING TO LIARS

[A Song of Ascents]

- To the LORD in my distress 120  
I call, and he answers me.  
O LORD, deliver me from lying lips, 2  
From the deceitful tongue.  
What will he give you, and what 3  
more,  
O deceitful tongue?  
The sharpened arrows of the warrior, 4  
With live broom coals!  
Alas that I sojourn in Meshech, 5  
That I dwell with the clans of Kedar!  
Too long a time have I dwelt 6  
With the haters of peace.  
I am for peace, but when I speak, 7  
They are for war!

## THE GUARDIAN GOD

[A Song for the Ascents]

- 121 I raise my eyes to the hills;  
whence does my help come?  
2 My help is from the LORD,  
who made the heavens and the  
earth.  
3 He will not let your foot slip,  
your guardian will not slumber.  
4 He will neither slumber, nor sleep,  
he that guards Israel.  
5 The LORD is your guardian;  
the LORD is your shade upon  
your right hand.  
6 By day the sun will not smite you,  
nor the moon by night.  
7 The LORD will guard you from all evil;  
the LORD will guard your life.  
8 The LORD will guard your goings and  
comings  
henceforth and forever.

## A PRAYER FOR JERUSALEM

[A Song of Ascents. Of David]

- 122 I was glad when they said to me,  
"Let us go to the house of the LORD."  
2 Our feet are standing  
Within your gates, O Jerusalem;  
3 Jerusalem that is rebuilt like a city,  
Which is reconsolidated;  
4 Whither the tribes go up,  
The tribes of the LORD—  
It is a decree for Israel—  
To give thanks to the name of the  
LORD;  
5 For there were set thrones of judgment,  
The thrones of the house of David.  
6 Pray for the peace of Jerusalem;  
They will prosper who love you.  
7 Peace be within your walls,  
Prosperity in your palaces!  
8 For the sake of my brethren and my  
friends,  
I will say, "Peace be within you!"  
9 For the sake of the house of the  
LORD, our God,  
I will seek your good.

## A SONG OF SIGHTS

[A Song of Ascents]

- 123 Unto thee I raise my eyes,  
O thou, who dwellest in the heavens!

Lo, as the eyes of slaves are to the  
hand of their master,  
As the eyes of a maid are to the hand  
of her mistress,  
So our eyes are toward the LORD, our  
God,  
Till he take pity upon us.

Have pity on us, O LORD, have pity  
on us!  
For we are abundantly sated with  
contempt.  
We are abundantly sated with it,  
With the scorn of the arrogant,  
The contempt of the insolent.

## A SONG OF GRATITUDE

[A Song of Ascents. Of David]

"Had it not been the LORD who was  
on our side,"  
Let Israel say,  
"Had it not been the LORD who was  
on our side,  
When men rose up against us,  
Then had they swallowed us up alive,  
When their anger blazed forth against  
us;  
Then had the waters swept us away,  
The torrent had gone over us;  
Then had gone over us  
The seething waters.

"Blessed be the LORD,  
Who did not yield us a prey to their  
teeth.  
We are like a bird escaped from the  
fowler's snare;  
The snare is broken and we have  
escaped.  
Our help is in the name of the LORD,  
Who made the heavens and the  
earth."

## UNSHAKABLE FAITH

[A Song of Ascents]

They who trust in the LORD 1  
Are like Mount Zion which cannot be  
moved,  
But abides forever.  
Even as the mountains encircle Jeru-  
salem,  
So the LORD encircles his people,  
Henceforth and forever.

For the wicked scepter will not rest  
upon the lot of the righteous,  
That the righteous may not put forth  
their hands unto wrong.

- 4 Do good, O LORD, to the good,  
And to them that are upright in heart.  
5 But those who make their ways  
crooked—  
May the LORD make them go with  
malefactors!  
Peace be upon Israel!

## SHOUTS OF JOY

[A Song of Ascents]

- 6 When the LORD brings back captive  
Zion  
We shall be like dreamers!  
7 Then will our mouth be filled with  
laughter,  
And our tongue with shouts of joy.  
Then will they say among the na-  
tions,  
"The LORD has done great things for  
them."  
8 The LORD has done great things for us;  
We are glad.  
9 Restore our fortune, O LORD,  
Like torrents in the southland.  
10 May those who sow in tears  
Reap with shouts of joy!  
11 He who goes forth weeping, bearing  
seed for sowing,  
Will indeed come back with joyful  
shouts, bearing his sheaves.

## THE SUSTAINING GOD

[A Song of Ascents. Of Solomon]

- 27 Unless the LORD build the house,  
Its builders toil thereon in vain.  
Unless the LORD keep the city,  
The watchman keeps awake in vain.  
2 In vain do you rise up early,  
And stay up late,  
And eat hard-earned bread;  
So he gives his loved ones sleep.  
3 Lo, children are a heritage from the  
LORD;  
The fruit of the womb is a reward.  
4 Like arrows in the hand of a warrior,  
So are the children of one's youth.  
5 How happy is the man whose quiver  
is filled with them!  
They will not be put to shame when  
they speak with their enemies in  
the gate.

## THE TRULY HAPPY MAN

[A Song of Ascents]

- 28 How happy is everyone who reveres  
the LORD,  
Who walks in his ways!

Of the toil of your hands you shall 2  
eat;  
Happy and prosperous shall you be!

Your wife shall be like a fruitful vine, 3  
In the interior of your house;  
Your children like young olive trees,  
Around your table.  
For lo, thus shall the man be blessed, 4  
Who reveres the LORD.

The LORD bless you from Zion! 5  
And may you look upon the welfare  
of Jerusalem  
All the days of your life!  
And may you look upon your chil- 6  
dren's children!  
Peace be upon Israel!

THE FLEETING FORTUNE  
OF THE WICKED

[A Song of Ascents]

- "Grossly have they abused me from 129  
my youth up,"  
May Israel, indeed, say;  
"Grossly have they abused me from 2  
my youth up,  
But they have not prevailed against  
me.  
The plowers plowed upon my back, 3  
They made their furrows long,"  
But the LORD is righteous; 4  
He has cut the cords of the wicked.

They are put to shame and turned 5  
back,  
All who hate Zion.  
They will be like the grass on the 6  
roofs,  
That withers before it has shot up,  
With which the reaper does not fill 7  
his hands,  
Nor the binder of sheaves his bosom.  
Those passing by will not say to 8  
them,  
"The blessing of the LORD be upon  
you;  
We bless you in the name of the  
LORD!"

## DE PROFUNDIS

[A Song of Ascents]

- Out of the depths I cry to thee, O 130  
LORD!  
O LORD, hear my voice!  
Let thine ears be attentive 2  
To my supplicating voice.

- 3 If thou, O LORD, shouldst record iniquities,  
O LORD, who could stand?  
4 But with thee there is forgiveness,  
That thou mayest be revered.  
5 I wait for the LORD, my whole being waits,  
And for his word I hope.  
6 I wait for the LORD,  
More than watchmen for the dawn,  
Watchmen for the dawn.  
7 Hope, O Israel, in the LORD,  
For with the LORD is kindness,  
And with him is plenteous redemption.  
8 For he will redeem Israel  
From all its guilt.

## A PATIENT SAINT

[A Song of Ascents. Of David]

- 131 My heart is not proud, O LORD,  
Nor are my eyes lofty;  
Nor do I deal with things  
Too great and too wonderful for me.  
2 I have, indeed, calmed and stilled my spirit,  
Like a weaned child with its mother;  
My spirit is with me like a weaned child.  
3 Wait, O Israel, for the LORD,  
Henceforth and forever!

## THE ANCIENT PROMISE

[A Song of Ascents]

- 132 Remember, O LORD, for David's sake,  
All his affliction:  
2 How he swore to the LORD,  
And vowed to the Mighty One of Jacob:  
3 "I will not enter my dwelling-house,  
Nor will I mount my bed to lie down,  
4 Nor permit sleep to my eyes,  
Nor slumber to my eyelids,  
5 Until I find a place for the LORD,  
A dwelling for the Mighty One of Jacob."  
6 Lo, we heard that it was in Ephraim;  
We found it in the fields of Jaar.  
7 Let us go to his dwelling,  
Let us worship at his footstool.  
8 Arise, O LORD, to thy resting-place,

Thou and the ark of thy strength.  
Let thy priests robe themselves in righteousness,  
And thy saints shout with joy.  
Because of David, thy servant,  
Turn not away the face of thine anointed.

The LORD swore to David  
An inviolable oath from which he will not swerve:

"Of the fruit of your body,  
I will establish a dynasty for you.  
If your sons keep my covenant,  
And my decrees which I teach them,  
Then their sons, forever,  
Shall sit upon your throne."  
For the LORD has chosen Zion;  
He has desired it for his dwelling-place:

"This is my resting-place forever;  
Here will I dwell, for I desired it.  
I will richly bless its food supply,  
Its needy I will satisfy with bread.  
Its priests will I clothe with salvation,  
And its saints shall shout aloud with joy.  
There will I cause a horn to spring forth for David;  
I will set in order a lamp for my anointed,  
His enemies I will clothe with shame;  
But upon him his diadem shall shine."

## ZION'S PERPETUAL BLESSING

[A Song of Ascents. Of David]

Lo, how good and lovely it is  
When brethren dwell together as one.  
Like the goodly oil upon the head,  
Which flows down upon the beard,  
Aaron's beard,  
That flows down upon the edge of his robes,  
So is the dew of Hermon that flows down upon the mountains of Zion;  
For there has the LORD commanded the blessing:  
Life for evermore.

## A CALL TO WORSHIP

[A Song of Ascents]

Lo, bless the LORD, all you servants of the LORD,  
Who stand in the house of the LORD by night!

2 Lift up your hands toward the sanctuary,  
And bless the LORD!

3 May the LORD, maker of the heavens and the earth,  
Bless you from Zion.

## A SONG OF PRAISE

85 Hallelujah!  
Praise the name of the LORD!  
Praise him, O you servants of the LORD,

2 Who stand in the house of the LORD,  
In the courts of the house of our God!

3 Praise the LORD, for the LORD is good!  
Sing praises to his name, for he is gracious.

4 For the LORD has chosen Jacob as his own,  
And Israel as his own treasure.  
I know, indeed, that the LORD is great,  
That our Lord is greater than all the gods.

6 The LORD does whatsoever he pleases,  
Whether in the heavens or on the earth,  
In the seas and in all deeps;

7 Raising clouds from the ends of the earth.  
He makes the lightning flashes for the rain,  
Bringing forth the wind from his treasuries.

8 It was he who smote the first-born of Egypt,  
Both of man and beast.

9 He sent forth wonders and portents  
Into the midst of thee, O Egypt,  
Upon Pharaoh and upon all his servants!

10 It was he who smote many nations,  
And slew mighty kings,  
11 Sihon, the king of the Amorites,  
Og, the king of Bashan,  
And all the kingdoms of Canaan.  
12 And he gave their land as a possession,

A possession to his people Israel.  
13 O LORD, thy name is forever;  
Thy memorial, O LORD, is throughout the ages.

14 For the LORD will give his people justice,

And will have compassion upon his servants.

The idols of the nations are but silver 15  
and gold,  
The product of men's hands.

They have mouths, but cannot speak; 16  
Eyes have they, but cannot see;  
Ears have they, but cannot hear; 17  
Neither, indeed, is there any breath in  
their mouth.

Those who make them will become 18  
like them,  
Everyone who trusts in them.

O house of Israel, bless the LORD; 19  
O house of Aaron, bless the LORD;  
O house of the Levites, bless the LORD; 20  
You who revere the LORD, bless the  
LORD!

Blessed from Zion be the LORD, 21  
Who dwells at Jerusalem!  
Hallelujah!

## THE KINDNESS OF GOD

Give thanks to the LORD, for he 136  
is good,

For his kindness is everlasting.  
Give thanks to the God of gods, 2

For his kindness is everlasting.  
Give thanks to the Lord of lords, 3

For his kindness is everlasting;  
To him who did great wonders alone, 4

For his kindness is everlasting;  
To him who made the heavens with 5  
skill,

For his kindness is everlasting;  
To him who spread out the earth 6  
upon the waters,

For his kindness is everlasting;  
To him who made the great lights, 7

For his kindness is everlasting;  
The sun to rule by day, 8

For his kindness is everlasting;  
The moon and the stars to rule by 9  
night,

For his kindness is everlasting;  
To him who smote the Egyptians in 10  
their first-born,

For his kindness is everlasting;  
And brought forth Israel from the 11  
midst of them,

For his kindness is everlasting;  
With a strong hand and an out- 12  
stretched arm,

For his kindness is everlasting;  
To him who divided the Red Sea into 13  
two parts,

- For his kindness is everlasting;  
 14 And led Israel over through the midst of it,  
 For his kindness is everlasting;  
 15 And shook Pharaoh and his army into the Red Sea,  
 For his kindness is everlasting;  
 16 To him who led his people through the wilderness,  
 For his kindness is everlasting;  
 17 To him who smote great kings,  
 For his kindness is everlasting;  
 18 And slew mighty kings,  
 For his kindness is everlasting;  
 19 Sihon, the king of the Amorites,  
 For his kindness is everlasting;  
 20 And Og, the king of Bashan,  
 For his kindness is everlasting;  
 21 And gave their land as a possession,  
 For his kindness is everlasting;  
 22 A possession to Israel, his servant,  
 For his kindness is everlasting;  
 23 Who remembered us in our abasement,  
 For his kindness is everlasting;  
 24 And rescued us from our foes,  
 For his kindness is everlasting;  
 25 Who gives food to all flesh,  
 For his kindness is everlasting.  
 26 Give thanks to the God of the heavens,  
 For his kindness is everlasting.

#### REVENGE UPON ISRAEL'S FOES

- 137 By the rivers of Babylon,  
 There we sat down, and wept,  
 When we remembered Zion.  
 2 Upon the poplars, in the midst of her,  
 We hung up our harps.  
 3 For there our captors  
 Demanded of us songs,  
 And our tormentors, mirth:  
 "Sing us some of the songs of Zion."  
 4 How could we sing the songs of the LORD  
 In a foreign land?  
 5 If I forget you, O Jerusalem,  
 May my right hand fail me!  
 6 May my tongue cleave to my palate,  
 If I do not remember you;  
 If I set not Jerusalem  
 Above my highest joy!  
 7 Remember, O LORD, against the  
 Edomites,

The day of Jerusalem!  
 They who said, "Raze it, raze it,  
 To its very foundations!"  
 O daughter of Babylon, destructive one,  
 Blessed be he who requites to you  
 The treatment that you dealt out to us!  
 Blessed be he who seizes your little ones,  
 And dashes them to pieces upon a rock!

#### THE HELP OF GOD

[Of David]

I give thee thanks with all my heart; 13  
 In the presence of the gods, I sing  
 praises to thee.  
 I prostrate myself toward thy holy  
 temple;  
 And give thanks to thy name for thy  
 kindness and thy faithfulness;  
 For thou hast magnified thy name  
 over all.  
 On the day when I called thou didst  
 answer me;  
 Thou didst increase thy power in me.  
 All the kings of the earth will give  
 thanks to thee, O LORD,  
 When they have heard the words of  
 thy mouth.  
 And they will sing of the ways of the  
 LORD,  
 That the glory of the LORD is great.  
 The LORD looks upon the high and  
 the low,  
 But the haughty he knows from afar.

Though I walk in the midst of hostility,  
 thou dost preserve my life;  
 Against the wrath of my foes; thou  
 dost stretch forth thy hand,  
 And thy right hand delivers me.  
 The LORD rewards me.  
 O LORD, thy kindness is everlasting;  
 Forsake not the work of thine own  
 hands!

#### THE OMNIPRESENT AND OMNISCIENT GOD

[For the director: a Psalm of David]

Thou hast searched me and known 113  
 me, O LORD;  
 Thou knowest when I sit down and  
 when I stand up;  
 Thou discernest my thought from  
 afar.



3 Thou dost measure out my course and  
my camp,  
And art intimately acquainted with  
all my ways.

4 For there is not a word on my tongue,  
But LORD, thou knowest it all.

5 Thou dost enfold me behind and be-  
fore,  
And dost put thy hand upon me;

6 Such knowledge is too wonderful for  
me;  
It is too lofty; I am not equal to it.

7 Whither shall I go from thy spirit?  
And whither shall I flee from thy  
presence?

8 If I ascend to the heavens, thou art  
there!  
If I make Sheol my bed, thou art  
there also!

9 If I take up the wings of the dawn,  
And dwell at the back of the sea,  
Even there thy hand will guide me,  
And thy right hand will hold me.

11 If I say, "Darkness will surely cover  
me,"  
Then the night becomes light about  
me.

12 Darkness makes it not too dark for  
thee;  
But the night is as bright as the day;  
Darkness and light are both alike to  
thee.

13 For thou didst create my vitals,  
Thou didst fashion me in my mother's  
womb.

14 I praise thee because thou art fear-  
fully wonderful;  
Wondrous are thy works,  
And I myself know it well.

15 My bones were not hidden from thee,  
When I was made in secret,  
And molded in the lowest parts of the  
earth.

16 Thine eyes saw the sum total of my  
days,  
And in thy book they were all writ-  
ten;  
They were formed, when there was  
not one among them.

17 How precious are thy thoughts to me,  
O God!  
How great the sum of them!

18 Were I to count them—they would  
outnumber the sands!  
Were I to come to the end of them,  
my life-span must be like thine!

If thou wouldst but slay the wicked, 19  
O God,  
And the men of blood would depart  
from me,  
Who oppose thee in their thoughts, 20  
Who utter thy name to a lie!  
Do I not hate them that hate thee, O 21  
LORD?  
And do I not loathe them who oppose  
thee?  
With the deadliest hatred, I hate 22  
them;  
They are my own enemies.  
Search me, O God, and know my 23  
heart;  
Try me, and know my thoughts;  
And see if there be any false way 24  
in me;  
And lead me in the way everlasting.

## A PRAYER FOR VINDICATION

[For the director: a Psalm of David]

Free me, O LORD, from wicked men! 140  
Rescue me from violent men,  
Who plan evil things in their heart, 2  
Who constantly stir up wars!  
They have a sharp tongue like a ser- 3  
pent;  
The venom of adders is under their  
lips. *Selah*

Keep me, O LORD, from the hand of 4  
the wicked;  
Rescue me from violent men,  
Who plan to trip my steps.  
The arrogant have laid a snare for me, 5  
and lines;  
They have spread a net for me by the  
wayside;  
They have set traps for me. *Selah*

I say to the LORD, "Thou art my 6  
God;  
Listen, O God, to my supplicating  
cry.  
O GOD, the Lord, my strong deliv- 7  
erer,  
Thou hast covered my head on the  
day of battle.  
Grant not, O LORD, the desires of the 8  
wicked;  
Let not his purpose succeed! *Selah*

"Let not those who encompass me 9  
raise their heads;  
May the mischief of their own lips  
cover them!  
May coals of fire fall down upon them! 10

May they be cast into pits whence they cannot rise again!

- 11 May the slanderer have no standing in the land!

May disaster pursue the violent man with blow upon blow!"

- 12 I know that the LORD will maintain  
The cause of the wretched, the rights  
of the poor.

- 13 Surely, the righteous shall give  
thanks to thy name;  
The upright shall dwell in thy presence.

#### A PRAYER FOR PROTECTION

[A Psalm of David]

- 141 I call upon thee, O LORD, make haste to me;

Listen to my voice, when I call upon thee!

- 2 Let my prayer rise like incense before thee,

The lifting of my hands like the evening offering!

- 3 Set a guard, O LORD, over my mouth;

Keep watch at the door of my lips.

- 4 Incline not my heart to any evil thing,

To participate in wicked deeds,

With men who do wrong;

And let me not eat of their dainties.

- 5 If the righteous smite me—it is a kindness,

And if he rebuke me—it is the finest oil;

Let not my head refuse it!

Indeed, my prayer is ever for them in trouble.

- 6 They will be hurled into the hands of their chieftains,

And they will learn that the word of the LORD is true.

- 7 Like a rock, split and crushed on the land,

Their bones will lie scattered at the jaws of Sheol.

- 8 But my eyes are toward thee, O Lord GOD;

In thee I seek refuge; leave me not defenseless!

- 9 Keep me from the hold of the snare which they have set for me,

And the traps of wrongdoers!

- 10 May the wicked fall into their own pits,  
While I, indeed, pass by.

#### A PRAYER FOR SAFETY FROM FOES

[A *maskil* of David when he was in the cave. A prayer]

I cry aloud to the LORD; 142  
I make supplications aloud to the LORD!

I pour out my complaint before him; 2  
I tell my trouble before him.

When my spirit faints, 3  
Thou knowest my way.

In the path where I must walk,  
They lay a snare for me.

Look to the right, and see  
That I have no friend. 4

Escape is cut off from me;  
Nobody cares for my life.

I cry unto thee, O LORD; 5  
I say, "Thou art my refuge,

My portion in the land of the living,  
Give heed unto my cry; 6

For I am brought very low.

Rescue me from my pursuers;

For they are too strong for me.

Bring me forth from prison, 7  
That I may give thanks to thy name.

The righteous will throng around me,  
When thou dealest well with me."

#### A PRAYER FOR DELIVERANCE

[A Psalm of David]

Hear my prayer, O LORD; 141  
Listen to my supplications!

In thy fidelity answer me, and in thy  
righteousness!

And enter not into judgment with thy 2  
servant;

For in thy sight can no man living be  
innocent.

For the enemy has pursued me; 3  
He has crushed my life to the earth,

He has made me dwell in dark regions,  
like those long dead.

And my spirit faints within me; 4  
My heart within me is appalled.

I recall the days of old; 5  
I meditate upon all thy deeds;

I ponder the work of thy hands.

I spread forth my hands to thee; 6  
I long for thee like a parched land.

*Selah*

Answer me quickly, O LORD; my 7  
spirit fails.

Hide not thy face from me,  
Lest I become like those that have  
gone down to the Pit.

8 Let me hear of thy kindness in the  
morning,

For I have trusted in thee!  
Teach me the way that I should go,  
For unto thee I lift my desire.

9 Deliver me from my enemies, O  
LORD;

I seek refuge in thee.

10 Teach me to do thy will,  
For thou art my God;  
Let thy good spirit guide me in a  
straight path.

11 For thy name's sake, O LORD, save  
my life!

In the vindication of thyself bring me  
out of trouble!

12 In thy kindness cut off my enemies,  
And destroy all my adversaries;  
For I am thy servant.

#### A PRAYER FOR DIVINE REINFORCEMENTS

[Of David]

144 Blessed be the LORD, my rock,  
Who trains my hands for war,  
My fingers for battle;  
2 My refuge, and my fortress,  
My precipice, and my deliverer,  
My shield, and him with whom I seek  
refuge;  
The one who subdues the peoples under  
him.

3 O LORD, what is man that thou  
shouldst know him,  
The son of man that thou shouldst  
take thought of him?

4 Man is like a breath,  
His days are like a passing shadow.

5 O LORD, bow thy heavens and come  
down!  
Touch the mountains that they  
smoke!

6 Hurl the lightning and scatter them;  
Send forth thine arrows and rout  
them.

7 Send forth thy hand from on high!  
Deliver me and rescue me from the  
mighty waters,  
From the hand of aliens,  
8 Whose mouths speak lies,

And whose right hand is one of false-  
hood!

O God, I will sing thee a new song; 9  
Upon a ten-stringed lute will I play  
to thee,

Who makest kings victorious, 10  
Who delivered David, his servant,  
from the wicked sword.

Deliver me, and rescue me from the 11  
hand of aliens,

Whose mouths speak lies,  
And whose right hand is one of false-  
hood!

#### A CONTENTED PEOPLE

Our sons are like plants grown large 12  
in their youth;

Our daughters are like cornices  
carved after the fashion of a pal-  
ace.

Our garner are filled to overflowing, 13  
garner of all sorts;

Our flocks increase by thousands and  
tens of thousands in our fields.

Our oxen are heavily laden. 14

There is no riot and no alarm,  
And no outcry in our streets.

How happy the people that are in 15  
such a state!

How happy the people whose God is  
the LORD!

#### AN ALPHABETIC DOXOLOGY

[A prayer of David]

℞

I will exalt thee, my God, O King; 145  
And bless thy name forever and ever.

ב

All day long will I bless thee, 2  
And praise thy name forever and  
ever.

ג

Great is the LORD; and highly to be 3  
praised,  
And his greatness is unlimited.

ד

One generation shall praise thy works 4  
to another,  
And shall declare thy mighty acts.

ה

They shall speak of the splendor of 5  
thy glorious majesty;  
And I will tell of thy wonders.

6 They shall talk of thy terrible might;  
And I will narrate thy greatness.

7 They shall publish the memory of thy  
great goodness,  
And they shall joyously proclaim thy  
righteousness.

8 Gracious and merciful is the LORD,  
Slow to anger and abounding in kind-  
ness.

9 The LORD is good to all,  
And his mercy is over all his works.

10 All thy works give thanks to thee, O  
LORD;  
And thy saints bless thee.

11 They declare the glory of thy king-  
dom,  
And tell of thy might;

12 To make known his mighty deeds to  
the sons of men,  
And the glorious splendor of his king-  
dom.

13 Thy kingdom is an everlasting king-  
dom,  
And thy dominion endures through-  
out the ages.

14 The LORD supports all who fall,  
And raises up all who are bowed  
down.

15 The eyes of all wait upon thee,  
And thou givest them their food in  
due season.

16 Thou openest thy hand,  
And completely satisfiest every living  
thing.

The LORD is righteous in all his ways, 17  
And gracious in all his works.

The LORD is near to all who call upon 18  
him,  
To all who call upon him sincerely.

He fulfils the desire of those who re- 19  
vere him;  
He hears their cries for help and de-  
livers them.

The LORD preserves all those who 20  
love him;  
But all the wicked he destroys.

May my mouth speak the praise of 21  
the LORD,  
And let all flesh bless his holy name,  
Forever and ever!

#### THE PRAISEWORTHY GOD

Hallelujah! 14  
Praise the LORD, O my spirit!  
I will praise the LORD as long as I 2:  
live;  
I will sing praises to my God as long  
as I exist.  
Put no trust in princes, 31  
In a mere man, in whom is no help.  
When his breath departs he returns to 41  
his earth;  
On that very day his plans perish.

How happy is he whose help is the 51  
God of Jacob!  
Whose hope is upon the LORD, his  
God,  
Who made the heavens and the e:  
earth,  
The sea and all that is therein;  
Who preserves fidelity forever;  
Who renders justice to the oppressed; 51  
Who gives bread to the hungry.

The LORD releases the prisoners;  
The LORD opens the eyes of the 61  
blind;  
The LORD lifts up them that are  
bowed down;  
The LORD loves the righteous;  
The LORD watches over the stran- 61  
gers;

The orphan and the widow he supports;  
 But the way of the wicked he thwarts.  
 10 The LORD reigns forever,  
 Thy God, O Zion, throughout the ages!  
 Hallelujah!

THE WORKS OF GOD  
 ALMIGHTY

- 147 Hallelujah!  
 For it is good to sing praises to our God;  
 For he is gracious; praise befits him.  
 2 The LORD restores Jerusalem;  
 He assembles the outcasts of Israel.  
 3 He heals the broken-hearted,  
 And binds up their wounds.  
 4 He determines the number of the stars;  
 He gives names to all of them.  
 5 Great is our Lord, and abounding in strength;  
 There is no limit to his understanding.  
 6 The LORD upholds the humble;  
 But he casts the wicked to the ground.  
 7 Sing to the LORD with thanksgiving;  
 Sing praises to our God upon the lute!  
 8 For he covers the heavens with clouds;  
 He prepares rain for the earth;  
 He makes grass spring forth upon the hills.  
 9 He gives to the cattle their food,  
 And to the young ravens when they cry.  
 10 He has no pleasure in the strength of a horse;  
 He has no delight in the legs of a man!  
 11 The LORD is pleased with those who revere him;  
 With those who wait for his kindness.  
 12 Praise the LORD, O Jerusalem!  
 Extol your God, O Zion!  
 13 For he strengthens the bars of your gates;  
 He blesses your children within you.  
 14 He makes your boundary peace;  
 He satisfies you with the finest of the wheat.  
 15 He sends forth his command to the earth;  
 His word runs with utmost speed.

He gives snow like wool, 16  
 He scatters hoarfrost like ashes.  
 He casts forth his ice like crumbs; 17  
 Who can stand before his cold?  
 He sends forth his word and melts 18  
 them;  
 He makes his wind blow, the water flows.  
 He declares his word to Jacob, 19  
 His statutes and judgments to Israel.  
 He has not acted thus with any other 20  
 nation;  
 Nor do they know his judgments.  
 Hallelujah!

A HALLELUJAH CHORUS

Hallelujah! 148  
 Praise the LORD from the heavens;  
 Praise him in the heights!  
 Praise him, all his angels; 2  
 Praise him, all his host!  
 Praise him, sun and moon; 3  
 Praise him, all you stars of light!  
 Praise him, highest heavens, 4  
 And waters that are above the heavens!  
 Let them praise the name of the 5  
 LORD!  
 For he commanded and they were created.  
 And he fixed them fast forever and 6  
 ever;  
 He gave a statute that they should not transgress.  
 Praise the LORD from the earth; 7  
 Sea-monsters and all deeps!  
 Fire and hail, snow and fog, 8  
 Stormy wind, fulfilling his word!  
 Mountains and all hills, 9  
 Fruit-trees and all cedars!  
 Wild beasts and all cattle, 10  
 Reptiles and winged birds!  
 Kings of the earth and all peoples, 11  
 Princes and all rulers of the earth!  
 Young men and maidens, too, 12  
 Old men and boys!  
 Let them praise the name of the 13  
 LORD;  
 For his name alone is exalted;  
 His majesty is over the earth and the heavens,  
 And he has raised up a horn for his 14  
 people.  
 The praise is he of all his saints,  
 The sons of Israel, the people near him.  
 Hallelujah!

PRAISE TO THE CONQUER-  
ING GOD

- 149** Hallelujah!  
Sing to the LORD a new song,  
His praise in the assembly of the pious.
- 2** Let Israel rejoice in his maker;  
Let the sons of Zion triumph in their  
king.
- 3** Let them praise his name with dancing;  
Let them play to him on drum and  
lute.
- 4** For the LORD is pleased with his people;  
He adorns the humble with victory.
- 5** Let the pious exult in honor;  
Let them shout with joy upon their  
beds,
- 6** With exaltations of God in their  
throats,  
And double-edged swords in their  
hands,
- 7** To wreak vengeance upon the na-  
tions,

Punishment upon the peoples;  
To bind their kings with chains, **8**  
And their nobles with fetters of iron;  
To execute upon them the verdict **9**  
that is written:  
Such honor have all his saints.  
Hallelujah!

THE CLOSING DOXOLOGY

Hallelujah! **150**  
Praise God in his sanctuary!  
Praise him in his mighty firmament!  
Praise him for his mighty deeds! **2**  
Praise him for his abundant great-  
ness!  
Praise him with the blast of the horn! **3**  
Praise him with lyre and lute!  
Praise him with drum and dance! **4**  
Praise him with strings and pipe!  
Praise him with clanging cymbals! **5**  
Praise him with crashing cymbals!  
Let everything that breathes praise **6**  
the LORD!  
Hallelujah!

## THE BOOK OF PROVERBS

### INTRODUCTION, 1:1-6

- 1 **T**HE proverbs of Solomon, the son of David, king of Israel:  
2 That men may gain wisdom and instruction,  
3 May understand words of intelligence;  
4 That they may receive instruction in wise conduct,  
5 In rectitude, justice, and honesty;  
6 That sense may be imparted to the simple,  
7 Knowledge and discretion to the inexperienced—  
8 The wise man also may hear and increase his learning,  
9 The man of intelligence acquire sound principles—  
10 That they may understand proverb and parable,  
11 The words of the wise and their epigrams.

### THE FIRST PRINCIPLE OF WISDOM, 1:7

- 7 Reverence for the LORD is the beginning of knowledge;  
8 Fools despise wisdom and instruction.

### EXHORTATION AND WARNING, 1:8-19

- 8 Hear, my son, your father's instruction,  
9 And reject not your mother's teaching;  
10 For a graceful garland will they be for your head,  
11 And a chain for your neck.  
12 My son, if sinners entice you, consent not.  
13 If they say, "Come with us, let us lie in wait for the honest,  
14 Let us wantonly ambush the innocent;  
15 Let us swallow them up alive and sound in health,  
16 As Sheol swallows up those who go down to the Pit!  
17 All kinds of precious wealth shall we find,  
18 We shall fill our houses with spoil;

19 Cast in your lot with us,  
20 We will all have one purse"—  
21 My son, walk not in the way with them,  
22 Keep your foot clear of their path;  
23 For their feet run to evil,  
24 They hasten to shed blood.  
25 As the net is baited in vain  
26 In the eyes of any bird,  
27 While men lie in wait for their own blood,  
28 And lurk for their own lives,  
29 So is it with every one who traffics in ill-gotten gain;  
30 It takes away the life of its owners.

### THE APPEAL OF WISDOM,

1:20-33

20 Wisdom cries aloud in the streets,  
21 She lifts up her voice in the squares;  
22 At the head of noisy thoroughfares she calls,  
23 At the openings of the city gates she utters her words:  
24 "How long, you simple ones, will you love simplicity,  
25 And scoffers delight in scoffing,  
26 And fools hate knowledge?  
27 If you but turn and pay heed to my admonition,  
28 Lo! I will open my mind to you,  
29 I will acquaint you with my thoughts.  
30 Because I called and you refused to listen,  
31 I stretched out my hand and no one paid heed;  
32 You ignored all my counsel,  
33 And would not have my admonition;  
34 I in my turn will laugh in the hour of your doom,  
35 I will mock when your terror comes;  
36 When your terror comes like a storm,  
37 And your doom descends like a whirlwind,  
38 When distress and anguish befall you.  
39 Then they may call me, but I will not answer;  
40 They may seek me, but they shall not find me.  
41 Because they hated knowledge,  
42 And chose not reverence for the LORD;

- 30 They would not have my counsel,  
They spurned all my admonition;  
31 Now shall they eat of the fruit of their  
conduct,  
And shall have their fill of what they  
purposed.  
32 For the waywardness of the simple  
shall slay them,  
And the complacency of fools shall de-  
stroy them;  
33 While he who listens to me shall live  
in security,  
And shall enjoy peace of mind without  
dread of evil."

THE BLESSINGS OF WISDOM,  
2:1-22

- 2 My son, if you receive my words,  
And store my commands within you,  
2 Inclining your ear to wisdom,  
And applying your mind to reason;  
3 If you appeal to intelligence,  
And lift up your voice to reason;  
4 If you seek her as silver,  
And search for her as for hidden  
treasures—  
5 Then will you understand reverence  
for the LORD,  
And will discover the knowledge of  
God;  
6 For the LORD gives wisdom,  
Out of his mouth come knowledge and  
reason;  
7 He has help in store for the upright,  
He is a shield to those who walk hon-  
estly;  
8 He guards the paths of justice,  
And protects the way of his pious ones;  
9 Then will you understand rectitude  
and justice,  
And will keep to every good course;  
10 For when wisdom finds a welcome  
within you,  
And knowledge becomes a pleasure to  
you,  
11 Discretion will watch over you,  
Reason will guard you—  
12 Saving you from the way of evil men,  
From men who use perverse speech;  
13 Who leave the paths of uprightness,  
To walk in ways of darkness;  
14 Who delight in doing evil,  
Exult in wanton wickedness;  
15 Who are crooked in their ways,  
And tortuous in their paths—  
16 Saving you from the wife of another,  
From the adulteress who plies you  
with smooth words,

Who forsakes the companion of her 17  
youth,  
And forgets her pledge to her God;  
For her paths lead down to death, 18  
And her tracks descend to the Shades;  
None who go to her come back again, 19  
Or reach the paths of life—  
Helping you to walk in the way of 20  
good men,  
And to keep to the paths of the  
righteous;  
For the upright will live in the land, 21  
And the honest will remain in it;  
While the wicked will be cut off from 22  
the land,  
And the faithless will be rooted out of  
it.

THE FEAR OF THE LORD,  
3:1-12

My son, forget not my teaching, 3  
But keep my commands in mind;  
For a long and happy life, 2  
With abundant prosperity, will they  
bring to you.  
Let not kindness and good faith leave 3  
you;  
Fasten them round your neck,  
Write them on the tablet of your mind;  
So will you find favor and good will 4  
In the eyes of God and man.  
Trust in the LORD with all your heart, 5  
And rely not on your own understand-  
ing;  
In all your ways acknowledge him, 6  
And he will make straight your paths.  
Be not wise in your own eyes, 7  
Reverse the LORD, and withdraw from  
evil;  
This will be health to your flesh, 8  
And refreshment to your bones.  
Honor the LORD with your substance, 9  
With the firstfruits of all your produce;  
So will your barns be filled with grain, 10  
And your vats will be bursting with  
wine.  
My son, despise not the discipline of 11  
the LORD,  
And resent not his correction;  
For whom the LORD loves he corrects, 12  
Even as a father the son in whom he  
delights.



## THE WORTH OF WISDOM,

3:13-26

- 33 How happy is the man who finds wisdom,  
The man who gains understanding!
- 34 For her income is better than income of silver,  
And her revenue than gold.
- 35 She is more precious than corals,  
And none of your heart's desires can compare with her.
- 36 Long life is in her right hand,  
In her left are riches and honor.
- 37 Her ways are ways of pleasantness,  
And all her paths are peace.
- 38 She is a tree of life to those who grasp her,  
And happy is every one who holds her fast.
- 39 The LORD by wisdom founded the earth,  
By reason he established the heavens;  
40 By his knowledge the depths are broken up,  
And the clouds drop down dew.
- 41 My son, keep guard on wisdom and discretion,  
Let them not slip from your eyes;  
42 They will be life to you,  
And an ornament round your neck.
- 43 Then you may go your way in security,  
Without striking your foot on a stone;  
44 When you rest, you will not be afraid,  
When you lie down, your sleep will be sweet;
- 45 You will fear no sudden terror,  
Nor the storm that falls on the wicked;  
46 For the LORD will be your confidence,  
And will keep your foot from the snare.

## WISE COUNSELS, 3:27-35

- 27 Withhold not help from the needy,  
When it is in your power to render it.
- 28 Say not to your neighbor, "Go, and come again;  
Tomorrow I will give," when you have it beside you.
- 29 Plot no mischief against your neighbor,  
When he lives in confidence beside you.
- 30 Do not idly quarrel with a man,  
If he have done you no harm.
- 31 Envy not the lawless man,  
And choose none of his ways;

For the crooked man is an abomination to the LORD,  
While the upright enjoy his confidence.  
The curse of the LORD is on the house of the wicked,  
But the home of the righteous he blesses;  
The scoffers he scoffs at,  
But to the humble he shows favor;  
Wise men come to honor,  
But fools gain nothing but shame.

## A FATHER'S INSTRUCTIONS,

4:1-27

- Hear, my son, a father's instruction,  
And attend, that you may gain understanding;
- Because I give you sound learning,  
Forsake not my teaching!
- When as a boy I was tender in my father's sight,  
And dearly beloved in the eyes of my mother,  
He taught me, and said to me:  
"Hold fast my words in your mind,  
Keep my commands, and live—  
Forget not, and swerve not from the words of my mouth—  
Get wisdom, get understanding;  
Forsake her not, and she will watch over you;  
Love her, and she will safeguard you.  
Above all things get wisdom;  
Whatever else you get, get understanding.
- Prize her, and she will exalt you;  
Embrace her, and she will bring you to honor.
- A graceful garland will she place upon your head;  
A glorious crown will she bestow upon you."
- Hear, my son, and receive my sayings,  
That the years of your life may be many.
- I teach you the way of wisdom;  
I lead you in paths of uprightness.  
When you walk, your steps will not be hampered,  
And if you run you will not stumble.  
Keep fast hold of instruction, let her not go;  
Guard her, for she is your life.  
Enter not the path of the wicked,  
And walk not in the way of evil men;  
Avoid it, traverse it not,  
Shun it, and pass on.

- 16 For they sleep not unless they have done mischief to someone,  
Their slumber is broken unless they have caused someone to stumble;
- 17 The bread they eat is won by crime,  
And the wine they drink is won by lawlessness.
- 19 The way of the wicked is dark as pitch;  
They know not at what they stumble.
- 18 But the path of the righteous is like the light of the dawn,  
That shines ever more brightly till the day is full.
- 20 My son, attend to my words,  
Incline your ear to my sayings;
- 21 Let them not slip from your eyes,  
Keep them fixed in your mind;
- 22 For they are life to those who find them,  
Health to all their flesh.
- 23 Guard your heart with all vigilance,  
For thence are the well-springs of life.
- 24 Perverse words put away from you,  
And crooked speech put far from you.
- 25 Let your eyes look right in front,  
And your eyelids be directed straight ahead of you.
- 26 Keep level the track for your foot,  
And let all your ways be firm.
- 27 Turn not to right or left,  
Remove your foot from evil.

## PURE AND IMPURE LOVE,

5:1-23

- 6 My son, attend to wisdom,  
Incline your ear to reason;
- 2 That you may be kept from vile counsels,  
And be preserved from evil lips.
- 3 For the lips of the adulterous woman drop honey,  
And her mouth is smoother than oil;
- 4 But the end of her is as bitter as wormwood,  
As sharp as a two-edged sword.
- 5 Her feet go down to death,  
Her steps lead straight to Sheol;
- 6 No level path of life she treads,  
Her tracks wander—she knows not whither.
- 7 So now, my son, listen to me,  
And swerve not from the words of my mouth.
- 8 Keep far away from her,

- And approach not the door of her house;  
Lest you give up your wealth to others, 9  
The earnings of your life to aliens;  
Lest strangers have their fill of your 10  
substance,  
And the produce of your labors go to  
an alien's house;  
And then you groan when your end 11  
comes,  
When your flesh and blood come to an  
end;  
And you say, "How I hated instruc- 12  
tion,  
And scorned admonition,  
And listened not to the voice of my 13  
teachers,  
Nor inclined my ear to my instructors!  
I had well-nigh come to utter evil 14  
In the midst of the assembled com-  
munity."

- Drink water from your own cistern, 15  
Running water from your own well.  
Why should your springs be scattered 16  
abroad,  
Your streams of water in the streets?  
Let them be for yourself alone, 17  
And not for strangers along with you.  
Let your fountain be blessed to you, 18  
And get your enjoyment from the wife  
of your youth.  
A lovely hind, a graceful doe— 19  
Let her breasts intoxicate you always,  
With her love be continually ravished.  
Why, my son, should you be ravished 20  
with the wife of another,  
And embrace the bosom of an adulter-  
ess?  
For the ways of a man are before the 21  
eyes of the LORD,  
And all his paths he weighs in the  
balance;  
The wicked will be caught by his own 22  
misdeeds,  
He will be held in the toils of his own  
sin;  
He will die for want of instruction, 23  
He will stagger to ruin through the  
greatness of his folly.

WARNINGS AGAINST FOOLISH  
WAYS, 6:1-19

- My son, if you have become surety for  
your neighbor,  
Have pledged yourself for another;  
If you have been snared by your lips, :

- Have been caught by the words of your mouth;
- 3 Do this now, my son, and free yourself—  
Since you have fallen into your neighbor's power—  
Go in hot haste, and lay siege to your neighbor;
- 4 Give no sleep to your eyes,  
Nor slumber to your eyelids;
- 5 Free yourself like a gazelle from the snare,  
Like a bird from the hand of the fowler.
- 6 Go to the ant, O sluggard,  
Study her ways, and learn wisdom;
- 7 For though she has no chief,  
No officer, or ruler,
- 8 She secures her food in the summer,  
She gathers her provisions in the harvest.
- 9 How long will you lie, O sluggard?  
When will you rise from your sleep?
- 10 "A little sleep, a little slumber,  
A little folding of hands to rest"—
- 11 So will poverty come upon you like a footpad,  
And want like an armed man.
- 12 A knave, a villain,  
Is he who deals in crooked speech,
- 13 Winks with his eyes, shuffles with his feet,  
Signs with his fingers,
- 14 In whose mind is perversity,  
Who plots mischief all the time,  
Who sows discord.
- 15 Therefore his doom will come suddenly,  
In an instant he will be crushed beyond recovery.
- 16 Six things the LORD hates,  
Seven are an abomination to him:
- 17 Haughty eyes, a lying tongue,  
And hands that shed innocent blood;
- 18 A mind that plots mischievous schemes,  
Feet that are quick to run after evil;
- 19 A false witness who utters lies,  
And he who sows discord among brothers.

WARNINGS AGAINST THE  
ADULTERESS, 6:20—7:27

- 20 Keep, my son, your father's charge,  
And reject not your mother's instruction;
- 21 Fasten them forever on your mind,

- Hang them round your neck.  
When you walk, she will guide you; 22  
When you lie down, she will watch over you;  
When you awake, she will talk with you.
- For the charge is a lamp, and the instruction a light;  
The admonitions of discipline are the way of life;
- Keeping you safe from the evil woman, 24  
From the smooth tongue of the adulteress.
- Lust not in your heart after her beauty, 25  
Nor let her catch you with her eyelids!
- For the price of a harlot is but a piece 26  
of bread,  
But the adulteress hunts for the precious life.
- Can a man take fire in his bosom, 27  
And his clothes not be burned?  
Or can a man walk on red-hot coals, 28  
And his feet not be scorched?  
So is it with him who goes in to his 29  
neighbor's wife;  
None who touches her will go unpunished.
- Do not men despise a thief even if he 30  
steal  
To satisfy his appetite when he is hungry?  
And if he be caught he must pay back 31  
sevenfold,  
He must give up all the goods in his house.
- But he who commits adultery with a 32  
woman is devoid of sense,  
Only he who would bring ruin on himself  
does such a thing.
- Ignominious blows will he get, 33  
And his disgrace will not be wiped out.  
For jealousy maddens a man, 34  
So that he has no mercy on the day of vengeance;
- He will accept no ransom, 35  
Nor will he be satisfied though you bring him many gifts.
- My son, keep my words, 7  
And store my commands within you;  
Keep my commands, and live— 2  
My teaching like the pupil of your eye;  
Fasten them on your fingers, 3  
Write them on the tablet of your mind.  
Say to Wisdom, "Thou art my sister," 4  
And call Intelligence your friend,  
That they may keep you from the wife 5  
of another,

From the adulteress who plies you  
with smooth words.

6 For at the window of my house  
Through my lattice I looked out;

7 I saw among the simple ones,  
I observed among the youths,  
A lad devoid of sense,

8 Passing through the street near her  
corner,  
Stepping along the way to her house,

9 In the evening twilight,  
In the darkness at the dead of night;

10 And lo! the woman comes to meet him,  
In harlot's dress, and with treacherous  
mind—

11 She is boisterous and fickle,  
Her feet cannot rest at home;

12 Now she is in the street, now in the  
square,  
By every corner she lies in wait.

13 So she catches him, and kisses him,  
She puts on a bold face, and says to  
him;

14 "I was due to hold a thanksgiving feast,  
And today I am paying my vows;

15 So I came out to meet you,  
To look for you, and I have found you!

16 I have spread my couch with coverlets,  
With striped sheets of Egyptian yarn;

17 I have perfumed my bed with myrrh,  
With aloes, and with cinnamon;

18 Come, let us take our fill of love till  
morning,  
Let us revel in caresses!

19 For my husband is not at home,  
He has gone a far journey;

20 A bag of money he took with him,  
He will not come home till full moon."

21 With her much fair speech she beguiles  
him,  
With her smooth lips she carries him  
away;

22 He follows her bewitched,  
Like an ox that goes to the slaughter,  
Or a bird that speeds to the snare,

23 Or a stag that is lured to the net,  
And knows not that its life is in dan-  
ger,  
Till an arrow pierces its liver.

24 So now, my son, listen to me,  
And attend to the words of my mouth;

25 Swerve not toward her ways,  
Stray not into her paths;

26 For many are the dead she has laid low,  
A mighty host has she slain;

27 The ways to her house are ways to  
Sheol,  
Leading down to the chambers of  
death.

## THE INVITATION OF WISDOM,

8:1-36

Does not Wisdom call, 8  
And Reason lift up her voice?  
At the head of the highways, on the 2  
road,  
Between the streets she takes her  
stand;

By the gates that enter the city, 3  
At the doorways she cries aloud:  
"To you, O men, I call, 4  
And my appeal is to the sons of men.  
You simple ones, learn sense, 5  
You foolish ones, learn wisdom.  
Listen! for noble things I shall speak, 6  
With right things my lips will open;  
My mouth will utter truth, 7  
While wickedness is an abomination  
to my lips;

Sincere are all the words of my mouth, 8  
There is nothing tortuous or perverse  
in them;

They are all of them straightforward 9  
to the man of understanding,  
And right to those who find knowledge.  
Receive instruction instead of silver, 10  
And knowledge rather than choice  
gold;

For wisdom is better than corals, 11  
With her no treasures can compare.

"I, Wisdom, have my home with good 12  
sense,  
So I obtain knowledge of evil devices.  
Reverence for the LORD is hatred of 13  
evil;

Pride and arrogance, evil ways,  
And perverse speech I hate. 14  
Mine are counsel and skill,  
Mine are reason and might. 15  
By me kings reign, 16  
And rulers administer justice;

By me princes hold sway, 17  
And nobles govern the earth.  
I love those who love me, 18  
And those who seek me will find me.  
Riches and honor are with me, 19  
Dazzling wealth and prosperity.  
My fruit is better than gold, even the 20  
finest of gold,  
And my produce than choice silver.  
I walk in the way of rectitude, 21  
In the midst of the paths of justice,  
Endowing my friends with wealth, 22  
And filling their treasuries.

"The LORD formed me as the first of 23  
his works,

The beginning of his deeds of old;  
 23 In the earliest ages was I fashioned,  
 At the first, when the earth began.  
 24 When there were no depths was I  
 brought forth,  
 When there were no fountains brim-  
 ming with water;  
 25 Before the mountains were sunk,  
 Before the hills was I brought forth;  
 26 While as yet he had not made the  
 earth and the fields,  
 Nor the first clods of the world.  
 27 When he established the heavens I  
 was there,  
 When he traced the vault over the face  
 of the deep;  
 28 When he made firm the skies above,  
 When he fixed the fountains of the  
 deep;  
 29 When he set for the sea its bound,  
 So that the waters should not trans-  
 gress his command;  
 When he traced the foundations of the  
 earth,  
 30 I was beside him as a ward of his;  
 And daily was I filled with delight,  
 As I sported before him all the time,  
 31 Sported in this world of his,  
 And found my delight in the sons of  
 men.  
 32 "So now, O children, listen to me;  
 For happy are those who keep my  
 ways.  
 33 Hear instruction, and be wise,  
 And reject it not!  
 34 Happy is the man who listens to me,  
 Watching daily at my gates,  
 Waiting at my door-posts;  
 35 For he who finds me finds life,  
 And wins favor from the LORD;  
 36 But he who misses me wrongs himself,  
 All who hate me love death."

## WISDOM AND FOLLY,

9:1-6,<sup>1</sup> 13-18

19 Wisdom has built her house,  
 She has set up her seven pillars;  
 2 She has slain her beasts, she has ming-  
 led her wine,  
 She has spread her table.  
 3 She has sent out her maidens, and calls  
 On the heights of the city highways:  
 4 "He who is simple, let him turn in  
 here,"

While to him who is senseless she says:  
 5 "Come, eat of my bread,

<sup>1</sup> For vs. 7-12 see next column.

And drink of the wine I have mingled;  
 Forsake your folly, and live,  
 6 And keep straight on the path of  
 reason."

Folly is boisterous and wanton, 13  
 She has no sense of shame.  
 She sits at the door of her house, 14  
 On a seat by the city highways,  
 Calling to those who pass by, 15  
 Who are keeping straight on their  
 ways:

"He who is simple, let him turn in 16  
 here,"

While to him who is senseless she says:  
 "Stolen water is sweet, 17  
 And bread eaten in secret is pleasant."  
 But he knows not that the Shades are 18  
 there,  
 That her guests are in the depths of  
 Sheol.

THE FRUITS OF WISDOM AND  
FOLLY, 9:7-12

He who corrects a scoffer draws insult 7  
 on himself;  
 And he who reproves a wicked man—  
 it becomes a blot to him.  
 Reprove not a scoffer, lest he hate you; 8  
 Reprove a wise man, and he will love  
 you.  
 Instruct a wise man, and he will be- 9  
 come still wiser;  
 Teach a righteous man, and he will  
 learn the more.

The beginning of wisdom is reverence 10  
 for the LORD,  
 And the knowledge of the Holy One is  
 understanding;  
 For through me your days will be 11  
 multiplied,  
 And the years of your life will be in-  
 creased.  
 If you are wise, your wisdom will turn 12  
 to your profit;  
 But if you are a scoffer, you must bear  
 the consequences alone.

THE PROVERBS OF SOLOMON,  
10:1—22:16

A wise son makes a glad father; 10  
 But a foolish son is a grief to his  
 mother.

Treasures unjustly acquired are of no 2  
 avail;  
 But honesty saves from death.

- |   |  |
|---|--|
| <p>3 The LORD will not suffer the righteous to hunger;<br/>But he will thwart the desire of the wicked.</p> <p>4 A slack hand brings poverty;<br/>But the hand of the diligent brings wealth.</p> <p>5 He who reaps in summer acts wisely;<br/>He who sleeps in harvest acts shamefully.</p> <p>6 Blessings are upon the head of the righteous;<br/>But sorrow will cover the face of the wicked.</p> <p>7 The memory of the righteous is a blessing;<br/>But the name of the wicked will rot.</p> <p>8 A wise man will take commands;<br/>But a prating fool will fall.</p> <p>9 He who walks honestly walks safely;<br/>But he who walks crookedly will be found out.</p> <p>10 He who winks with the eye makes trouble;<br/>He who frankly reproves makes peace.</p> <p>11 The mouth of the righteous is a fountain of life;<br/>But the mouth of the wicked is filled with violence.</p> <p>12 Hatred stirs up strife;<br/>But love draws a veil over all transgressions.</p> <p>13 On the lips of a sensible man wisdom is found;<br/>But a man without sense needs a rod for his back.</p> <p>14 Wise men store up knowledge;<br/>But the mouth of a fool precipitates ruin.</p> <p>15 A rich man's wealth is his fortress;<br/>The ruin of the poor is their poverty.</p> <p>16 The earnings of the righteous conduce to life;<br/>The income of the wicked to death.</p> <p>17 He who pays heed to instruction is on the way of life;</p> | <p>But he who rejects admonition goes astray.</p> <p>Righteous lips cover up hatred; 10-<br/>But he who lets out slander is a fool.</p> <p>Where words abound, sin will not be 10-<br/>wanting;<br/>But he who holds his tongue acts wisely.</p> <p>The tongue of the righteous is choice 20-<br/>silver;<br/>The mind of the wicked is of little worth.</p> <p>The lips of the righteous are a sus- 21-<br/>tenance to many;<br/>But fools die for want of sense.</p> <p>The blessing of the LORD makes rich; 22-<br/>Toil yields no increase like it.</p> <p>To a fool it is like sport to do wrong; 22-<br/>But it is hateful to a man of sense.</p> <p>What the wicked man dreads will be- 24-<br/>fall him;<br/>But the desire of the righteous will be granted.</p> <p>As the whirlwind passes, so the wicked 25-<br/>man vanishes;<br/>But the righteous is rooted forever.</p> <p>As vinegar to the teeth, and as smoke 25-<br/>to the eyes,<br/>So is the sluggard to those who send him on an errand.</p> <p>Reverence for the LORD prolongs life; 25-<br/>But the years of the wicked will be shortened.</p> <p>The hope of the righteous will end in 27-<br/>gladness;<br/>But the expectation of the wicked will come to nought.</p> <p>The LORD is a stronghold to him who 27-<br/>walks honestly;<br/>But ruin to those who do evil.</p> <p>The righteous will never be moved; 28-<br/>But the wicked will have no foothold in the land.</p> <p>The mouth of the righteous buds with 29-<br/>wisdom;<br/>But the perverse tongue will be cut off.</p> |
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- 12 The lips of the righteous know good will;  
But the mouth of the wicked, malice.
- 1 False scales are an abomination to the LORD;  
But a just weight is his delight.
- 2 When pride comes, scorn comes;  
But with the modest is wisdom.
- 3 Upright men are guided by their honesty;  
But faithless men are ruined by their crookedness.
- 4 Wealth is of no avail on the day of wrath;  
But righteousness saves from death.
- 5 The honest man's path is kept straight by his righteousness;  
But the wicked will fall by his wickedness.
- 5 The upright are saved by their righteousness;  
But the faithless are caught by their lusts.
- 7 When a wicked man dies, his expectation perishes;  
All hope of success is lost.
- 1 The innocent man is rescued from trouble;  
And the guilty takes his place.
- 2 With his mouth would the godless man ruin his neighbor;  
But through knowledge the righteous are saved.
- 3 When righteous men prosper, the city exults;  
And when wicked men perish, there is jubilation.
- 1 Through the blessing of the upright the city is exalted;  
But through the mouth of the wicked it is overthrown.
- 2 The senseless man pours contempt on his neighbor;  
But the intelligent man keeps silent.
- 3 A talebearer reveals secrets;  
But a trustworthy man keeps a confidence.
- For want of guidance a people will 14 fall;  
But safety lies in a wealth of counselors.
- He who becomes surety for a stranger 15 will suffer for it;  
But he who hates giving pledges is secure.
- A gracious woman wins respect; 16  
And diligent men win riches.
- A kindly man does good to himself; 17  
But a cruel man does harm to himself.
- The wicked man earns illusive wages; 18  
But he who sows righteousness has a true reward.
- He who devotes himself to righteousness 19  
takes the road to life;  
But he who pursues wickedness the road to death.
- Those perverted in mind are an abom- 20  
ination to the LORD;  
But those who walk honestly are his delight.
- My hand upon it! the evil man will 21  
not go unpunished;  
But the race of the righteous will escape.
- Like a golden ring in the snout of a 22  
sow  
Is a beautiful woman lacking in taste.
- The desire of the righteous can end 23  
only in good;  
The expectation of the wicked in wrath.
- One man spends, and grows still 24  
richer;  
Another holds back his due share, only to bring himself to want.
- The generous man will be enriched; 25  
And he who waters will himself be watered.
- He who holds back grain will be 26  
cursed by the people;  
But blessing will be upon the head of him who sells it.
- He who seeks what is good will win 27  
favor;

- But he who aims at what is harmful will bring it upon himself.
- 28 He who trusts in his riches will fall; But like green leaves will the righteous flourish.
- 29 He who stints his household will reap nothing but wind; A wise man's slave will such a fool become.
- 30 The fruit of righteousness is a tree of life; But lawlessness destroys men.
- 31 If the most righteous in the land are punished, How much more the wicked and the sinner!
- 12 He who loves instruction loves knowledge; But he who hates admonition is stupid.
- 2 A good man will win favor from the LORD; But a schemer will he condemn.
- 3 By wickedness no man can stand; But the root of the righteous will never be moved.
- 4 A good wife is a crown to her husband; But one who acts shamefully is like rot in his bones.
- 5 The plans of the righteous are honest; The designs of the wicked are treacherous.
- 6 The words of the wicked lie in wait for blood; But the speech of the upright saves men.
- 7 When the wicked are overthrown, and cease to be, The house of the righteous will stand.
- 8 A man is praised according to his intelligence; But one perverted in mind is despised.
- 9 Better a man of low rank, who works for himself, Than he who assumes honor, yet has nothing to eat.
- A righteous man cares for his beast; But the mercy of the wicked is cruel.
- He who tills his ground will have plenty of food; But he who follows empty pursuits is devoid of sense.
- Evil men will be caught in the toils of their wickedness; But the root of the righteous will remain forever.
- By the sin of his lips is the guilty man ensnared; While the innocent escapes from trouble.
- From the fruit of his mouth will the good man enjoy good in abundance; And the work of a man's hands will come back to him.
- The way of a fool is right in his own eyes; But a wise man listens to advice.
- A fool's anger is shown at once; But a sensible man ignores an affront.
- He who utters the truth affirms that which will stand; But a lying witness that which will bring disappointment.
- There are those whose prating is like the thrusts of a sword; But the tongue of the wise brings healing.
- The truthful lip will endure forever; But the lying tongue is only for a moment.
- Disappointment comes to those who plot evil; But happiness to those who plan good.
- No harm can befall the righteous; But the lives of the wicked are full of misfortune.
- Lying lips are an abomination to the LORD; But those who deal truthfully are his delight.
- A man of sense conceals what he knows; But fools proclaim their folly.



- 4 The hand of the diligent will bear rule;  
But the slack hand will be enslaved.
- 5 Anxiety in a man's heart makes it sink;  
But a kindly word will turn it into gladness.
- 6 The righteous man departs from evil;  
But the way of the wicked leads them astray.
- 7 The slothful man will not secure his prey;  
But the diligent man wins precious wealth.
- 8 In the path of righteousness there is life;  
But the way of wickedness leads to death.
- 9 A wise son pays heed to his father's instruction;  
But a scoffer listens to no rebuke.
- 2 From the fruit of his mouth will the good man enjoy what is good;  
But the appetite of the faithless will be fed on violence.
- 3 He who guards his mouth preserves his life;  
He who opens wide his lips brings ruin on himself.
- 4 The sluggard craves, but gets nothing;  
The desire of the diligent is richly supplied.
- 5 The righteous man hates a lie;  
But the wicked acts foully and shamefully.
- 6 Righteousness safeguards the man of integrity;  
But wickedness overthrows the sinner.
- 7 One man pretends to be rich, yet has nothing;  
Another man pretends to be poor, yet has great wealth.
- 8 A man's riches provide ransom for his life;  
But the poor man finds no means of redemption.
- 9 The light of the righteous will shine brightly;
- But the lamp of the wicked will be put out.
- Pride causes nothing but strife; 16  
But with the modest there is wisdom.
- Wealth got by scheming will diminish; 11  
But he who gathers little by little will increase his store.
- Hope deferred makes the heart sick; 12  
But desire fulfilled is a tree of life.
- He who despises the word will pay for it;  
But he who reveres the command will be rewarded.
- The teaching of the wise is a fountain 14  
of life,  
By which to avoid the snares of death.
- Good conduct wins favor; 15  
But faithless conduct disfavor.
- In all things the sensible man acts 15  
with intelligence;  
But the fool displays his folly.
- A faithless messenger falls into trou- 17  
ble;  
But a trustworthy envoy insures success.
- He who rejects instruction will have 18  
poverty and shame;  
But he who pays heed to admonition  
will be honored.
- Desire fulfilled is sweet; 19  
But fools hate to turn from evil.
- He who walks with wise men will be- 20  
come wise;  
But the companion of fools will smart  
for it.
- Ill fortune will dog sinners; 21  
But good fortune will overtake the  
righteous.
- The good man leaves an inheritance 22  
to his children's children;  
But the wealth of the sinner is laid in  
store for the righteous.
- The fallow land of the proud yields 23  
food in abundance;

- But it is swept away through injustice.
- 24 He who spares his rod hates his son;  
But he who loves him seeks to discipline him.
- 25 The righteous man eats to his heart's content;  
But the appetite of the wicked is never satisfied.
- 14 The wise woman builds up her house;  
But with her own hands the foolish one tears down her house.
- 2 He who reveres the LORD walks uprightly;  
But he who despises him is crooked in his ways.
- 3 In the mouth of the foolish is a rod for his back;  
But the lips of the wise will preserve them.
- 4 Where there are no oxen, there is no grain;  
But abundance of produce comes through the strength of the ox.
- 5 A truthful witness will not lie;  
But a dishonest witness breathes out lies.
- 6 The scoffer seeks wisdom, and finds it not;  
But to the man of intelligence, knowledge is easy.
- 7 Leave the presence of a fool;  
You will gain no knowledge from his talk.
- 8 The wisdom of a man of sense enables him to understand his way;  
But the folly of fools misleads them.
- 9 Guilt has its home among fools;  
Good will among the upright.
- 10 Every man knows his own bitterness;  
And in his joy no stranger can share.
- 11 The house of the wicked will be destroyed;  
But the tent of the upright will flourish.
- 12 There is a way that seems straight to a man;  
But the end of it leads to death.
- Even in laughter the heart may be aching;  
And the end of joy may be sorrow.
- The perverse man will reap the full fruit of his ways;  
And the good man the full fruit of his deeds.
- The simple man trusts everything;  
But the sensible man pays heed to his steps.
- The wise man is cautious, and keeps away from trouble;  
But the fool is blustering and confident in himself.
- A man of quick temper acts foolishly;  
But a man of discretion is patient.
- The simple gain possession of folly;  
But men of sense win the crown of knowledge.
- Evil men must bow before the good,  
And wicked men, at the gates of the righteous.
- The poor man is hated even by his neighbor;  
But the rich has many friends.
- He who despises his neighbor sins;  
But happy is he who is kind to the poor!
- Do not those go astray who plan evil,  
While those who plan good meet with kindness and good faith?
- In all labor there is profit;  
But mere talk tends only to penury.
- The crown of wise men is wisdom;  
The garland of fools is folly.
- A truthful witness saves lives;  
But he who utters lies destroys them.
- He who reveres the LORD has a strong ground of confidence,  
In which his children also will find a refuge.
- Reverence for the LORD is a fountain of life,  
By which to avoid the snares of death.

- 8 In a wealth of people there is glory for a king;  
In a dearth of people there is ruin for a prince.
- 9 A forbearing man shows much intelligence;  
A quick-tempered man shows great folly.
- 3 A tranquil mind is health for the body;  
But passion is a rot in the bones.
- 1 He who oppresses the poor insults his Maker;  
But he who is kind to the needy honors him.
- 2 The wicked man is brought down by his wrongdoing;  
But the righteous man finds a refuge in his integrity.
- 3 In the mind of a man of intelligence wisdom takes up its abode;  
But folly in the heart of fools.
- 1 Righteousness exalts a nation;  
But sin is a people's ruin.
- 5 A capable servant will enjoy the king's favor;  
But a worthless one will incur his wrath.
- 1 A gentle answer turns away wrath;  
But harsh words stir up anger.
- 2 The tongue of the wise drops knowledge;  
But the mouth of fools pours out folly.
- 3 The eyes of the LORD are in every place,  
Keeping watch on the evil and the good.
- 4 A soothing tongue is a tree of life;  
But wild words break the spirit.
- 5 A fool scorns his father's instruction;  
But he who pays heed to admonition shows good sense.
- 6 In the house of the righteous there is ample wealth;  
But the revenue of the wicked will be cut off.
- 7 The lips of the wise diffuse knowledge;  
Not so the mind of fools.
- The sacrifice of the wicked is an abomination to the LORD;  
But the prayer of the upright is his delight.
- The way of the wicked is an abomination to the LORD;  
But he loves the man who follows after righteousness.
- Stern discipline awaits the man who leaves the right way;  
He who hates admonition will die.
- Sheol and Abaddon lie open before the LORD;  
How much more the minds of men!
- A scoffer loves not to be admonished;  
To wise men he will not go.
- A glad heart makes a bright face;  
But through sadness of heart the spirit is broken.
- The mind of the intelligent man seeks knowledge;  
But the mouth of fools feeds on folly.
- For the miserable man every day is unhappy;  
But the cheerful man enjoys a perpetual feast.
- Better a little, with reverence for the LORD,  
Than much treasure, and anxiety with it.
- Better a dish of herbs, where love is,  
Than a fatted ox, and hatred with it.
- A passionate man stirs up discord;  
But a patient man allays strife.
- The way of the wicked is hedged with thorns;  
But the path of the upright is paved like a highway.
- A wise son makes a glad father;  
But a foolish man despises his mother.
- Folly is joy to a man without sense;  
But a man of intelligence keeps a straightforward course.
- When no counsel is taken, plans miscarry;

- But when there are many advisers,  
they succeed.
- 23 An apt utterance is a joy to a man;  
And a word in season—how good it is!
- 24 The wise man's path leads upward to  
life,  
Carrying him away from Sheol be-  
neath.
- 25 The LORD will uproot the house of the  
proud;  
But he will establish the widow's land-  
mark.
- 26 An evil man's thoughts are an abom-  
ination to the LORD;  
But the words of the pure are pleasing  
in his sight.
- 27 He who traffics in ill-gotten gain  
wrecks his own household;  
But he who hates a bribe will prosper.
- 28 The righteous man studies what he  
should answer;  
But the mouth of the wicked pours  
out evil.
- 29 The LORD is far from the wicked;  
But he hears the prayer of the right-  
eous.
- 30 Bright eyes gladden the heart;  
Good news fattens the bones.
- 31 He who listens to wholesome admoni-  
tion  
Will dwell among the wise.
- 32 He who rejects instruction despises  
himself;  
But he who listens to admonition  
gains understanding.
- 33 Reverence for the LORD is the basis of  
wisdom,  
And humility leads to honor.
- 16 A man may arrange his thoughts;  
But the utterance of the tongue is  
from the LORD.
- 2 All the ways of a man are pure in his  
own eyes;  
But the LORD weighs the motives.
- 3 Commit your business to the LORD;  
And your plans will prosper.
- The LORD has made everything for its  
own end,  
Even the wicked for the day of calam-  
ity.
- Every proud-minded man is an abom-  
ination to the LORD;  
My hand upon it! he will not go un-  
punished.
- By kindness and good faith guilt is  
atoned for;  
And by reverence for the LORD one  
avoids calamity.
- When a man's ways are pleasing to the  
LORD,  
He makes even his enemies to be  
friends with him.
- Better a little, with righteousness,  
Than great revenues, with injustice.
- A man may plan his course;  
But the LORD directs his steps.
- On the lips of the king is an oracle;  
His mouth cannot go wrong in judg-  
ment.
- Balance and scales are set by the LORD;  
All the weights in the bag are his con-  
cern.
- Wrong-doing is an abomination to the  
LORD;  
For a throne is established by right-  
eousness.
- Honest lips are the delight of a king;  
He loves the man who speaks aright.
- The king's wrath is a forerunner of  
death;  
But a wise man can appease it.
- In the light of the king's countenance  
is life;  
And his favor is like a spring rain-  
cloud.
- How much better it is to get wisdom  
than gold,  
And more desirable to get understand-  
ing than silver!
- The path of the upright avoids calam-  
ity;

- He who pays heed to his way safe-  
guards his life.
- 18 Pride goes before destruction,  
And a haughty spirit before a fall.
- 19 It is better to be humble with the  
lowly  
Than to share spoil with the proud.
- 20 He who pays heed to the word will  
prosper;  
And happy is he who trusts in the  
LORD!
- 21 The wise man is counted intelligent;  
And sweetness of speech adds per-  
suasiveness to his teaching.
- 22 Wisdom is a fountain of life to him  
who has it;  
But folly brings chastisement to fools.
- 23 The mind of the wise man imparts in-  
telligence to his speech,  
And adds persuasiveness to the teach-  
ing of his lips.
- 24 Pleasant words are a honeycomb,  
Sweet to the spirit, and healthful to  
the body.
- 25 There is a way that seems straight to  
a man;  
But the end of it leads to death.
- 26 The laboring man's appetite labors  
for him;  
For his hunger urges him on.
- 27 A depraved man digs up evil;  
While the words on his lips are like a  
scorching fire.
- 28 A fickle man sows discord;  
And a whisperer separates friends.
- 29 A lawless man entices his neighbor,  
And leads him into a way that is not  
good.
- 30 He who shuts his eyes is hatching  
some crooked scheme;  
He who tightens his lips concocts  
some mischief.
- 31 Gray hairs are a glorious crown,  
Which is won by a righteous life.
- 32 A forbearing man is better than a  
warrior;
- He who rules his temper than he who  
takes a city.
- The lot is cast into the lap; 33  
But the decision rests wholly with the  
LORD.
- Better a morsel of dry bread, and 17  
peace with it,  
Than a house full of feasting, with  
strife.
- A capable servant will rule over a dis- 2  
solute son,  
And will share the inheritance among  
the brothers.
- Like the smelter for silver, and the 3  
furnace for gold,  
The LORD is a tester of hearts.
- An evil man pays heed to wicked 4  
words;  
A false man gives ear to mischievous  
speech.
- He who mocks the poor insults his 5  
Maker;  
He who rejoices at their calamity will  
not go unpunished.
- Children's children are the crown of 6  
old men;  
And fathers are the pride of their chil-  
dren.
- Lordly words are not fitting for a fool; 7  
Much less are lying words for a noble-  
man.
- A bribe is a precious gem in the eyes 8  
of him who has it;  
Wherever he turns, he prospers.
- He who overlooks an offense promotes 9  
good will;  
He who repeats a matter separates  
friends.
- A rebuke sinks deeper into a man of 10  
intelligence  
Than a hundred lashes into a fool.
- A rebellious man is set on mischief; 11  
But a ruthless messenger will be sent  
to him.
- Better be met by a bear robbed of her 12  
cubs  
Than by a fool in his folly.

- 13 He who returns evil for good—  
Evil will never depart from his house.
- 14 The beginning of strife is like one letting out water;  
Leave off contention before a quarrel break out!
- 15 He who acquits the guilty, and he who condemns the innocent—  
Both of them are an abomination to the LORD.
- 16 Of what use is money in the hand of a fool  
To buy wisdom, when he has no sense?
- 17 A friend is friendly at all times;  
But a brother is born for adversity.
- 18 A man devoid of sense is he who pledges himself,  
And becomes security in the presence of his neighbor.
- 19 He loves punishment who loves strife;  
He courts destruction who builds his gate high.
- 20 He who is perverse in mind will meet with no good;  
And he who is crooked in speech will fall into trouble.
- 21 He who begets a fool does it to his sorrow;  
And the father of a dolt will have no joy of him.
- 22 A happy heart is a healing medicine;  
But a broken spirit dries up the bones.
- 23 A wicked man will accept a bribe from the bosom  
To divert the course of justice.
- 24 The man of intelligence has his face set on wisdom;  
But the eyes of a fool are on the ends of the earth.
- 25 A foolish son is a grief to his father,  
And a bitter sorrow to her who bore him.
- 26 Even to fine the innocent is not right,  
While to scourge the noble is beyond bearing.
- 27 He who spares his words has true wisdom;
- And he who keeps cool in temper is a man of intelligence.
- Even a fool is counted wise, if he keep 2  
silent—  
Intelligent, if he close his lips.
- The recluse seeks his own selfish in- 10  
terests;  
He quarrels with every sound principle.
- A fool has no pleasure in what is rea- 2  
sonable,  
But only in self-display.
- With wickedness comes contempt; 3  
And with dishonor comes disgrace.
- The words of a man's mouth are deep 4  
waters;  
The fountain of wisdom is a bubbling brook.
- It is not right to favor the guilty, 15  
Nor to put the innocent in the wrong.
- A fool's lips make for strife; 16  
And his mouth calls for blows.
- A fool's mouth is his ruin; 17  
And his lips are a snare to him.
- The words of a whisperer are like dainty 18  
morsels;  
They penetrate into the innermost being.
- He who is slack at his work 19  
Is brother to him who destroys.
- The name of the LORD is a strong 10  
tower,  
To which the righteous man runs and is safe.
- A rich man's wealth is his fortress; 11  
And like a high wall are his riches.
- Haughtiness goes before destruction; 1  
And humility before honor.
- To answer before one hears 11  
Is one's folly and shame.
- A brave spirit will sustain a man in his 11  
infirmary;  
But a broken spirit who can bear?
- The mind of the intelligent acquires 1  
knowledge;  
And the ear of the wise seeks wisdom.

- 16 A gift from a man makes room for him,  
And brings him before the great.
- 17 He who pleads first in a case appears to be in the right;  
Then his rival comes and tests him.
- 18 The lot puts an end to disputes,  
And decides between powerful rivals.
- 19 A brother helped by a brother is like a fortified city;  
He holds firm as the bar of a castle.
- 20 Of the fruit of his mouth a man will have his fill;  
With the outcome of his lips will he be satisfied.
- 21 Death and life are in the power of the tongue;  
Those who indulge it must eat the fruit of it.
- 22 He who finds a wife finds good fortune;  
He wins a favor from the LORD.
- 23 The poor man speaks entreatingly;  
But the rich man answers roughly.
- 24 There are friends who play at friendship;  
And there is a friend who sticks closer than a brother.
- 10 Better a poor man, who walks in his integrity,  
Than one who is crooked in his ways, although he be rich.
- 2 To act without reflection is not good;  
And to be over-hasty is to miss the mark.
- 3 A man's folly ruins his business;  
Then he rages against the LORD.
- 4 Wealth adds many friends;  
But the poor man is estranged from his friend.
- 5 A false witness will not go unpunished;  
He who utters lies will not escape.
- 6 Many pay court to the noble;  
Everyone is a friend to him who gives gifts.
- A poor man's brothers all hate him;  
How much more do his friends stand aloof from him!  
When he pursues them with words, they are gone.
- He who acquires wisdom is a friend to himself;  
He who pays heed to reason will find good fortune.
- A false witness will not go unpunished;  
He who utters lies will perish.
- Luxury is not fitting for a fool,  
Much less so for a servant to rule over princes.
- It is good sense in a man to be forbearing,  
And it is his glory to pass over an offense.
- A king's wrath is like a lion's roar;  
But his favor is like dew on the grass.
- A foolish son is his father's ruin;  
And a quarrelsome wife is like a constant drip.
- House and wealth are an inheritance from fathers;  
But a sensible wife is a gift from the LORD.
- Slothfulness casts into a deep sleep;  
And an idle man will suffer hunger.
- He who keeps the command keeps his life;  
He who despises the word will die.
- He who is kind to the poor lends to the LORD;  
And he will repay him his deed.
- Correct your son while there is still hope;  
And set not your mind on destroying him.
- A man who gives way to anger must pay for it;  
And if you come to his rescue, you will only add to his anger.
- Hear counsel, and accept instruction,  
That you may be wise in the days to come.

- 21 A man may have many plans in his mind;  
But the purpose of the LORD—that will stand.
- 22 Kindness is the most desirable thing for a man;  
Better a poor man than a liar.
- 23 Reverence for the LORD conduces to life;  
He who is satisfied with that will abide unvisited by misfortune.
- 24 The sluggard buries his hand in the dish;  
He will not so much as raise it to his mouth again.
- 25 Smite a scoffer, and the simple will learn sense;  
Admonish a man of intelligence, and he will gain knowledge.
- 26 He who maltreats his father, and drives away his mother,  
Is a shameful and despicable son.
- 27 If you cease, my son, to hear instruction,  
You will wander from words of knowledge.
- 28 An unprincipled witness scoffs at justice;  
And the mouth of the wicked gulps down falsehood.
- 29 Punishments are prepared for scoffers;  
And blows for the back of fools.
- 20 Wine is a mocker, strong drink a brawler;  
None who reels under it is wise.
- 2 A king's rage is like a lion's roar;  
He who provokes him to anger forfeits his life.
- 3 It is an honor for a man to keep aloof from strife;  
But every fool is quarrelsome.
- 4 The sluggard will not plow in autumn;  
So in harvest he looks for a crop in vain.
- 5 The purpose in a man's mind may be deep water;  
But a man of intelligence will draw it out.
- Many a man will make profession of his kindness;  
But a faithful man who can find?
- The just man who walks in his integrity—  
Happy are his children after him!
- A king seated on the judgment throne  
Sifts every evil man with his eyes.
- Who can say, "I have cleansed my heart,  
I am pure from my sin"?
- Diverse weights, diverse measures—  
Both of them alike are an abomination to the LORD.
- Even a child is known by his deeds,  
According as his conduct is crooked or straight.
- The hearing ear, and the seeing eye—  
Both of them alike the LORD has made.
- Love not sleep, lest you come to poverty;  
Keep your eyes open, and you will have plenty of food.
- "Bad, bad!" says the buyer;  
But when he has gone, then he boasts.
- Wise lips are a store of gold,  
A wealth of corals, and precious gems.
- Take a man's garment if he becomes surety for a stranger;  
Hold him to account for the other.
- Bread won by fraud tastes sweet to a man;  
But afterward his mouth will be filled with gravel.
- Form plans under advice;  
And under wise guidance make war.
- A talebearer reveals secrets;  
So have nothing to do with a gossip.
- He who curses his father or mother—  
His light will go out in utter darkness.
- An estate won hastily at the outset  
Will in the end be unblesSED.
- Say not, "I will pay back evil!"  
Wait for the LORD to help you.



- 23 Diverse weights are an abomination  
to the LORD;  
And false scales are not good.
- 24 A man's steps are directed by the  
LORD;  
How, then, can any man understand  
his way?
- 25 It is a snare for a man rashly to say,  
"This is sacred!"  
And after his vows to make inquiry.
- 26 A wise king sifts the wicked,  
And requites them for their guilt.
- 27 The conscience of a man is the lamp  
of the LORD,  
Searching the whole innermost being.
- 28 Kindness and good faith are the safe-  
guards of a king;  
And by justice his throne is estab-  
lished.
- 29 The glory of young men is their  
strength;  
And the beauty of old men is gray  
hair.
- 30 Sharp blows purify the wicked;  
And stripes, the innermost being.
- 31 The mind of a king is like a water-  
course in the hand of the LORD;  
He turns it whither he will.
- 32 Every way of a man is right in his own  
eyes;  
But the LORD weighs the motives.
- 33 The doing of right and justice  
Is more acceptable to the LORD than  
sacrifice.
- 34 Haughty eyes, and an ambitious  
mind—  
The tillage of the wicked is sin.
- 35 The plans of the diligent lead surely to  
profit;  
But everyone that is over-hasty comes  
surely to want.
- 36 He who gains treasures by a lying  
tongue  
Is chasing a vapor to snares of death.
- 37 The lawlessness of the wicked will  
sweep them away,  
Because they refuse to deal justly.
- The way of the vicious is crooked; 8  
But the conduct of the pure is  
straight.
- It is better to live in a corner of the 9  
housetop  
Than to share a spacious house with a  
quarrelsome wife.
- The wicked man is bent on doing 10  
harm;  
His neighbor finds no pity in his eyes.
- When a scoffer is punished, the simple 11  
learns wisdom;  
When a wise man receives a lesson, he  
gains knowledge.
- The Righteous One has regard for the 12  
household of the wicked,  
Hurling down the wicked to ruin.
- He who closes his ear against the cry 13  
of the poor  
Will himself also call and not be an-  
swered.
- A gift in secret pacifies anger, 14  
And a bribe in the bosom, violent  
wrath.
- The execution of justice is a joy to the 15  
righteous,  
But ruin to those who do evil.
- The man who wanders from the way 16  
of wisdom  
Will rest in the assembly of the  
Shades.
- The lover of pleasure will come to 17  
want;  
The lover of wine and oil will not grow  
rich.
- The wicked man becomes ransom for 18  
the righteous;  
And the faithless man takes the place  
of the upright.
- It is better to dwell in a desert 19  
Than with a quarrelsome and nagging  
wife.
- In the wise man's house there is 20  
precious treasure and oil;  
But the fool will swallow it up.
- He who follows after justice and kind- 21  
ness  
Will find life, prosperity, and honor.

- 22 A wise man scales the city of the mighty,  
And brings down the stronghold in which it trusted.
- 23 He who keeps his mouth and his tongue  
Keeps himself from trouble.
- 24 Scoffer is he called who is haughty and arrogant,  
Who acts with insolent pride.
- 25 The sluggard's craving for ease will slay him;  
For his hands refuse to work.
- 26 The wicked man is greedy all day long;  
But the righteous man gives without stint.
- 27 Sacrifice from wicked men is an abomination;  
The more so when they offer it as an atonement for crime.
- 28 A lying witness will perish;  
But a truthful witness will speak on to the end.
- 29 A wicked man puts on a bold face;  
But an upright man pays heed to his ways.
- 30 No wisdom, no intelligence,  
No counsel can avail against the LORD.
- 31 The horse may be harnessed for the day of battle;  
But victory comes from the LORD.
- 22 A good name is more desirable than great riches,  
A good reputation than silver and gold.
- 2 The rich and the poor meet face to face—  
The LORD is the maker of them both.
- 3 A sensible man foresees danger, and hides from it;  
But the simple pass on, and are punished.
- 4 The reward of humility and reverence for the LORD  
Is riches, honor, and life.
- Traps and snares are on the way of the crooked;  
He who would safeguard his life will keep far from them.
- Train up a child in the way he should go;  
And even when he is old, he will not depart from it.
- The rich rules over the poor;  
And the borrower is a slave to the lender.
- He who sows crime will reap calamity;  
The result of his work will be ruin.
- The man of kindly eye will be blessed;  
For he gives of his bread to the poor.
- Expel a scoffer, and discord will vanish;  
Strife and insult will cease.
- The LORD loves the pure in heart;  
And he who is gracious in speech—the king is his friend.
- The eyes of the LORD keep watch on him who has knowledge;  
But he upsets the plans of the faithless.
- The sluggard says, "There is a lion outside;  
I shall be murdered in the streets."
- The mouth of an adulterous woman is a deep pit;  
He with whom the LORD is angry will fall into it.
- Folly is bound to the mind of a child;  
The rod of correction will remove it far from him.
- He who oppresses the poor will only enrich him;  
He who gives to the rich will come only to want.

## WORDS OF THE WISE,

22:17—24:22

Incline your ear, and hear the words of the wise,  
And apply your mind to know them;  
For it is well that you should keep them within you,

- That you should fix them firmly upon  
your lips.
- 19 Words of life I teach you this day,  
That your trust may be in the LORD.
- 20 Have I not written for you these  
thirty sayings,  
Respecting counsel and knowledge,
- 21 To acquaint you with the reality of  
true words,  
That you may bring back a true re-  
port to him who sends you?
- 22 Rob not the poor because he is poor,  
And crush not the needy in the gate;
- 23 For the LORD will defend their cause,  
And will rob their robbers of life.
- 24 Form no friendship with a hot-  
tempered man,  
And with a passionate man go not;
- 25 Lest you learn his ways,  
And get yourself into a snare.
- 26 Be not one of those who pledge them-  
selves,  
Of those who become surety for debts;
- 27 For if you have nothing to pay with,  
Your bed will be taken from under  
you.
- 28 Remove not the ancient landmark,  
Which your fathers set up.
- 29 You see a man skilled at his work?  
He will stand in the presence of kings;  
He will not stand in the presence of  
obscure men.
- 30 When you sit down to dine with a  
ruler,  
Bear in mind who is before you;
- 2 And put a knife to your throat,  
If you be a man of keen appetite;
- 3 Lust not after his dainties,  
For they are larded with deceit.
- 4 Toil not to become rich,  
Seek not superfluous wealth!
- 5 Scarcely have you set your eye upon  
it, when it is gone;  
For riches make themselves wings,  
Like an eagle that flies toward the  
heavens.
- 6 Dine not with a miserly man,  
And lust not after his dainties;
- 7 For they will be like storm in the  
throat and nausea in the gullet.  
"Eat and drink," he says to you,
- But in his heart he begrudges you;  
You must spit out the morsel you have  
eaten,  
And lose your good things.
- Speak not in the ears of a fool; 9  
For he will despise your words of wis-  
dom.
- Remove not the widow's landmark, 10  
Nor enter the fields of orphans;  
For their Champion is strong, 11  
And he will defend their cause against  
you.
- Apply your mind to instruction, 12  
And your ear to words of knowledge.  
Withhold not chastisement from a 13  
child;  
For if you beat him with the rod, he  
will not die.
- Beat him with the rod, 14  
And you will save him from Sheol.
- My son, if you are wise, 15  
I also shall be glad;  
And my heart will rejoice, 16  
If your lips speak that which is right.
- Be not envious of sinners, 17  
But revere the LORD always;  
For then will you have a future, 18  
And your hope will not be cut off.
- Listen, my son, and be wise, 19  
And keep straight on the way.  
Be not found among winebibbers, 20  
Or gluttonous eaters of flesh;  
For the winebibber and the glutton 21  
will come to poverty,  
And sottishness will clothe you in rags.
- Listen to the father who begot you, 22  
And despise not your mother when  
she is old.
- Get truth, and sell it not; 23  
Get wisdom, and instruction, and  
understanding.
- The father of a righteous man will 24  
greatly rejoice,  
He who has begotten a wise son will be  
glad of him.
- Therefore let your father and your 25  
mother be glad,  
Let her who bore you rejoice.
- My son, give heed to me, 26  
And let your eyes take note of my  
ways.

- 27 For the harlot is a deep pit,  
And the adulteress a narrow well;  
28 She lies in wait like a robber,  
And increases the faithless among  
men.
- 29 Who have woe? who have pain?  
Who have strifes? who have com-  
plaints?  
Who have wounds without cause?  
Who have redness of eyes?  
30 Those who stay long over wine,  
Who go often to test the mixture!  
31 Look not on wine when it is red,  
When it sparkles in the cup.  
It may go down smoothly;  
32 But at the end it bites like a serpent,  
And stings like an adder.  
33 You will see strange sights,  
And will utter weird words;  
34 You will be like a man asleep at sea,  
Asleep in the midst of a violent storm.  
35 "They may strike me, but I feel no  
pain;  
They may beat me, but I know it not.  
When shall I awake from my wine,  
That I may seek it again?"
- 24 Be not envious of evil men,  
Nor desire to be with them;  
2 For their thoughts turn on robbery,  
And their lips talk of mischief.
- 3 By wisdom a house is built,  
By intelligence it is established;  
4 And by knowledge its chambers are  
filled  
With all precious and pleasant things.
- 5 A wise man is better than a strong  
man,  
And a man of knowledge than a man  
of might;  
6 For by wise guidance you wage war,  
And victory lies in a wealth of coun-  
selsors.
- 7 Wisdom is unattainable for a fool;  
So he opens not his mouth in the gate.
- 8 He who plans to do evil—  
Men call him a schemer.
- 9 The scheming of the foolish is sin;  
And the scoffer is an abomination to  
men.
- 10 If you have been slack when times are  
hard,  
Your means will be scanty.

Rescue those who are being taken in  
away to death,  
And hinder not the escape of those  
about to be executed.

If you say, "We knew nothing of this,"

Does not he who weighs the thoughts  
perceive it,  
And is not he who guards your life  
aware of it,  
And will he not requite each man ac-  
cording to his work?

My son, eat honey, because it is good, and  
And the honeycomb, because it is  
sweet to your taste.

So, be assured, is wisdom to your  
mind—

If you find it, you will have a future,  
And your hope will not be cut off.

Lie not in wait, O wicked man, against  
the home of the righteous,  
Nor assail his dwelling-place;  
For seven times will the righteous man  
fall and rise again,  
While the wicked will stumble to ruin.

Rejoice not when your enemy falls,  
Nor exult when he stumbles;  
Lest the LORD see it, and be dis-  
pleased,  
And turn back his anger from him.

Fret not over evildoers,  
Nor be envious of the wicked;  
For the evil man will have no future,  
The lamp of the wicked will be put  
out.

My son, reverence the LORD and the  
king,  
And meddle not with those of high  
rank;  
For suddenly comes ruin at their  
hands,  
And who knows the doom that both of  
them bring?

THESE ALSO ARE WORDS OF  
THE WISE, 24:23-34

Partiality in judgment is not good.  
He who says to the guilty man, "You  
are in the right"—  
Men will curse him, people will exe-  
crate him;  
But those who judge honestly will fare  
pleasantly,

- On them will rest the blessing of prosperity.
- 26 He who gives a straight answer  
Is like one who kisses the lips.
- 27 Set your business in order,  
Arrange your work in the fields;  
Afterward you may build up your house.
- 28 Bear not unfounded witness against  
your neighbor,  
Nor deceive with your lips;
- 29 Say not, "I will do to him as he has  
done to me,  
I will requite the man according to his work."
- 30 I passed by the field of the sluggard,  
By the vineyard of the man without sense;
- 31 And lo! it was all overgrown with  
thistles,  
Its surface was covered with nettles,  
And its stone wall was broken down.
- 32 I looked, and reflected upon it;  
I saw, and learned a lesson.
- 33 "A little sleep, a little slumber,  
A little folding of hands to rest"—
- 34 So will poverty come upon you like a  
footpad,  
And want like an armed man.
- 25 THESE ALSO ARE THE PROVERBS OF SOLOMON, WHICH THE MEN OF HEZEKIAH, KING OF JUDAH, EDITED, 25:1—29:27**
- 2 It is the glory of God to conceal a matter,  
But the glory of kings to fathom a matter.
- 3 Like the heavens for height, and the earth for depth,  
The mind of kings is unfathomable.
- 4 Remove the dross from silver,  
And it comes forth wholly pure;
- 5 Remove a wicked man from the presence of the king,  
And his throne will be established by righteousness.
- 6 Claim not honor in the presence of the king,  
Nor stand in the place of great men;
- It is better for you to be told, "Come up hither!"  
Than to be humbled before the noble.
- What your eyes have seen  
Report not hastily to the multitude; 8  
Else what will you do in the outcome of the matter,  
When your neighbor puts you to shame for it?
- Discuss the case with your neighbor, 9  
And reveal not the secret to another;  
Lest he who hears it reproach you, 10  
And your infamy pass not away.
- Like apples of gold in a setting of 11  
carved silver  
Is a word that is aptly spoken.  
Like an earring of gold, or a necklace 12  
of fine gold,  
Is a wise man's reproof on a listening ear.
- Like a draught of snow-cooled water 13  
in the time of harvest  
Is a faithful messenger to those who send him;  
He refreshes the spirit of his master.  
Like clouds with wind that bring no 14  
rain  
Is the man who boasts of gifts that are not given.
- By forbearance a ruler is pacified, 15  
And a soft tongue breaks the bones.
- If you find honey, eat no more than 16  
you need;  
Lest you be sated with it, and vomit it up.  
Set your foot but sparingly in your 17  
neighbor's house;  
Lest he be sated with you, and give you a cool reception.
- Like a club, a sword, or a sharp- 18  
pointed arrow,  
Is a man who bears false witness against his neighbor.  
Like a crumbling tooth, or a palsied 19  
foot,  
Is a faithless man's ground of confidence in the time of trouble.  
Like one who drops vinegar upon a 20  
wound  
Is he who sings songs to a sorrowful heart.
- If your enemy be hungry, give him 21  
bread to eat,

- And if he be thirsty, give him water to drink;  
 22 For coals of fire will you heap on his head,  
 And the LORD will reward you.
- 23 The north wind brings forth rain,  
 And a slandering tongue an angry face.
- 24 It is better to dwell in a corner of the roof  
 Than to share a spacious house with a quarrelsome wife.
- 25 Like cold water to a weary man  
 Is good news from a far country.
- 26 Like a trampled fountain, or a polluted spring,  
 Is a righteous man who gives way before the wicked.
- 27 To eat much honey is not good;  
 Therefore be sparing of your compliments.
- 28 Like a city breached and defenseless  
 Is a man who has no control of his temper.
- 26 Like snow in summer, or rain in harvest,  
 Honor is unseasonable for a fool.
- 2 Like a sparrow flitting, a swallow fluttering,  
 The curse that is groundless will not reach home.
- 3 A whip for the horse, a bridle for the ass,  
 And a rod for the back of fools.
- 4 Answer not a fool according to his folly,  
 Lest you also become like him.
- 5 Answer a fool according to his folly,  
 Lest he become wise in his own eyes.
- 6 He cuts off his feet, drinks in disaster,  
 Who sends a message by a fool.
- 7 Like legs hanging helpless from the lame  
 Is a parable in the mouth of fools.
- 8 Like one who buries a stone in a heap  
 Is he who gives honor to a fool.
- Like a thorn-stick brandished by a drunkard  
 Is a parable in the mouth of fools.
- The master workman does everything himself;  
 But the fool hires a passer-by.
- Like a dog returning to his vomit  
 Is a fool repeating his folly.
- You see a man wise in his own eyes?  
 There is more hope for a fool than for him.
- The sluggard says, "There is a roaring beast on the road,  
 A lion in the streets."
- As a door turns on its sockets,  
 The sluggard turns on his bed.
- The sluggard buries his hand in the dish;  
 He is too weary to raise it to his mouth again.
- The sluggard is wiser in his own eyes  
 Than seven men who can give an apt answer.
- Like a man who seizes a dog by the ears  
 Is the passer-by who meddles with a quarrel not his own.
- Like a madman who hurls  
 Deadly firebrands and arrows  
 Is he who deceives his neighbor  
 And says, "Was I not joking?"
- Where there is no wood, a fire goes out;  
 And where there is no whisperer, a quarrel dies down.
- As charcoal to embers, and wood to fire,  
 Is a quarrelsome man to set strife in a blaze.
- The words of a whisperer are like dainty morsels;  
 They penetrate into the innermost being.
- Like a pot overlaid with glaze  
 Are flattering lips with a wicked mind.
- Your enemy may dissemble with his lips,

- But in his mind he harbors deceit;  
 15 When he speaks fair, believe him not,  
 For seven abominations are in his  
 mind;  
 16 Though his hatred be craftily con-  
 cealed,  
 His wickedness will be revealed in  
 public assembly.
- 7 He who digs a pit will fall into it;  
 And he who rolls a stone—it will come  
 back upon him.
- 8 A lying tongue brings destruction to  
 itself;  
 And a flattering mouth works its own  
 ruin.
- 7 Boast not of tomorrow;  
 For you know not what a day may  
 bring forth.
- 2 Let another man praise you, and not  
 your own mouth—  
 A stranger, and not your own lips.
- 3 A stone is heavy, and sand is weighty;  
 But the annoyance caused by a fool is  
 heavier than both.
- 4 Wrath is ruthless, and anger a torrent;  
 But before jealousy who can stand?
- 5 Better is open rebuke  
 Than hidden love.
- 16 Sincere are the wounds of a friend;  
 But deceitful are the kisses of an  
 enemy.
- 17 He who is sated with food disdains the  
 honeycomb;  
 But to the hungry man every bitter  
 thing is sweet.
- 18 Like a bird that strays from her nest  
 Is a man that strays from his home.
- 19 Oil and perfume gladden the heart;  
 So a man's counsel is sweet to his  
 friend.
- 10 Your friend and your father's friend  
 forsake not,  
 And in your time of calamity go not  
 to your brother's house;  
 Better is a neighbor near at hand than  
 a brother far away.
- Be wise, my son, and gladden my 11  
 heart,  
 That I may answer the man who would  
 taunt me.
- A sensible man foresees danger, and 12  
 hides from it;  
 But the simple pass on, and are pun-  
 ished.
- Take a man's garment if he become 13  
 surety for a stranger,  
 And hold it in pledge for the stranger.
- If a man rise early in the morning, and 14  
 bless his neighbor with a loud  
 voice,  
 It will be counted a curse to him.
- A constant drip on a rainy day 15  
 And a quarrelsome wife are alike;  
 He who would restrain her would re- 16  
 strain the wind,  
 Or grasp oil with his right hand.
- As iron sharpens iron, 17  
 A man sharpens the face of his friend.
- He who takes care of his fig tree will 18  
 eat the fruit of it;  
 And he who attends to his master will  
 be honored.
- As face reflects face in water, 19  
 So the mind of man reflects man.
- Sheol and death are never satisfied; 20  
 So the eyes of man are never satisfied.
- As the smelter is for silver, and the 21  
 furnace for gold,  
 So a man is tested by his praise.
- Though you pound a fool with a pestle, 22  
 Among grit in a mortar,  
 His folly will not leave him.
- Look well to the state of your flocks, 23  
 And pay good heed to your herds;  
 For riches last not forever, 24  
 Nor wealth throughout the ages.  
 When the hay is cut, and the after- 25  
 math appears,  
 And the grass of the mountains is  
 gathered in,  
 Lambs will supply you with clothing, 26  
 And goats with the price of a field;  
 Goats' milk enough will you have for 27  
 your food,

- For the food of your household,  
And as maintenance for your maidens.
- 28 The wicked flee when no man pursues;  
But the righteous are as bold as a lion.
- 2 When rebellion breaks out in a land,  
there arise many rulers;  
But through men of wisdom and intelligence,  
order will long prevail.
- 3 A man who is proud and oppresses the poor  
Is like a lashing rain that leaves no food.
- 4 Lawbreakers praise the wicked;  
But the law-abiding are zealous against them.
- 5 Evil men have no understanding of justice;  
But those who seek the LORD understand it completely.
- 6 Better is a poor man who walks in his integrity  
Than he who is crooked in his ways,  
although he be rich.
- 7 He who pays heed to instruction is a wise son;  
But the companion of profligates brings disgrace on his father.
- 8 He who increases his wealth by interest and usury  
Gathers it for him who is kind to the poor.
- 9 He who turns a deaf ear to instruction—  
His very prayer is an abomination.
- 10 He who seduces the upright into evil ways  
Will himself fall into the pit he has dug;  
But men of integrity will attain good fortune.
- 11 The rich man is wise in his own eyes;  
But a poor man possessed of intelligence will test him.
- 12 When the righteous triumph, there is a great celebration;  
But when the wicked rise to power,  
men hide themselves.
- He who conceals his transgressions will not prosper;  
But he who confesses and forsakes them will obtain mercy.
- Happy is the man who lives always in awe;  
But he who hardens his conscience will fall into misfortune.
- Like a roaring lion, or a ravenous bear,  
Is a wicked ruler over a poor people.
- A prince who is an oppressor is devoid of intelligence;  
But he who hates ill-gotten gain will prolong his life.
- A man laden with another man's blood makes tracks for the grave;  
None will support him.
- He who walks honestly will be kept in safety;  
But the man of crooked ways will fall into a pit.
- He who tills his ground will have plenty of food;  
But he who follows empty pursuits will have plenty of poverty.
- A trustworthy man will be amply blessed;  
But he who makes haste to be rich will not go unpunished.
- To be partial in judgment is not good;  
Even for a morsel of bread a man may fall into sin.
- The avaricious man rushes after wealth,  
Not knowing that want will befall him.
- He who reproves men will get more thanks in the end  
Than he who flatters with the tongue.
- He who robs his father or his mother,  
Saying, "There is no wrong in it,"  
Is companion to him who destroys.
- A greedy man stirs up strife;  
But he who trusts in the LORD will flourish.
- He who trusts in himself is a fool;  
But he who walks wisely will be kept safe.



- He who gives to the poor will not come to want;  
But he who shuts his eyes against them will have many a curse.
- When the wicked rise to power, men hide themselves;  
But when they perish, the righteous flourish.
- He who stiffens his neck against many reproofs  
Will suddenly be broken beyond repair.
- When the righteous are in power, the people rejoice;  
But when the wicked bear rule, the people groan.
- He who loves wisdom gladdens his father;  
But he who keeps company with harlots wastes his substance.
- A king by justice gives stability to a land;  
But he who makes heavy exactions brings it to ruin.
- A man who flatters his neighbor  
Is spreading a net for his steps.
- In an evil man's sin lies a snare;  
But a righteous man sings with joy.
- A good man respects the rights of the poor;  
A wicked man knows no respect.
- Unprincipled men set the city in a blaze;  
But wise men turn back anger.
- If a wise man go to law with a fool,  
Whether he storm or laugh, there will be no peace.
- Bloodthirsty men hate the innocent,  
And seek the life of the upright.
- A fool gives vent to his temper;  
But a wise man restrains his anger.
- If a ruler listen to lies,  
All his servants become depraved.
- The poor man and the oppressor meet face to face;
- The LORD gives light to the eyes of them both.
- The king who judges the poor with equity—  
His throne will be established forever.
- The rod of correction gives wisdom; 15  
But a child who is left to himself brings disgrace on his mother.
- When the wicked are in power, crime 16  
increases;  
But the righteous will see their downfall.
- Correct your son, that he may give 17  
you peace of mind,  
And bring delight to your heart.
- Where there is no vision, the people 18  
break loose;  
But those who obey the law—happy are they!
- Not by mere words can a servant be 19  
trained;  
For he understands, but will not pay heed.
- You see a man who is hasty in his 20  
words?  
There is more hope for a fool than for him.
- He who pampers his servant from 21  
childhood  
Will in the end gain nothing but ingratitude.
- A man of passion stirs up discord; 22  
And a hot-tempered man is the cause of much mischief.
- A man's pride will bring him low; 23  
But the humble will attain to honor.
- He who is partner with a thief is an 24  
enemy to himself;  
He hears the curse, but discloses nothing.
- The fear of man leads one into a snare; 25  
But he who trusts in the LORD will be placed in safety.
- Many court the ruler's favor; 26  
But a man's case is decided by the LORD.

27 An unjust man is an abomination to the righteous;  
While an upright man is an abomination to the wicked.

30 THE WORDS OF AGUR THE SON OF JAKEH, FROM MASSA, 30:1-33

The oracle of the man: "I am wearied, O God,

I am wearied, O God, and spent;

2 For I am but a brute beast, and no man,

I have nought of human intelligence;

3 No wisdom have I learned, No knowledge have I of the Holy One.

4 Who has scaled the heavens and come down?

Who has gathered the wind in his fists?  
Who has wrapped the waters in a garment?

Who has established all the bounds of the earth?

What is his name, and what is his son's name?

For surely you know!"

5 Every word of God is tested;

He is a shield to those who take refuge in him.

6 Add not to his words, Lest he call you to account, and you be proved a liar.

7 Two things I ask of thee, Deny them not to me before I die:

8 Put falsehood and lying far from me, Give me neither poverty nor riches— Provide me with food sufficient for my needs—

9 Lest I be full, and disown thee, Saying, "Who is the LORD?" Or lest I be in want, and steal, And profane the name of my God.

10 Slander not a servant to his master, Lest he curse you, and you have to pay for it.

11 There is a class of people who curse their father, And do not bless their mother.

12 There is a class of people who are pure in their own eyes, Yet are not cleansed of their filthiness.

13 There is a class of people with O! such haughty eyes,

And such uplifted eyelids.

There is a class of people whose teeth 14 are swords,

And whose fangs are knives, To devour the poor from the earth, And the needy from among men.

The leech has two daughters: 15 "Give, give!" they cry.

There are three things that are unsated,

Four that never say, "Enough":

Sheol, and the barren womb, 16 The earth unsated with water, And fire that never says, "Enough."

The eye that mocks a father, 17 And scorns an aged mother—

The ravens of the valley will pick it out, And the vultures will devour it.

There are three things too wonderful 18 for me,

Four that I cannot understand:

The way of a vulture in the air, 19 The way of a serpent on a crag,

The way of a ship in the heart of the sea,

And the way of a man with a woman.

This is the way of an adulterous 20 woman:

She eats, and wipes her mouth, And says, "I have done no wrong."

Under three things the earth quakes, 21

Under four it cannot bear up:

A slave when he becomes a king, 22 A fool when he is sated with food,

An unpopular woman when she is 23 married,

And a maidservant when she supplants her mistress.

There are four things on earth that 24 are small,

And yet are exceedingly wise:

The ants—they are no strong folk, 25 Yet they lay up their food in the summer;

The marmots—they are no mighty 26 folk,

Yet they make their home in the crags;

The locusts—they have no king, 27 Yet they march all in ranks;

The lizard—she holds on by her fore- 28 feet,

- Yet she finds her way into the king's palace.
- 29 There are three things that are stately in step,  
Four that are stately in gait:
- 30 The lion, which is mightiest among beasts,  
And turns not back before any;
- 31 The strutting cock, and the he-goat,  
And the king at the head of his people.
- 32 If you have been foolish in exalting yourself,  
Or if you have hatched a scheme,  
Lay your hand upon your mouth!
- 33 For, as the pressing of milk brings forth curds,  
And the pressing of the nose brings forth blood,  
So the pressing of anger brings forth strife.
- 11 THE WORDS OF LEMUEL, KING OF MASSA, WHICH HIS MOTHER TAUGHT HIM, 31:1-9**
- 12 What, O my son? what, O son of my womb?  
What, O son of my vows?
- 13 Give not your strength to women,  
Nor your love to those who are the ruin of kings.
- 14 Nor be it for kings, O Lemuel,  
For kings to drink wine,  
For princes to quaff strong drink;
- 15 Lest, as they drink, they forget the law,  
And violate the rights of any in trouble.
- 16 Give strong drink to him who is perishing,  
And wine to the bitter in heart;
- 17 That as he drinks he may forget his poverty,  
And think no more of his misery.
- 18 Open your mouth on behalf of the dumb,  
In defense of the rights of all who are suffering;
- 19 Open your mouth on the side of justice,  
And defend the rights of the poor and the needy.
- THE GOOD WIFE, 31:10-31**
- 20 If one can find a good wife,  
She is worth far more than corals.
- כ  
Her husband puts his trust in her, 11  
And finds no lack of gain.
- ג  
She brings him good, and not harm. 12  
All the days of his life.
- ד  
She sorts out wool and flax, 13  
And works it up as she wills.
- ה  
She is like the ships of the merchant, 14  
She brings her food from afar.
- ו  
She rises while it is still night, 15  
And gives her household food,  
With a portion for her maidens.
- ז  
She examines a field, and buys it; 16  
With her earnings she plants a vineyard.
- ח  
She girds her loins with strength, 17  
And she makes her arms strong.
- ט  
She perceives that her work is profitable, 18  
So her lamp goes not out at night.
- י  
She lays her hand on the distaff, 19  
Her fingers grasp the spindle.
- יא  
She stretches her hand to the poor, 20  
She extends her arms to the needy.
- יב  
She is not afraid of the snow for her household; 21  
For her household are all clothed in scarlet.
- יג  
She makes coverlets for herself, 22  
Her clothing is linen and purple.
- יד  
Her husband is known at the gates, 23  
As he sits among the elders of the land.
- טו  
She makes linen vests, and sells them, 24  
She supplies the merchants with girdles.

י  
25 She is clothed with strength and  
dignity,  
And she laughs at the days to come.

פ  
26 She opens her mouth in wisdom,  
And kindly counsel is on her tongue.

צ  
27 She looks well after her household,  
And eats not the bread of idleness

ק  
28 Her children rise up, and bless her—  
Her husband also, and praises her:

ר  
"Many women have done well, 25a  
But you have excelled them all."

ש  
Charms are deceptive, and beauty is 30a  
a breath;  
But a woman who reveres the LORD—  
she will be praised.

ת  
Give her the due reward of her work; 30b  
And let her deeds bring her praise at  
the gates.

## THE BOOK OF ECCLESIASTES

### THE ENDLESS ROUND OF NATURE, 1:1-11

- 1 **T**HE words of Koheleth, the son  
of David, who was king in Jeru-  
salem.  
2 "Vanity of vanities," says Ko-  
heleth,  
"Vanity of vanities, all is vanity!  
3 What does a man gain from all his  
toil  
At which he toils beneath the sun?  
4 One generation goes, and another  
comes,  
While the earth endures forever.  
5 The sun rises and the sun sets,  
And hastens to the place where he rose.  
6 The wind blows toward the south,  
And returns to the north,  
Turning, turning, the wind blows,  
And returns upon its circuit.  
7 All rivers run to the sea,  
But the sea is never full;  
To the place where the rivers flow,  
There they continue to flow.  
8 All things are wearisome;  
One cannot recount them;  
The eye is not satisfied with seeing,  
Nor is the ear filled with hearing.  
9 Whatsoever has been is that which  
will be;  
And whatsoever has been done is that  
which will be done;  
And there is nothing new under the  
sun.  
10 Is there a thing of which it is said, 'Lo,  
this is new'?  
It was already in existence in the ages  
Which were before us.  
11 There is no memory of earlier people;  
And likewise of later people who shall  
be,  
There will be no memory with those  
who are later still."

### THE FUTILITY OF LEARNING, 1:12-18

- 12 "I, Koheleth, was king over Israel in  
13 Jerusalem; and I set my mind to search  
and to investigate through wisdom  
everything that is done beneath the

heavens. It is an evil task that God has  
given the sons of men with which to oc-  
cupy themselves. I have seen every-  
thing that has been done under the sun;  
and lo, everything is vanity and striving  
for the wind.

"The crooked cannot be made straight, 15  
And that which is lacking cannot be  
counted.

"I thought within myself thus: I am 16  
great and have increased in wisdom  
above all that were before me over  
Jerusalem; and my mind has seen  
abundant wisdom and knowledge. So I 17  
set my mind to knowing wisdom and to  
knowing madness and folly. I am con-  
vinced that this too is striving for the  
wind.

"For with more wisdom is more worry, 18  
And increase of knowledge is increase  
of sorrow."

### THE FUTILITY OF ALL HUMAN EFFORT, 2:1-26

"I said to myself: 'Come now, let me 2  
test you with mirth; so enjoy yourself.'  
But this also was vanity. Of laughter I 2  
said, 'It is mad'; and of mirth, 'What  
has this done?' I searched in my mind 3  
how to stimulate my flesh with wine,  
and, while my mind conducted itself  
with wisdom, how to lay hold upon  
folly, until I might see which is better  
for the sons of men to practice under  
the heavens all the days of their life.  
I made myself great works; I built my- 4  
self houses; I planted vineyards for my-  
self; I made myself gardens and parks, 5  
and I planted therein all sorts of fruit  
trees. I made myself pools of water 6  
with which to irrigate a young forest.  
I bought male and female slaves, 7  
had a household of dependents, besides  
having possessions in cattle and sheep  
in far greater numbers than any who  
had been in Jerusalem before me. I 8  
gathered for myself silver and gold, the  
treasure of kings and provinces. I  
trained singing men and women for my-  
self and the luxuries of the sons of men,  
women of all sorts. So I became great 9

and increased more than all who were before me in Jerusalem; yet my wisdom stood by me. And nothing that my eyes desired did I withhold from them. I did not withhold my mind from any mirth, but my mind found joy in all my toil; for this was my portion from all my toil. Then I reviewed all my works which my hands had made and the toil which I had expended in making them, and lo, everything was vanity and striving for the wind, and there was no profit under the sun. So I turned again to look upon wisdom, madness, and folly; for what can the man do who comes after the king? That which has already been done! Then I saw that wisdom is more profitable than folly, even as light is preferable to darkness. The wise man's eyes are in his head; but the fool walks in darkness. But I realized that the same fate overtakes them all. So I said to myself, 'As it befalls the fool, so will it befall me; why, then, should I be otherwise?' So I said to myself, 'This too is vanity!' For there is no permanent record for either wise man or fool, inasmuch as in the course of the days to come everything is forgotten. How the wise and the fool alike die! So I hated life; for everything that is done under the sun seemed to me wrong, for everything is vanity and striving for the wind. I hated all my toil at which I had toiled under the sun, seeing that I must leave it to the man who shall follow me. And who knows whether he will be a wise man or a fool? Yet he will have control of all the product of my toil at which I have toiled and of the wisdom which I have won under the sun. This too is vanity. So again I gave myself up to despair concerning all the toil at which I had toiled under the sun. For here is a man whose toil has been done with wisdom, knowledge, and success, but to a man who has not toiled for it he gives it as his portion. This too is vanity and a great evil. For what does a man get for all his toil and the striving of his mind with which he has toiled under the sun? For all his days are sorrowful and his task is melancholy, and at night his mind finds no rest. This too is vanity. "There is nothing good for man but that he eat and drink and find satisfaction in his work. This too have I seen, that it is from the hand of God. For

who can eat and who can enjoy apart from him? For to a man who is good in his sight he gives wisdom, knowledge and joy; but to the sinner he gives the task of gathering and collecting that he may give it to the one who is good in God's sight. This too is vanity and striving for the wind."

#### AN ORDERLY WORLD, 3:1-8

"For everything there is an appointed time;  
 And there is a time for every purpose under the heavens:  
 A time to be born, and a time to die;  
 A time for planting, and a time for uprooting;  
 A time to slay, and a time to heal;  
 A time to tear down, and a time to rebuild;  
 A time to weep, and a time to laugh;  
 A time to mourn, and a time to dance;  
 A time to scatter stones, and a time to gather stones;  
 A time to embrace, and a time to refrain from embracing;  
 A time to seek, and a time to count as lost;  
 A time to keep, and a time to throw away;  
 A time to tear, and a time to sew;  
 A time to keep quiet, and a time to talk;  
 A time to love, and a time to hate;  
 A time for war, and a time for peace."

#### MAN'S LIMITATIONS, 3:9-15

"What does the maker gain from the work which he has done? I see the task which God has assigned to the sons of men with which to occupy themselves. He has made everything beautiful in its season; but he has also implanted ignorance in their mind, so that mankind cannot discover the work which God has done from beginning to end. I know that there is nothing good for them but to be glad and to enjoy themselves while they live. Indeed, if any man eats and drinks and enjoys himself in all his work, it is a gift from God. I know that whatsoever God does will be forever; nothing may be added to it and nothing may be withdrawn from it; God has ordained it that they shall be in awe before him. Whatever is has been long ago and what is to be has been long ago; and God seeks him who has been persecuted."

### MAN AND BEAST UPON THE SAME LEVEL, 3:16-22

116 "Furthermore, I saw under the sun that wickedness took the place of justice and wickedness took the place of righteousness.

117 "I said to myself, 'God judges both the righteous and the wicked, for he has set a time for every purpose and for every deed.' I said to myself regarding the sons of men, 'It is that God may test them and see that they are beasts.'

118 For there is one fate for both man and beast—the same fate for them; as the one dies, so dies the other; the same breath is in all of them, and man has no advantage over the beast; for every-

119 thing is vanity. All go to one place; all are from the dust, and all return to the

120 dust. Who knows whether the spirit of man goes upward and whether the spirit of the beast goes downward to the

121 earth? So I saw that there is nothing better than that man should rejoice in his work, since that is his lot; for who can bring him to see what shall be after him?"

### THIS TRANSITORY LIFE, 4:1-16

122 "So I considered once more all the oppressions that are practiced under the sun: for example, the tears of the oppressed, with none to comfort them, and the strength in the hands of their oppressors, with none to comfort them.

123 So I congratulated the dead who were already dead, rather than the living who are still alive; and as happier than both of them did I regard him who had never been, who had not seen the wicked work which is done under the

124 sun. Then I saw that all the labor and all the hard work is due to men's jealousy of one another. This too is

125 vanity and striving for the wind. The fool folds his hands and devours his own flesh. Better is one handful with quiet

126 than two handfuls with trouble and striving after the wind. Then I saw another case of vanity under the sun:

127 It is an individual without a companion; he has neither son, nor brother; and yet there is no end to all his toil, nor is his eye ever satisfied with riches. For whom then should I toil and deny my-

self happiness? This too is vanity and an evil task. Two are better than one, for they get a good wage for their toil; and if they fall, the one can lift up his companion, but if a solitary person falls there is no partner to lift him up. Like-

128 wise, if two sleep together, they keep warm, but how can one alone keep warm? And if somebody attacks one,

129 two can withstand him, and a threefold cord is not quickly broken. Better is a youth poor and wise than a king that is old and foolish who no longer knows how to take care of himself. For from a

130 household of rebels he came forth to be king, even though in his own kingdom he was born poor. I saw all the living

131 under the sun running with the youth who was to stand in his place. There was no end to all the people, to all at whose head he was; yet those who come later will not rejoice in him. For this too is vanity and striving for the wind."

### REGARDING VOWS, 5:1-9

132 "Guard your steps when you go to the house of God; and to draw near to obey is better than that fools should offer sacrifice, for they know nothing but to do wrong. Be not rash with your mouth and let not your mind be in haste to utter a word before God; for God is in the heavens and you are on the earth; so let your words be few. For

133 a dream comes through a mass of business, and the voice of a fool through a mass of words. When you make a vow

134 to God do not delay in fulfilling it; for he has no pleasure in fools! What you vow, fulfil! It is better that you should

135 not vow than that you should vow and not fulfil it. Let not your mouth bring

136 you into sin, and say not before the messenger, "It was a mistake." Why should God be angered at your voice and destroy the work of your hands? For through many empty dreams come

137 many vows. But do you fear God! If you see the oppression of the poor, and justice and right exploited in the province, be not amazed at the situation, for one high official watches over another, and there are those higher than both. The ruthless has an advantage in every-

138 thing; he is king over the cultivated land."

## ABIDING SATISFACTION,

5:10-20

- 10 "He who loves money will not be satisfied with money;  
Nor he who loves riches with gain.  
This too is vanity.
- 11 When goods increase those who eat of them increase;  
And what profit has their owner, but in looking at them?
- 12 Sweet is the sleep of the laborer, whether he eat little or much;  
But the surfeit of the rich allows him no sleep.
- 13 There is a sore evil that I have seen under the sun—  
Wealth kept by its owner to his own hurt.
- 14 And that wealth was lost in an unfortunate enterprise;  
And he became the father of a son, without a thing in his hand.
- 15 Just as he emerged from his mother's womb,  
Naked does he return, going even as he came;  
And he carries away nothing of his toil which he can carry in his hand.
- 16 This, indeed, is a sore evil: just as he came, so will he go;  
And what profit has he in that he toiled for the wind,
- 17 And spent all his days in darkness and mourning,  
And in much trouble, sickness, and anger?
- 18 "So, the good which I see to be worth while is that one should eat and drink and get enjoyment out of all his toil at which he toils under the sun during the course of his life which God grants him;
- 19 for that is his lot. Every man to whom God gives riches and wealth, and has enabled him to eat of it and to bear his lot and to rejoice in his toil—this is the
- 20 gift of God; for he will not recall much the days of his life, because God responds to the joy of his heart."

## FRUSTRATED DESIRE, 6:1-8

- 6 "There is an evil which I have seen under the sun, and it is heavy upon mankind: a man to whom God gives riches, wealth, and honor, so that he lacks nothing of all which he desires, yet God does not permit him to partake of it; but a stranger partakes of it.

This is vanity and an evil affliction. If a man becomes father of a hundred children and lives many years and many are the days of his years, but he is not satisfied with good, nor does he obtain burial, I say that a premature birth is better than he. Even though it comes in vain and goes out in darkness and its name is covered with darkness, and it does not see the sun or know it, this finds rest rather than the other. Even though he lives a thousand years twice over and gets no enjoyment—do not all go to one place?  
"All a man's toil is for his mouth,  
And yet his appetite is not satisfied.  
For what advantage has the wise man over the fool,  
And what has the poor man who knows how to walk before the living?  
Better is the sight of the eyes than the wandering of desire;  
This too is vanity and striving for the wind."

## MAN HELPLESS BEFORE

FATE, 6:10-12

"Whatever is, its name was called long ago, and what man is has been known; and he is unable to contend with him that is stronger than he. For the more words the greater is the vanity. What advantage has man? For who knows what is good for man in life, during the course of his empty life, since he spends them like a shadow? Who can tell a man what will be after him under the sun?"

## A MEDLEY OF PROVERBS,

7:1-14

"A good name is better than good ornament,  
And the day of death better than the day of one's birth.  
It is better to go to the house of mourning than to go to the banquet-hall,  
Inasmuch as that is every man's end, and the living will lay it to heart.  
Better is sorrow than laughter,  
For through a sad face the mind is improved.  
The mind of the wise is in the house of mourning,



- But the mind of fools is in the house of mirth.
- 5 It is better that a man should hear the rebuke of the wise,  
Than that he should hear the song of fools.
- 6 For like the sound of thorns under the pot,  
So is the laughter of the fool. This too is vanity.
- 7 For oppression makes the wise man mad,  
And a gift destroys the mind.
- 8 Better is the end of a thing than its beginning;  
Better is a patient spirit than a proud spirit.
- 9 Do not make haste in your spirit to be angry,  
For anger rests in the bosom of fools.
- 10 Do not say, 'Why were the former days better than these?'  
For it was not out of wisdom that you have asked about this.
- 11 Wisdom with an inheritance is good,  
And an advantage to those who see the sun;
- 12 For in the protection of wisdom is the protection of money;  
And the advantage of knowledge is that wisdom preserves the life of its owner.
- 13 Behold the work of God;  
For who can straighten out what he has made crooked?
- 14 In the day of prosperity, be joyful,  
And on the day of adversity, consider:  
God has made one thing to balance another,  
That man may not find out anything that is to be after him."

#### WORLDLY WISDOM, 7:15-29

- 15 "I have seen all sorts of things in my empty life:  
For example, the righteous man perishing in his righteousness,  
And the wicked prolonging his life in his wickedness.
- 16 Do not be over-righteous,  
And be not excessively wise;  
Why should you ruin yourself?
- 17 Be not over-wicked,  
Nor play the fool;  
Why should you die before your time?
- 18 It is well that you lay hold of one thing,

- And also that your hand let not go of another;  
For he who fears God will come forth with both.
- Wisdom makes a wise man stronger 19  
Than the ten rulers who are in the city.
- For there is no man on earth so righteous 20  
That he does good and never fails.
- Do not give heed to all things that 21  
men say,  
Lest you hear your servant cursing you.
- For you know that many times 22  
You yourself have cursed others.
- "All this I have tested by wisdom; I 23  
said, 'I will be wise,' but it was far from me. Whatever is is far off and 24  
very deep; who can find it?"
- "I turned my mind to knowledge 25  
and to searching and seeking wisdom and substance, and to the knowledge that wickedness is folly and foolishness is madness. And one thing I find more 26  
bitter than death: the woman whose mind is snares and nets and her hands fetters. He who is good in God's sight will escape from her; but he who sins will be caught by her.
- "See, this is what I have found," says 27  
Koheleth, "adding one to one to find the total, which I have sought repeat- 28  
edly, but not found; one man out of a thousand have I found, but not a woman have I found among all these. Only 29  
see this which I have found, that God made mankind upright, but they have sought out many contrivances."

#### THE CAPRICE OF RULERS,

8:1-9

- "Who is like the wise man? 8  
And who knows the explanation of a thing?"
- A man's wisdom illumines his face,  
And his hard face is changed.
- I obey the order of a king, because of 2  
the divine oath.
- Do not be in a hurry to leave his pres- 3  
ence;
- Do not stand firm in a bad cause,  
For he does whatsoever he will;  
Inasmuch as the word of a king is final; 4  
And who can say to him, 'What are you doing?'
- "He who keeps the command knows 5  
nothing bad; and a wise mind knows

6 the time and judgment. For there is a time and judgment for every matter; for man's wickedness is heavy upon 7 him. For there is nobody who knows what is to be, for who can tell him how 8 it shall be? There is nobody in authority over the wind to restrain the wind. Nor is there anybody in control of the day of death, nor is there release in war, nor can wickedness deliver its possessors. All this have I seen, having devoted my mind to all the work which is done under the sun, at a time when one man has power over another to injure him.

### THE LACK OF MORAL DISCRIMINATION IN HUMAN AFFAIRS, 8:10—9:6

10 "And so I have seen wicked men carried to the tomb and praised from the holy place and lauded in the city where they had acted thus. This too is 11 vanity. Because the sentence upon an evil deed is not quickly executed, therefore the minds of the sons of men are 12 fully determined to do evil. Even though a sinner does wrong a hundred times and still continues living, yet I know that it shall be well with those who fear God, who are in awe before 13 him; but it shall not be well with the wicked, nor shall he prolong his life like a shadow, since he is not awed in the presence of God.

14 "There is a vanity which is wrought upon the earth, namely, that there are righteous men to whom it happens in accordance with what should be done to the wicked, and there are wicked men to whom it happens in accordance with what should be done to the righteous. I say that this too is vanity.

15 "So I commend mirth; for there is nothing good for man under the sun except to eat, drink, and be merry; for this will stay by him in his toil during the course of his life which God gives 16 him under the sun. When I devoted my mind to the knowledge of wisdom and to consideration of the work which is done upon the earth—for both day and 17 night his eyes see no sleep—then I saw all God's work, that man is unable to discover the work which is done under the sun, inasmuch as man may labor in its search, but he will not find it; and

even if the wise man thinks that he is on the point of knowing it, he will be unable to find it. For all this I laid upon 9 my mind and my mind considered all this, namely, that the righteous and the wise and their works are in the hand of God; no man knows whether it will be love or hatred. Everything in the past 2 is vanity, inasmuch as there is one fate for all, for the righteous, for the wicked, and for the good; for the clean and the unclean, for him who offers sacrifice and for him who does not; as is the good, so is the sinner; he who takes an oath is as he who fears an oath. This is evil in all 3 that is done under the sun, that there is one fate for all; and also that the mind of men is full of wickedness, and madness is in their minds while they are alive, and after that—to the dead! For whoever is joined to all the living 4 has hope; for as a living dog he is better than a dead lion. For the living know 5 that they will die; but the dead know nothing at all, nor have they any longer any remembrance; for the memory of them is forgotten. Not only the love of 6 them, but the hatred of them, and the envy of them have already perished, and they no longer have any share in anything that is done under the sun."

### THE WRITER'S VIEW OF LIFE, 9:7—10:3

"Go, eat your food with gladness,  
And drink your wine with a happy  
mind,  
For God has already accepted your  
deeds.  
At all times let your garments be  
white,  
And let not oil be lacking upon your  
head.  
Enjoy life with the wife whom you  
love  
All the days of your empty life,  
Which he has given you under the sun;  
All your empty life.

"For that is your lot in life and in your toil at which you toil under the sun. Whatsoever your hand finds to do, 11 do it with your might; for there is no work or substance or knowledge or wisdom in Sheol whither you are going.

Once more I observed under the sun 11 that the race is not to the swift, nor the

battle to the strong; nor is there bread for the wise, nor riches for the intelligent, nor favor for scholars; but time and chance happen to all of them. For man does not know his time; like fish that are caught in an evil net, or like birds caught in a snare, so are the sons of men snared in an evil time as it falls upon them suddenly. Also this have I seen as an example of wisdom under the sun and it greatly impressed me. There was a small city, with few men in it, and there came against it a great king and surrounded it and built great siege-works against it. But there was found therein a poor, wise man, and he rescued the city by his wisdom; yet nobody remembered that poor, wise man. But I say that wisdom is better than strength, though the wisdom of the poor man was despised and his words were not heeded. The words of the wise spoken quietly are heeded more than the cry of a prince among fools. Wisdom is better than weapons of war, but one sinner destroys much good. Dead flies make the perfumer's precious ointment stink; so a little folly annuls great wisdom. The wise man's mind makes for his success; the fool's mind makes for his failure. Also when a fool goes on his way, his mind is lacking, and he shows everybody that he is a fool."

## MISCELLANEOUS MAXIMS,

10:4-20

"If the anger of the ruler rises against you, do not forget your place; for composure can pacify great offenses. There is an evil which I have seen under the sun, like an accidental error which comes forth from before a ruler. "The fool is often set in high positions; While the nobles dwell in low estate. I have seen slaves upon horses, While princes walked on the ground like slaves. He who digs a pit may fall therein, While him who breaks through a wall a serpent may bite. He who quarries stones may be hurt by them, While he who splits logs is endangered by them. If the ax be dull, And he do not sharpen its edge, Then he must exert greater strength;

But wisdom is advantageous for winning success. If the serpent bite before being charmed, Then there is no profit to the charmer. The words of a wise man's mouth are gracious, But the lips of the fool destroy him. The beginning of the words of his mouth is folly, And the end of his utterance is wicked madness. The fool multiplies words— But man knows not what will be, And who can tell him what will be after him? When will the toil of the fool weary him Who does not know enough to go to an interpreter? Woe to you, O land, when your king is a boy, And your princes feast in the morning! Happy are you, O land, when your king is a noble, And your princes feast at the proper time, As men and not as sots! Because of sloth the woodwork sinks, And because of laziness the house leaks. With mirth they make bread, And wine gladdens life, And money answers for everything. Even on your couch do not defame a king, Nor in your bed-chamber defame a rich man; For a bird of the air may carry the sound, And some winged creature may tell the thing."

## THE UNCERTAINTY OF LIFE,

11:1-8

"Cast your bread upon the surface of the water, For after many days you will find it. Give one portion to seven or even to eight, For you know not what evil shall happen on the earth. If the clouds be filled with rain, They will pour it out upon the earth; And if a tree fall to the south or to the north,

- In whatsoever place the tree falls,  
there shall it be.
- 4 He who watches the wind will not  
sow,  
And he who observes the clouds will  
not reap.
- 5 Even as you know not what the way  
of the spirit is  
Into the bones in the pregnant womb,  
So you know not the work of God,  
Who makes everything.
- 6 In the morning sow your seed,  
And till the evening give your hand no  
rest;  
For you know not which shall prosper,  
this or that,  
Or whether both alike shall be good.
- 7 "Light is sweet, and it is good for the  
8 eyes to see the sun. For if a man live  
many years, and rejoice in them all,  
let him remember that the days of  
darkness will be many. Whatsoever  
may come is vanity."

## ADVICE TO THE YOUNG,

11:9—12:8

- 9 "Rejoice, O young man, in your youth,  
And let your mind be glad in the days  
of your vigor,  
And walk in the ways of your mind  
and in the sight of your eyes;  
But know that for all these things  
God will bring you into judgment.
- 10 And put away worry from your mind,  
And remove evil from your flesh;  
For youth and the prime of life are  
vanity.
- 12 Remember your Creator in the days  
of your vigor,  
Before the evil days come,  
And the years approach of which you  
will say,  
'I have no pleasure in them';
- 2 Before the sun becomes dark,  
And the light, and the moon, and the  
stars;  
And the clouds return after the rain;
- 3 On the day when the guardians of the  
house tremble,  
And the strong men are bent,

- And the grinding-maids cease because  
they are few,  
And the ladies peering through the  
windows are darkened,  
And the doors into the street are  
closed;
- When the sound of the mill is low,  
And the sound of the bird is faint,  
And all the notes of song sink low;  
Also, he is afraid of a height,  
And terrors are on the road;
- And he rejects the almond,  
And the locust is burdensome,  
And the caper-berry is ineffectual;  
Because man is going to his eternal  
home,  
And the mourners go about in the  
street;
- Before the silver cord is severed,  
And the golden bowl broken,  
And the jar shattered at the spring,  
And the wheel broken at the cistern,  
And the dust returns to the earth as  
it was,  
And the spirit returns to God who  
gave it.
- Vanity of vanities," says Koheleth,  
"all is vanity."

## CONCLUDING COMMENTS

12:9-13

In addition to the fact that Koheleth was wise, he still taught the people knowledge, and he composed, and sought out, and arranged many proverbs. Koheleth sought to find pleasing words, and what is written correctly, namely, true things. The words of the wise are like goods; and collections which are given by one teacher are like nails driven with a sledge. Furthermore, my son, take warning; of the making of many books there is no end, and much study is weariness of the flesh.

The conclusion of the matter, all having been heard: Fear God and keep his commands; for this concerns all mankind, that God brings every work into judgment with regard to everything concealed, whether it be good or evil.

## THE SONG OF SONGS

- 1 The Song of Songs, which is Solomon's.

### THE MAIDEN TO THE YOUTH, 1:2-4

- 2 "Kiss me with kisses from your mouth,  
For your love is better than wine;  
3 The fragrance of your ointments is sweet;  
Your very self is a precious ointment;  
Therefore do the maidens love you.  
4 Take me along with you, let us hasten;  
Bring me, O king, into your chamber,  
That we may exult and rejoice in you,  
That we may praise your love more than wine;  
Rightly are you loved."

### THE MAIDEN TO THE DAUGHTERS OF JERUSALEM, 1:5, 6

- 5 "Blackened am I, but comely,  
O daughters of Jerusalem,  
Like the tents of Kedar,  
like the hangings of Solomon.  
6 Do not notice that I am blackened,  
that the sun has scorched me,  
my mother's son has burned me.  
I was made keeper of the vineyards,  
but my own vineyard I have not kept."

### THE MAIDEN TO THE YOUTH, 1:7

- 7 "Tell me, you whom I love,  
where you are pasturing your flock,  
where you are making your fold at noon;  
For why should I be like one veiled,  
beside the flocks of your companions?"

### TO THE MAIDEN, 1:8

- 1 "If you do not know,  
O most beautiful of women,  
Follow in the tracks of the flock,  
And pasture your kids,  
beside the tents of the shepherds."

### THE YOUTH TO THE MAIDEN, 1:9-11

- "To a steed in Pharaoh's chariot, 9  
I compare you, my love.  
Your cheeks are comely with bangles, 10  
your neck with beads.  
Bangles of gold we will make for you, 11  
with studs of silver."

### THE MAIDEN, 1:12-14

- "While the king was on his couch, 12  
his nard gave forth its fragrance.  
A bunch of myrrh is my beloved to 13  
me,  
as he lies at night between my  
breasts;  
A cluster of henna is my beloved to 14  
me,  
from the gardens of Engedi."

### THE YOUTH TO THE MAIDEN, 1:15

- "Ah, you are beautiful, my love- 15  
ah, you are beautiful;  
Your eyes are doves."

### THE MAIDEN TO THE YOUTH, 1:16, 17

- "Ah, you are beautiful, my beloved, 16  
yea, lovely.  
Yea, our couch is leafy,  
The beams of our house are cedars, 17  
our rafters cypresses."

### THE MAIDEN, 2:1

- "I am a saffron of the plain, 2  
a hyacinth of the valleys."

### THE YOUTH, 2:2

- "Like a hyacinth among thistles, 2  
so is my loved one among the maidens."

THE MAIDEN TO THE DAUGHTERS OF JERUSALEM, 2:3—3:5

- 3 "Like an apple tree among the trees of the forest,  
so is my beloved among the youths.  
In his shadow I long to sit,  
and his fruit is sweet to my taste.
- 4 Bring me to the house of wine,  
and look upon me with love.
- 5 Stay me with raisin-cakes,  
refresh me with apples;  
for I am sick with love.
- 6 Let his left hand be under my head,  
and his right hand embrace me.
- 7 "I adjure you, O daughters of Jerusalem,  
by the gazelles or by the hinds of the field,  
That you rouse not, nor awaken love,  
until it please.
- 8 "Hark! my beloved!  
ah, here he comes,  
Leaping over the mountains,  
skipping over the hills.
- 9 My beloved is like a gazelle,  
or a young stag.  
Ah, here he stands,  
behind our wall,  
Looking through the windows,  
peering through the lattices!
- 10 My beloved spoke up, and said to me,  
'Rise, my love,  
my beautiful one, come away;
- 11 For, see, the winter is past,  
the rain is over and gone;
- 12 The flowers have appeared on the earth,  
the time of song has come;  
And the call of the turtle dove  
is heard in our land;
- 13 The fig tree is putting forth its figs,  
and the blossoming grapevines  
give forth fragrance.  
Rise, my love,  
my beautiful one, come away.
- 14 O my dove in the clefts of the rocks,  
in the recesses of the cliffs,  
Let me see your form,  
let me hear your voice;  
For your voice is sweet,  
and your form is comely.'
- 15 "Catch for us the foxes,  
the little foxes,

That are despoiling the vineyards,  
since our vineyards are in bloom.

- "My beloved belongs to me, and I to him,  
who is pasturing his flock  
among the hyacinths.
- Until the day blows,  
and the shadows flee,  
Gambol, my beloved,  
like a gazelle or a young stag  
upon the craggy mountains.
- "Upon my bed at night,  
I sought him whom I love;  
I sought him, but could not find him;  
I called him, but he did not answer me.
- I will rise then, and go about the city,  
in the streets and in the squares,  
To seek him whom I love;  
I sought him, but could not find him.
- The watchmen who go about the city  
found me:  
'Have you seen him whom I love?'
- Scarcely did I get by them,  
when I found him whom I love.  
I held him and would not let him go,  
until I brought him to my mother's house,  
to the chamber of her who bore me.

"I adjure you, O daughters of Jerusalem,  
by the gazelles or by the hinds of the field,  
That you rouse not, nor awaken love,  
until it please."

THE PROCESSION, 3:6-11

- "What is this coming up from the wilderness,  
like columns of smoke,  
Perfumed with myrrh and frankincense,  
made from all kinds of merchants' spices?  
Ah, it is the litter of Solomon.  
Sixty warriors are around it,  
of the warriors of Israel,  
All of them armed with swords,  
trained in war

- Each with his sword upon his hip,  
against danger at night.
- 9 King Solomon made himself a palanquin,  
from the woods of Lebanon.
- 10 He made its columns of silver,  
its seat of gold,  
Its body of purple,  
its interior inlaid with ebony.
- 11 O daughters of Jerusalem, go forth,  
and gaze upon King Solomon,  
On the crown with which his mother  
crowned him  
on the day of his nuptials,  
on the day of his gladness of  
heart."

THE YOUTH TO THE  
MAIDEN, 4:1-15

- 14 "Ah, you are beautiful, my love;  
ah, you are beautiful!  
Your eyes are doves,  
behind your veil.
- Your hair is like a flock of goats,  
streaming down from Mount  
Gilead.
- 2 Your teeth are like a flock of ewes  
ready for shearing,  
that have come up from the  
washing,  
All of which bear twins,  
and none of which loses its  
young.
- 3 Your lips are like a thread of scarlet,  
and your mouth is comely.
- Your temple is like a slice of pomegranate,  
behind your veil.
- 4 Your neck is like the tower of David,  
built as an armory,  
With a thousand bucklers hung upon  
it,  
all kinds of warriors' shields.
- 5 Your two breasts are like two fawns,  
twins of a gazelle,  
that pasture among the hyacinths.
- 6 Until the day blows,  
and the shadows flee,  
I will betake myself to the mountain  
of myrrh,  
and to the hill of frankincense.
- 7 You are altogether beautiful, my love,  
and there is no blemish in you.
- 8 "Come from Lebanon, my bride;  
come from Lebanon, come!

- Descend from the top of Amanah,  
from the top of Senir (that is,  
Hermon),  
From the dens of lions,  
from the mountains of leopards.
- You have heartened me, my sister, 9  
my bride,  
you have heartened me,  
With one glance of your eyes,  
with one turn of your neck.
- How beautiful is your love, 10  
my sister, my bride!
- How much better is your love than  
wine,  
and the fragrance of your ointments  
than all kinds of perfume!
- As for your lips, my bride, 11  
they distil sweetness;  
Honey and milk are under your  
tongue,  
and the fragrance of your garments  
is like the fragrance of Lebanon.
- A garden inclosed is my sister, my bride, 12  
a garden inclosed, a fountain  
sealed,
- A garden fountain, a well of fresh 15  
water,  
and flowing streams from Lebanon.
- Your products are a park of pome- 13  
granates,  
together with choice fruits,  
henna with nard,
- Nard and saffron, calamus and cinna- 14  
mon,  
together with all kinds of  
frankincense woods,
- Myrrh and aloes,  
together with all the finest perfumes."

THE MAIDEN, 4:16

- "Awake, northwind, 16  
and come, southwind!  
Blow upon my garden,  
that its perfumes may distil,  
That my beloved may come to his  
garden,  
and eat its choice fruits."

THE YOUTH TO THE  
MAIDEN, 5:1a

- "I have come to my garden, my sister, 5  
my bride,

To gather my myrrh with my spice,  
To eat my honeycomb with my honey,  
To drink my wine with my milk."

#### TO THE LOVERS, 5:1b

"Eat, friends, drink,  
and be drunk with love."

#### THE MAIDEN, 5:2-8

- 2 "I was asleep, but my fancy was alert;  
hark! my beloved is knocking:  
'Open to me, my sister, my love,  
my dove, my perfect one;  
For my head is filled with dew,  
my locks with the mist of the night.'
- 3 'I have taken off my garments;  
why should I put them on  
again?  
I have washed my feet;  
why should I soil them?'
- 4 My beloved put his hand through the  
hole,  
and my heart yearned for him.
- 5 I rose to open to my beloved,  
and my hands dripped myrrh,  
And my fingers flowing myrrh,  
upon the handles of the bar.
- 6 I opened to my beloved,  
but my beloved had turned  
away, had passed by.  
My heart sank when he turned his  
back;  
I sought him, but could not find him;  
I called him, but he did not answer me;
- 7 The watchmen who go about the city  
found me;  
they smote me, they wounded  
me;  
They stripped me of my mantle,  
the guardians of the walls.
- 8 "I adjure you, O daughters of Jerusalem,  
if you find my beloved,  
That you tell him,  
that I am sick with love."

#### TO THE MAIDEN, 5:9

- 9 "What is your lover but a lover,  
O most beautiful of women?  
What is your lover but a lover,  
that you do so adjure us?"

#### THE MAIDEN, 5:10-16

- "My beloved is fair and ruddy, 10  
distinguished among myriads.  
His head is fine gold, 11  
his locks palm branches,  
as black as a raven.  
His eyes are like doves, 12  
by streams of water,  
Bathing in milk,  
sitting by a pool.  
His cheeks are like beds of spices, 13  
exhaling perfumes.  
His lips are hyacinths,  
dropping flowing myrrh.  
His hands are rods of gold, 14  
studded with Tarshish-stones.  
His body is a column of ivory,  
adorned with sapphires.  
His legs are pillars of marble, 15  
set on bases of gold.  
His form is like Lebanon,  
as choice as cedars.  
His mouth is sweet, 16  
and he is altogether lovely.  
Such is my beloved, and such my  
friend,  
O daughters of Jerusalem."

#### TO THE MAIDEN, 6:1

- "Whither has your beloved gone, 6  
O most beautiful of women?  
Whither has your beloved turned,  
that we may seek him with  
you?"

#### THE MAIDEN, 6:2, 3

- "My beloved has gone down to his gar- 2  
den,  
to the beds of spices,  
To pasture his flock in the gardens,  
and gather hyacinths.  
I belong to my beloved, and my be- 3  
loved to me,  
who pastures his flock among  
the hyacinths."

#### THE YOUTH TO THE MAIDEN, 6:4-10

- "You are as beautiful as Tirzah, my 4  
love,  
as comely as Jerusalem,  
as august as the most re-  
nowned."



- 5 Turn your eyes away from me,  
for they dazzle me.  
Your hair is like a flock of goats,  
streaming down from Gilead.
- 6 Your teeth are a flock of ewes,  
that have come up from the  
washing,  
All of which bear twins,  
and none of which loses its  
young.
- 7 Your temple is like a slice of pome-  
granate,  
behind your veil.
- 8 Sixty are the queens, and eighty the  
concubines,  
and the maidens are number-  
less.
- 9 The only one is she,  
my dove, my perfect one;  
She is the only one of her mother;  
she is the darling of her who  
bore her.  
The maidens look upon her and bless  
her,  
the queens and concubines  
praise her:
- 10 'Who is she that breaks forth like the  
dawn,  
as beautiful as the moon,  
As bright as the sun,  
as august as the most distin-  
guished?'

## THE MAIDEN, 6:11, 12

- "I went down to the nut garden,  
to look at the verdure of the  
valley,  
To see whether the grapevine had  
budded,  
whether the pomegranates had  
bloomed.
- 1 Before I knew it, my fancy set me  
in the chariot of my ardent  
lover."

## TO THE MAIDEN, 6:13—7:6

- 1 "Turn, turn, O Shulammitte;  
turn, turn, that we may gaze  
on you.  
Ah, gaze on the Shulammitte,  
in the Mahanaim dance.  
How beautiful are your steps in sand-  
als,  
O rapturous maiden!  
The curves of your hips are like neck-  
laces,  
the handicraft of an artist

- Your navel is a round bowl,  
in which liquor is never lacking. 2  
Your belly is a heap of wheat,  
fenced in with hyacinths.
- Your two breasts are like two fawns, 3  
twins of a gazelle.
- Your neck is like a tower of ivory, 4  
your head upon it is like Car-  
mel.
- Your eyes are pools in Heshbon,  
at the gate of Bath-rabbim.
- Your nose is like a peak of Lebanon,  
overlooking Damascus.
- And the hair of your head is like pur- 5  
ple,  
in whose tresses a king is  
caught.
- How beautiful, yea, how lovely you 6  
are,  
beloved one, joyous maiden!"

THE YOUTH TO THE  
MAIDEN, 7:7-9

- "Your very stature is like a palm tree, 7  
and your breasts like clusters.  
I said, 'Let me climb the palm tree, 8  
let me take hold of its clusters,  
And let your breasts be like clusters of  
the vine,  
and the breath of your nose like  
apples,  
And your palate like finest wine, 9  
flowing pleasantly into my  
mouth,  
stirring my lips and teeth.'"

## THE MAIDEN, 7:10—8:4

- "I belong to my beloved, 10  
and his longing is for me.  
Come, my beloved, let us go into the 11  
field,  
let us rest among the henna  
flowers;  
Let us go early to the vineyards, 12  
to see whether the grapevine  
has budded,  
Whether the vine blossoms have  
opened,  
the pomegranates bloomed.  
There I will give  
my love to you.  
The mandrakes give forth fragrance, 13  
and at our doors are all kinds of  
choice fruits,  
Both new and old,  
which I have treasured for you-  
my beloved.

- 8 "O that you were really my brother,  
 who had sucked the breasts of  
 my mother,  
 That I might find you in the street,  
 kiss you,  
 and no one then despise me;
- 2 That I might lead you, bring you to  
 the house of my mother,  
 to the chamber of her who bore  
 me;  
 That I might give you some spiced  
 wine to drink,  
 some pomegranate juice;
- 3 That your left hand might be under  
 my head,  
 and your right hand embrace  
 me.
- 4 "I adjure you, O daughters of Jerusa-  
 lem,  
 That you rouse not, nor awaken love,  
 until it please."

TO THE MAIDEN, 8:5a

- 5 "Who is this coming up from the wil-  
 derness,  
 leaning upon her beloved?"

THE MAIDEN TO THE  
 YOUTH, 8:5b-7

- "Under the apple tree I awakened you,  
 where your mother was in trav-  
 ail with you,  
 where she that bore you was in  
 travail.
- 6 Place me like a seal upon your heart,  
 like a seal upon your arm;  
 For love is as mighty as death,  
 as strong as Sheol;  
 As for passion, its bolts are bolts of  
 fire,  
 furious flames;

Many waters cannot quench love, 7  
 nor rivers overcome it.  
 If one were to offer all the substance of  
 his house for love,  
 it would be utterly con-  
 temned."

TO THE MAIDEN, 8:8, 9

- "Our sister is young, 8  
 and has no breasts.  
 What shall we do for our sister,  
 against the day when she will  
 be spoken for?  
 If she is a wall, 9  
 we shall build a silver turret on  
 her;  
 But if she is a door,  
 we shall secure her with cedar  
 boards."

THE MAIDEN, 8:10-14

- "If I were a wall, 10  
 and my breasts like towers,  
 Then would I be in his eyes,  
 like one who finds favor.
- "Solomon had a vineyard at Baal- 11  
 hamon;  
 He let the vineyard to caretakers.  
 Each was to bring a thousand shekels  
 of silver for its fruit,  
 While my vineyard is my own. 12  
 The thousand shekels are yours, O  
 Solomon,  
 While two hundred belong to the care-  
 takers of the fruit.
- "O you who sit in the gardens, 13  
 with companions listening,  
 let me hear your voice!  
 Hasten, my beloved, 14  
 be like a gazelle,  
 Or a young stag,  
 upon the mountains of spices!"

**PART IV**  
**THE BOOKS OF THE PROPHETS**

**THE MAJOR PROPHETS; Translated by Alex. R. Gordon**

**LAMENTATIONS; Translated by Theophile J. Meek**

**THE MINOR PROPHETS; Translated by J. M. Powis Smith**



## THE BOOK OF ISAIAH

### SUPERScription, 1:1

**1** **T**HE vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

### FAITHLESS CHILDREN, 1:2-3

**2** Hear, O heavens, and give ear, O earth,  
For the LORD has spoken:  
"Sons have I reared and brought up,  
But they have rebelled against me!  
**3** The ox knows its owner,  
And the ass its master's crib;  
But Israel does not know,  
My people shows no understanding."

### THE DESOLATION OF JUDAH, 1:4-9

**4** Ah! sinful nation, guilt-laden people;  
Brood of evildoers, children who deal corruptly;  
Who have forsaken the LORD, and  
spurned the Holy One of Israel,  
And gone back in estrangement from him!  
**5** Where will you still be smitten, that  
you continue in your defection?  
The whole head is ailing, and the  
whole heart sick;  
**6** From the sole of the foot to the head  
there is no health in it—  
Nought but blows and bruises and  
bleeding wounds,  
That have not been pressed nor bound  
up nor softened with oil.  
**7** Your land is a desolation, your cities  
are burned;  
Your soil—in your very presence  
aliens devour it;  
It is a desolation like the overthrow of  
Sodom.  
**8** And the daughter of Zion is left like a  
booth in a vineyard,  
Like a hut in a cucumber-field, like a  
watchman's tower.

Unless the LORD of hosts had left us a  
handful of survivors,  
We should have become like Sodom,  
we should have resembled Gomorrah.

### TRUE AND FALSE WORSHIP, 1:10-17

Hear the word of the LORD, **10**  
you rulers of Sodom;  
Give ear to the instruction of our God,  
you people of Gomorrah!  
"Of what use is the multitude of your **11**  
sacrifices to me,"  
says the LORD;  
"I am sated with burnt-offerings of rams  
and the fat of fed beasts;  
In the blood of bullocks and lambs  
and he-goats  
I take no delight.  
When you come to visit me, **12**  
Who demands this of you—  
the trampling of my courts?  
Bring no more worthless offering! **13**  
The odor of sacrifice is an abomi-  
nation to me.  
New moon and sabbath,  
the holding of assemblies—  
Fasting and festival  
I cannot endure.  
Your new moons and your appointed **14**  
seasons,  
my whole being hates;  
They are a burden upon me;  
I am weary of bearing them.  
So, when you spread out your hands, **15**  
I will hide my eyes from you;  
Even though you make many a  
prayer,  
I will not listen.  
Your hands are full of bloodshed—  
wash yourselves clean; **16**  
Put away the evil of your doings  
from before my eyes;  
Cease to do evil, **17**  
learn to do good;  
Seek justice,  
restrain the oppressor;  
Uphold the rights of the orphan,  
defend the cause of the widow!"

## THE WAGES OF SIN, 1:18-20

- 18 "Come now, and let us reason together,"  
says the LORD:  
"If your sins be like scarlet,  
can they become white as  
snow?  
If they be red like crimson,  
can they become as wool?"
- 19 If you prove willing and obedient,  
you shall eat the good of the  
land;
- 20 But if you refuse and rebel,  
you shall taste the sword";  
For the mouth of the LORD has  
spoken.

## THE PURIFYING OF ZION,

1:21-31

- 21 How she has become a harlot,  
the once faithful city;  
She that was full of justice, in whom  
righteousness lodged,  
but now murderers!
- 22 Your silver has become dross,  
your wine is diluted with  
water:
- 23 Your rulers are unruly,  
and associates of thieves;  
Every one of them loves a bribe,  
and runs after gifts;  
They uphold not the rights of the  
orphan,  
and the cause of the widow  
comes not to them.
- 24 Therefore this is the oracle of the  
Lord, the LORD of hosts,  
the Mighty One of Israel:  
"Ah! I will get satisfaction for myself  
on my enemies,  
and avenge myself on my foes.
- 25 I will turn my hand against you;  
And will smelt out your dross in the  
furnace,  
and remove all your alloy.
- 26 Then will I restore your rulers as at  
first,  
and your counselors as in the  
beginning;  
And afterwards you shall be called,  
'The stronghold of justice,  
the faithful city.'
- 27 Zion shall be redeemed by justice,  
And her converts by righteousness;
- 28 But doom shall fall on rebels and sin-  
ners alike;

Those who forsake the LORD shall  
perish.  
For you shall be put to shame through  
the terebinths in which you took  
pleasure,  
And you shall be abashed through the  
gardens of which you made  
choice.  
For you shall become like a terebinth  
whose leaves are withering,  
Like a garden that has no water;  
The strong one shall become tow,  
And his work a spark;  
And both of them shall burn togeth-  
er,  
With none to quench.

THE MOUNTAIN OF THE  
LORD'S HOUSE, 2:1-4

The word that Isaiah, the son of  
Amoz, received concerning Judah and  
Jerusalem.  
It shall come to pass in days to come,  
That the mountain of the LORD'S  
house will be  
Established as the highest mountain,  
And elevated above the hills.  
All the nations will stream to it,  
And many peoples will come and say:  
"Come, let us go up to the mount of the  
LORD,  
To the house of the God of Jacob;  
That he may instruct us in his ways,  
And that we may walk in his paths;  
For from Zion goes forth instruction,  
And the word of the LORD from Jeru-  
salem."  
Then shall he judge between the na-  
tions,  
And arbitrate for many peoples;  
And they shall beat their swords into  
plowshares,  
And their spears into pruning-hooks.  
Nation shall not lift up sword against  
nation,  
Nor shall they learn war any more.

THE DAY OF THE LORD,  
2:5-22

O house of Jacob, come and let us walk  
In the light of the LORD!  
For he has forsaken his people,  
The house of Jacob;  
Because they are full of diviners from  
the east,

And they practice soothsaying like the  
Philistines,  
And clasp hands with aliens.  
7 Their land is filled with silver and gold,  
And there is no end to their treasures;  
Their land is filled with horses,  
And there is no end to their chariots;  
8 Their land is filled with idols;  
They worship the work of their hands,  
That which their fingers have made.  
9 So mankind is humbled, and man is  
brought low—  
Forgive them not!

10 Go into the rock, and hide in the dust,  
From before the dread presence of the  
LORD,  
And from his glorious majesty!

11 The haughty looks of man will be  
brought low,  
And the pride of man will be humbled,  
And the LORD alone will be exalted on  
that day.

12 For the LORD of hosts has a day  
Against all that is proud and high,  
And against all that is lofty and tall;  
13 Against all the cedars of Lebanon, high  
and lofty,  
And against all the oaks of Bashan;  
14 Against all the high mountains,  
And against all the lofty hills;  
15 Against every high tower,  
And against every fortified wall;  
16 Against all the ships of Tarshish,  
And against all the gallant barks.  
17 Then the haughtiness of man will be  
humbled,  
And the pride of man will be brought  
low;  
And the LORD alone will be exalted on  
that day.

18 The idols will one and all vanish;  
19 And men will go into the caves of the  
rock,  
And into the holes of the dust,  
From before the dread presence of the  
LORD,  
And from his glorious majesty,  
When he rises to strike terror on the  
earth.

20 On that day will a man cast away,  
To the moles and to the bats,  
His idols of silver and his idols of gold,  
Which he made for himself to worship—  
21 To go into the rifts of the rocks,  
And into the clefts of the crags,  
From before the dread presence of the  
LORD,

And from his glorious majesty,  
When he rises to strike terror on the  
earth.

Cease trusting man, in whose nostrils is 22  
breath;  
For of what account is he?

### THE REIGN OF ANARCHY, 3:1-12

For see! the Lord, the LORD of hosts, 3  
Is removing from Jerusalem and from  
Judah both stay and staff—  
All stay of bread and all stay of  
water—  
Soldier and warrior, judge and proph- 2  
et, diviner and elder,  
Captain of fifty, and man of rank, 3  
Counselor, skilful magician, and ex-  
pert enchanter.  
And boys will I give them for princes, 4  
And children shall rule over them;  
And the people shall play the tyrant 5  
over each other,  
Everyone over his neighbor;  
And rudely shall they behave, the  
youth toward the old man,  
And the base man toward the honor-  
able.  
When a man lays hold of his fellow in 6  
his father's house:  
"You have a mantle—you shall be our  
leader,  
And this heap of ruins shall be under  
your hand";  
On that day will he protest, saying, 7  
"I will not be a healer;  
For in my house there is neither bread  
nor mantle;  
You shall not make me leader of this  
people!"  
For Jerusalem has stumbled, 8  
And Judah has fallen;  
Because their words and their deeds 9  
are against the LORD,  
Provoking his glorious eyes.  
Their partiality in judgment bears  
witness against them,  
And like Sodom they publish their sin  
without concealment.  
Woe to them! for ill have they done  
to themselves.  
Happy the righteous! for well shall 10  
it be for them;  
For the fruit of their deeds they shall  
eat.

- 11 Woe to the wicked! ill shall they fare;  
For the work of their hands shall be  
paid back to them.
- 12 My people! babes are their masters,  
And women rule them.  
My people! your leaders mislead you,  
And confuse the paths you should  
follow.

A JUDGMENT SCENE,  
3:13-15

- 13 The LORD comes forward to plead,  
He stands up to arraign his people;
- 14 The LORD will bring an indictment  
Against the elders and princes of his  
people.  
"It is you that have ravaged the vine-  
yard;  
The plunder of the poor is in your  
houses.
- 15 What mean you by crushing my peo-  
ple,  
And grinding the face of the poor?"  
Is the oracle of the Lord, the GOD of  
hosts.

THE DOOM OF THE DAUGH-  
TERS OF ZION, 3:16-4:1

- 16 The LORD says:  
"Because they have grown haughty,  
the daughters of Zion,  
And walk with outstretched necks,  
and with ogling eyes,  
Mincing along as they walk,  
and jingling with their feet—  
The Lord shall smite with a scab  
17 the scalps of the daughters of  
Zion,  
and the LORD shall lay bare  
their brow.
- 18 [On that day will the Lord remove  
the finery of the anklets and fillets and  
19 crescents, the eardrops and bracelets  
20 and veils, the headbands and armlets  
and sashes, the perfume boxes and  
21 amulets, the signet rings and nose  
22 rings, the festival robes, the mantles  
23 and shawls and satchels, the lace gowns  
and linen vests, the turbans and capes.]  
24 Instead of perfume there shall be rot-  
tenness,  
And instead of a girdle, a rope;  
Instead of curls, baldness,  
And instead of a stately robe, a wrap-  
ping of sackcloth—

Branding instead of beauty.  
Your men shall fall by the sword,  
And your warriors in battle;  
And the gates of Zion shall sorrow and  
sigh,  
As she sits despoiled on the earth.  
On that day shall seven women lay hold  
On a single man,  
Saying, 'We will provide our own food,  
And will buy our own clothes;  
Only let us be called by your name—  
Take away our disgrace!'

THE COMING GLORY OF  
ZION, 4:2-6

On that day will the vegetation of the  
LORD be fair and glorious; and the fruit  
of the land will be a pride and adorn-  
ment to the survivors of Israel. And  
those who remain in Zion and are left  
in Jerusalem will be called holy—even  
everyone who is enrolled among those  
destined for life in Jerusalem—when  
the Lord has washed away the filth of  
the daughters of Zion, and has wiped  
out the bloodstains of Jerusalem from  
the midst of it, by the spirit of judg-  
ment and the spirit of destruction.  
Then will the LORD create over the  
whole site of Mount Zion, and over her  
assemblies, a cloud of smoke by day  
and the glow of a flaming fire by night;  
for the glory of the LORD will be a can-  
opy and a bower over all, serving as a  
shade from the heat by day, and as a  
refuge and shelter from storm and from  
rain.

THE SONG OF THE VINE-  
YARD, 5:1-7

Let me sing for my Loved One  
My love song of his vineyard.

My Loved One had a vineyard  
On a fertile hill;  
He dug it, and cleared it of stones,  
And planted it with choice vines;  
He built a watchtower in the midst of  
it,  
And hewed out a winevat;  
And he expected it to yield grapes,  
But it yielded wild grapes.

Now, O inhabitants of Jerusalem, and  
men of Judah,



Judge, I pray, between me and my vineyard!

1 What more could have been done for my vineyard

Than that which I have done for it?

Why, then, when I expected it to yield grapes,

Did it yield wild grapes?

2 So now, I pray, let me tell you

What I will do to my vineyard:

I will remove its hedge, so that it shall be ravaged;

I will break down its wall, so that it shall be trampled down;

3 I will make it a waste, unpruned and unhoed,

That shall spring up with briars and thorns;

And the clouds will I command

That they rain no rain upon it.

4 For the vineyard of the LORD of hosts is the house of Israel,

And the men of Judah are his cherished plantation;

He looked for justice, but lo! bloodshed,

For righteousness, but lo! a cry.

#### THE SIXFOLD WOE,

5:8-24

1 Woe to you who join house to house, And add field to field,

Till there is no more room, And you are left to dwell alone In the midst of the land!

2 Therefore the LORD of hosts has sworn in my hearing:

"Of a truth shall many houses become a desolation,

Houses great and goodly, without an inhabitant;

3 For ten acres of vineyard shall yield but a bath,

And a homer of seed shall yield but an ephah."

1 Woe to those who rise up early in the morning,

To run after strong drink; Who sit late into the twilight, Till wine inflames them;

2 Whose feasts are lyre and harp, Timbrel and flute and wine;

But the doing of the LORD they heed not,

And the work of his hands they see not! Therefore my people are gone into 13 exile,

For want of knowledge;

Their nobility is famished with hunger,

And their rabble is parched with thirst.

Therefore Sheol has enlarged her 14 appetite,

And opens her mouth without limit; And down go the rank and the rabble of Zion,

The noisy ones and the exultant in her.

[Mankind is humbled, and man is 15 brought low,

The eyes of the exalted are brought low;

But the LORD of hosts is exalted 16 through justice,

The Holy God shows himself holy through righteousness.]

Then lambs will graze as on their 17 pasture,

And fat kids will feed among the ruins.

Woe to those who draw guilt on them- 18 selves with cords of ungodliness,

And the penalty of their sin as with cart-ropes;

Who say, "Let his work speed on, 19 make haste,

That we may see it;

Let the purpose of the Holy One of Israel draw near and come,

That we may know it!"

Woe to those who call evil good, 20 And good evil;

Who count darkness as light,

And light as darkness;

Who count bitter as sweet,

And sweet as bitter!

Woe to those who are wise in their own 21 eyes,

And in their own light intelligent!

Ah! the heroes at drinking wine, 22 And the warriors at blending liquor;

Who acquit the guilty for a bribe, 23 And wrest the rights of the innocent from him!

Therefore, as a tongue of fire licks up 24 stubble,

And hay sinks down in the flame, Their root will become like rottenness,

And their blossom will go up like dust;  
Because they have scorned the instruction of the LORD of hosts,  
And have spurned the word of the Holy One of Israel."<sup>1</sup>

### THE VISION OF THE LORD,

6:1-13

- 6 In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and uplifted, with the skirts of his robe filling the temple. Over him stood seraphim, each having six wings, with two of which he covered his face, with two he covered his loins, and with two he hovered in flight. And they kept calling to one another, and saying, "Holy, holy, holy, is the LORD of hosts; The whole earth is full of his glory."<sup>2</sup>
- 4 And the foundations of the thresholds shook at the sound of those who called, and the house filled with smoke.
- 5 Then said I,  
"Woe to me! for I am lost;  
For I am a man of unclean lips,  
And I dwell among a people of unclean lips;  
For my eyes have seen the King,  
The LORD of hosts."<sup>3</sup>
- 6 Then flew one of the seraphim to me, with a red-hot stone in his hand, which he had taken with tongs from the altar; and he touched my mouth with it, and said,  
"See! this has touched your lips;  
So your guilt is removed, and your sin forgiven."<sup>4</sup>
- 8 Then I heard the voice of the Lord, saying,  
"Whom shall I send,  
And who will go for us?"  
Whereupon I said,  
"Here am I! send me."<sup>5</sup>
- 9 So he said,  
"Go and say to this people:  
'Keep on hearing, but understand not;  
And keep on seeing, but know not!'"<sup>6</sup>
- 10 Make the mind of this people gross,  
Dull their ears, and besmear their eyes;  
Lest they see with their eyes, and hear with their ears,  
And have a mind to understand, and turn, and be healed."<sup>7</sup>
- 11 Then I said,  
"How long, O Lord?"  
And he said,

<sup>1</sup> Vers. 25-30 will be found following 10:4 on p. 635.

"Till cities lie waste, without inhabitant,  
And houses without man;  
And the soil be left a desolation,  
And the LORD have removed man far 12  
away,  
And many be the forsaken places in the midst of the land.  
Even if a tenth remain in it, 13  
This must pass through the fire again,  
Like a terebinth, or an oak,  
Whose stump remains when it is felled."<sup>8</sup>

[A holy race is the stump of it.]

### THE CHALLENGE OF FAITH,

7:1-9

Now in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they were not able to come to blows with it. And when the House of David was told, "The Syrians lie encamped on Ephraimite territory," his heart and the heart of his people shook as the trees of the forest shake before the wind.

Then said the LORD to Isaiah, 3  
"Go out now to meet Ahaz, you and your son 'A remnant will return,' at the end of the aqueduct from the upper pool, on the highway to the laundrymen's field; and say to him, 'Take care, 4  
and keep calm! Do not be afraid or down-hearted because of these two stumps of smoking firebrands, the fierce anger of Rezin (with Syria) and the son of Remaliah. Because Syria has plotted mischief against you, with Ephraim and the son of Remaliah, saying, 5  
'Let us go up against Judah, and throw it into a panic, and make a schism in it to our interest, and set up the son of Tabeel as king in the midst of it,' thus 7  
says the Lord GOD:  
'It shall not stand, and it shall not be! For the head of Syria is Damascus, 8  
And the head of Damascus is Rezin;  
[And within sixty-five years Ephraim shall be broken in pieces, so as to be no longer a people.]  
And the head of Ephraim is Samaria, 9  
And the head of Samaria is the son of Remaliah.  
If you do not hold fast,  
Surely you shall not stand fast.'" <sup>9</sup>

## THE SIGN OF "GOD IS WITH US,"

7:10-25

- 10 Once more the LORD spoke to Ahaz,  
saying,  
11 "Ask a sign of the LORD your God;  
make it deep as Sheol, or high as the  
heavens!"  
12 But Ahaz said,  
"I will not put the LORD to the test  
by asking such a thing."  
13 So he said,  
"Hear now, O House of David! Is it  
too slight a thing for you to weary men,  
that you must weary my God also?  
14 Therefore the Lord himself will give  
you a sign: Behold, a young woman is  
with child, and is about to bear a son;  
and she will call him Emmanuel [God is  
15 with us]. Curds and honey will be his  
food when he knows enough to refuse  
16 the bad and choose the good. For be-  
fore the child knows enough to refuse  
the bad and choose the good, the land  
before whose two kings you stand in  
17 dread will be forsaken. The LORD will  
bring upon you, and upon your people,  
and upon your father's house, such  
days as have not come since the day  
that Ephraim parted from Judah, even  
the king of Assyria."  
18 It shall come to pass on that day,  
That the LORD will whistle for the fly,  
That is at the sources of the streams of  
Egypt,  
And for the bee that is in the land of  
Assyria;  
19 And they will come and settle, all of  
them,  
In the precipitous ravines, and in the  
clefts of the crags,  
And on all the thorn bushes, and on all  
the pasture grounds.  
20 On that day will the Lord shave off,  
With a razor hired from beyond the  
River, even the king of Assyria,  
The hair of the head and the body;  
The beard also will he sweep away.  
21 And it shall come to pass on that day,  
That one will rear a young cow and a  
couple of sheep;  
22 And because of the abundant supply  
of milk  
He will have curds for his food;  
For curds and honey will be the food  
of everyone,  
Who is left in the midst of the land.

And it shall come to pass on that day, 23  
That every place where there used to  
be a thousand vines,  
Worth a thousand silver shekels,  
Will run to briars and thorns;  
With arrows and bow will men come 24  
there,  
For all the land will be briars and  
thorns.

And as for all the hills that used to be 25  
hoed with the hoe,  
You will not be able to go there for  
fear of briars and thorns;  
But they will become a place where  
oxen may be sent,  
And where sheep may trample.

THE SIGN OF "SPEEDING TO  
THE SPOIL, HASTENING TO  
THE PREY," 8:1-10

- Then said the LORD to me, 8  
"Take a great tablet, and write upon  
it in the ordinary script, 'Speeding is  
the spoil, Hastening is the prey.' And 2  
get for me reliable witnesses to attest  
the writing, Uriah the priest, and  
Zechariah, the son of Jeberechiah."  
Then I went in to the prophetess, 3  
and she conceived, and bore a son. So  
the LORD said to me,  
"Call him 'Speeding is the spoil,  
Hastening is the prey'; for before the 4  
child knows how to cry, 'My father!'  
and 'My mother!' the wealth of Damas-  
cus and the spoil of Samaria shall be  
carried away before the king of Assyria."  
Once more the LORD spoke to me, 5  
saying,  
"Because this people have spurned 6  
The waters of Shiloah, that flow  
gently,  
And melt in fear before Rezin and the  
son of Remaliah,  
Behold, the Lord is bringing up against 7  
them  
The waters of the River, mighty and  
many,  
Even the king of Assyria and all his  
glory;  
And it shall rise over all its channels,  
And shall pass over all its banks,  
And shall sweep on through Judah, in 8  
an overwhelming flood,  
And shall reach as high as the neck."  
Yet his outspread wings shall fill the  
breadth of your land, O Emmanuel!

- 9 Take knowledge, you peoples afar;  
Give ear, all you distant parts of the earth!  
Gird yourselves, and be dumbfounded;  
Gird yourselves, and be dumbfounded!
- 10 Plan a plan—it shall come to nought;  
Speak a word—it shall not stand!  
For God is with us.

### THE TEACHING AND THE TESTIMONY, 8:11-22

- 11 Thus spoke the LORD to me, while he grasped me by the hand, and warned me not to walk in the way of this people:
- 12 "Nought that this people call holy shall you call holy;  
And what they fear you shall not fear,  
Nor shall you dread!
- 13 But the LORD of hosts—him shall you call holy;  
He shall be your fear, and he your dread!
- 14 For to both the houses of Israel shall he prove a holy place,  
A stone to strike against, and a rock to stumble upon,  
A trap and a snare to the inhabitants of Jerusalem;
- 15 And many shall stumble thereon, and shall fall,  
Shall be broken, and snared, and taken."
- 16 I will bind up my testimony, and seal my teaching in the heart of my disciples. Then I will wait for the LORD, who is hiding his face from the house of Israel; I will set my hope on him, while I and the children whom the LORD has given me remain as signs and symbols in Israel from the LORD of hosts, who dwells on Mount Zion.
- 19 And when men say to you, "Consult the ghosts and spirits that chirp and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead for instruction and direction?"—of a truth, they shall keep making a statement like this, 20 in which there is no light. And they shall pass through the land, hard pressed and hungry, and in their hunger they shall become mad with rage, and shall curse their king and their God, and shall look up to the heavens 22 and down again to the earth, but lol

nought but distress and darkness, the gloom of anguish, and impenetrable murk.

### THE PRINCE OF PEACE, 9:1-7

But there will be no more gloom to her that was in anguish. As in days gone by he brought contempt upon the land of Zebulun and the land of Naphtali, so in the time to come will he bring glory upon the land along the Sea Road, beyond Jordan—the Circle of the Nations.

The people that walked in darkness  
Have seen a great light;  
Those who dwelt in a land of deep darkness—

On them has light shone.

Thou hast multiplied the nation, thou hast increased its joy;

They rejoice before thee as with the joy at harvest,

As men exult when they divide the spoil.

For the yoke that was their burden,  
And the bars upon their shoulder,

The rod of their master,  
Thou hast broken in pieces as on the day of Midian.

For every boot worn by booted warrior in the fray,

And war cloak stained with blood,  
Will be for burning—food for the fire.

For a child is born to us, a son is given to us;

And the government will be upon his shoulder;

And his name will be called

"Wonderful counselor is God almighty,  
Father forever, Prince of peace."

Of the increase of his government, and of peace,

There will be no end,

Upon the throne of David, and over his kingdom,

To establish it, and to uphold it,

In justice and in righteousness,

From henceforth, even forever.

The zeal of the LORD of hosts will do this.

### THE LORD'S OUTSTRETCHED HAND, 9:8-10:4; 5:25-30

A word has the Lord sent into Jacob,  
And it will light upon Israel;

And all the people will know it,

- Ephraim and the inhabitants of Samaria,  
Who have spoken in pride and boldness of heart, saying,  
"Bricks have fallen, but with hewn stone will we rebuild;  
Sycamores have been cut down, but with cedars will we replace them."  
Therefore the LORD raised up their adversaries against them,  
And spurred on their enemies,  
The Syrians on the east, and the Philistines on the west,  
Who devoured Israel with open mouth.  
For all this his anger has not turned back,  
But his hand is stretched out still.
- The people turned not to him who smote them,  
Nor sought the LORD of hosts;  
Therefore the LORD cut off from Israel head and tail,  
Palm-branch and reed in a single day—  
The elder and the man of rank is the head,  
And the prophet who teaches lies is the tail—  
The leaders of this people were misleaders,  
And those who were led by them were swallowed up;  
Therefore the LORD will spare not their young men,  
Nor will he have pity upon their orphans and widows;  
Inasmuch as every one of them is godless and an evildoer,  
And every mouth speaks impiety.  
For all this his anger has not turned back,  
But his hand is stretched out still.
- Because wickedness burns like a fire,  
Which devours briars and thorns,  
Then kindles the thickets of the forest,  
And they roll up in columns of smoke—  
Through the wrath of the LORD of hosts the land was burned black,  
And the people were as food for the fire.  
No man spared his brother;  
They carved on the right hand, but were hungry still,  
They devoured on the left hand, but were not satisfied;  
Each one devoured his neighbor's flesh,
- Manasseh Ephraim, and Ephraim  
Manasseh,  
While together they fell upon Judah.  
For all this his anger has not turned back,  
But his hand is stretched out still.
- Woe to those who decree unrighteous decrees,  
And the recorders who make mischievous records,  
To thrust aside the needy from their rights,  
And to rob my poor ones of justice,  
That widows may become their spoil,  
And that on orphans they may prey.  
What will you do on the day of judgment,  
In face of the storm which will come from afar?  
To whom will you flee for help,  
And where will you leave your wealth?  
They can but crouch beneath the prisoners,  
And fall beneath the slain!  
For all this his anger has not turned back,  
But his hand is stretched out still.
- Therefore the anger of the LORD blazed against his people,  
And he stretched out his hand against them, and smote them,  
So that the mountains quaked;  
And their dead bodies were like offal in the midst of the streets.  
For all this his anger has not turned back,  
But his hand is stretched out still.
- So he will raise a signal to a nation afar,  
He will whistle for him at the end of the earth;  
And lo! speedily, swiftly will he come,  
None weary, none stumbling in his ranks;  
He will neither slumber nor sleep.  
No loin-girdle of his is loosed,  
No sandal-thong is snapped;  
His arrows are sharpened,  
His bows are all bent;  
His horses' hoofs are counted like flint,  
His wheels like the whirlwind.  
His roar is like that of a lioness,  
Like young lions will he roar and growl;  
He will seize the prey, and will carry it off,  
With none to deliver.

- 30 He will growl over them on that day  
like the growling of the sea;  
And if one look to the earth, lo! dark-  
ness full of distress,  
The light is darkened in storm-clouds.

THE DOWNFALL OF ASSYRIA,  
10:5-34

- 5 O Assyria, rod of my anger,  
And staff of my fury!  
6 Against a godless nation I send him,  
And against the people of my wrath I  
charge him,  
To despoil them, and to prey on them,  
And to trample them down like mire  
of the streets.  
7 But not so does he think,  
And not so does he plan;  
For destruction is in his mind,  
And to cut off nations not a few.  
8 For he says,  
"Are not my captains all of them kings?  
9 Is not Calno like Carchemish?  
Is not Hamath like Arpad?  
Is not Samaria like Damascus?  
10 Inasmuch as my hand has reached to  
the kingdoms of the idols,  
Whose carved images were more than  
those of Jerusalem and Samaria,  
11 Shall I not do to Jerusalem and its  
images,  
As I have done to Samaria and its  
idols?"  
12 But when the Lord has finished all  
his work on Mount Zion and Jerusalem,  
he will punish the arrogant boasting of  
13 pride. For he says,  
"By the strength of my hand have I  
done it,  
And by my wisdom, for I have under-  
standing;  
I have removed the boundaries of  
peoples,  
And I have plundered their treasures;  
I have brought down the inhabitants  
to the dust.  
14 My hand has seized like a nest  
The wealth of the peoples;  
And as one gathers eggs that are left,  
All the earth have I gathered;  
And there was none that moved a  
wing,  
Or opened the mouth, or chirped."  
15 Shall an ax boast over the man that  
hews with it,

- Or a saw lord itself over the man that  
plies it?  
As though a rod were to sway the man  
that wields it,  
Or a staff were to wield what is not  
wood!

Therefore the Lord, the LORD of hosts, 16  
Will send wasting sickness into his fat,  
And under his glory there will be  
kindled a kindling  
Like the kindling of fire—  
The Light of Israel will become a fire, 17  
The Holy One of Israel a flame—  
And the glory of his forest and garden 18  
land  
It will consume, both body and soul,  
As when a sick man wastes away;  
And the remnant of his forest trees 19  
will be few,  
So that a child may write them down.

On that day the remnant of Israel, 20  
and the survivors of the house of Jacob,  
will no more lean for support on the  
enemy that smote them, but will lean in  
loyal trust on the LORD, the Holy One  
of Israel. A remnant will return—the 21  
remnant of Jacob—to the Mighty God.  
For though your people, O Israel, be 22  
like the sand of the sea, only a remnant  
of them will return. Destruction is de-  
cided upon, overwhelming in the force  
of righteousness. For an act of destruc- 23  
tion, complete and decisive, is the Lord,  
the GOD of hosts, about to execute in  
the midst of all the earth.

Therefore thus says the Lord, the 24  
GOD of hosts:

"O people of mine who dwell in Zion,  
be not afraid of Assyria, when he smites  
you with the rod, and lifts up his staff  
against you, as did the Egyptians! For 25  
in a very little while my fury shall  
cease, and my anger shall come to an  
end. Then shall the LORD of hosts 26  
brandish over him a scourge like that  
with which he smote Midian at the  
Rock of Oreb; and his staff that was  
over the Sea shall he lift up against  
him, as he did against the Egyptians.  
And on that day shall his burden pass 27  
from your shoulder, and his yoke be  
removed from your neck."

He has gone up from Pene Rimmon,  
He has come to Aiath; 28  
He has passed through Migron,

- At Michmah he stores his baggage;  
 20 He has crossed the Pass,  
 Geba is his bivouac;  
 Panic-stricken is Ramah,  
 Gibeah of Saul has fled.  
 30 Shriek aloud, O daughter of Gallim!  
 Hearken, O Laishah! Answer her, O  
 Anathoth!  
 31 Madmenah has taken to flight,  
 The inhabitants of Gebim seek refuge.  
 32 This very day will he halt at Nob,  
 He will shake his fist at the mount of  
 the daughter of Zion,  
 The hill of Jerusalem.  
 33 But see! the Lord, the LORD of hosts,  
 Is lopping his boughs with a terrible  
 crash;  
 And the lofty of stature will be hewn  
 down,  
 And the tall ones will tumble.  
 34 He will strike down the thickets of the  
 forest with an iron ax,  
 And Lebanon will fall beneath the  
 blows of a Mighty One.

## THE AGE OF GOLD, 11:1-9

- 11 A shoot will spring from the stem of  
 Jesse,  
 And a sprout from his roots will bear  
 fruit.  
 2 And the spirit of the LORD will rest  
 upon him,  
 The spirit of wisdom and understand-  
 ing,  
 The spirit of counsel and might,  
 The spirit of knowledge and the fear of  
 the LORD—  
 3 And his delight will be in the fear of  
 the LORD.  
 He will not judge by that which his  
 eyes see,  
 Nor decide by that which his ears  
 hear;  
 4 But with justice will he judge the  
 needy,  
 And with fairness decide for the poor  
 of the land;  
 He will smite the ruthless with the rod  
 of his mouth,  
 And with the breath of his lips will he  
 slay the wicked.  
 5 Righteousness will be the girdle round  
 his loins,  
 And faithfulness the girdle round his  
 waist.  
 6 Then the wolf will lodge with the  
 lamb,

And the leopard will lie down with the  
 kid;  
 The calf and the young lion will graze  
 together,  
 And a little child will lead them.  
 The cow and the bear will be friends, 7  
 Their young ones will lie down to-  
 gether;  
 And the lion will eat straw like the ox.  
 The suckling child will play on the 8  
 hole of the asp,  
 And the weaned child will put his hand  
 on the viper's den.  
 They will do no harm or destruction 9  
 On all my holy mountain;  
 For the land will have become full of  
 the knowledge of the LORD,  
 As the waters cover the sea.

THE TRIUMPHANT RETURN  
OF THE EXILES, 11:10-16

It shall come to pass on that day that 10  
 the root of Jesse,  
 Who will be standing as a signal to the  
 peoples—  
 To him will the nations resort,  
 And his resting-place will be glorious.

On that day will the LORD once more 11  
 raise his hand to recover the remnant  
 that remains of his people, from Assyria  
 and from Egypt, from Pathros and  
 from Ethiopia, from Elam and from  
 Shinar, from Hamath and from the  
 coast-lands of the sea.

He will raise a signal to the nations, 12  
 And will gather the outcasts of Israel;  
 And the scattered daughters of Judah  
 will he assemble  
 From the four corners of the earth.  
 Then all jealousy against Ephraim will 13  
 cease,  
 And those who are hostile to Judah  
 will be cut off;  
 Ephraim will not be jealous of Judah,  
 And Judah will not be hostile to  
 Ephraim.  
 But they will swoop down on the 14  
 shoulder of the Philistines on the  
 west,  
 Together they will plunder the Kede-  
 mites;  
 Edom and Moab will be brought under  
 their power,  
 And the sons of Ammon will become  
 subject to them.

- 15 Then the LORD will dry up the tongue  
of the Sea of Egypt,  
With the glowing heat of his breath;  
And he will shake his hand over the  
River,  
And will smite it into seven brooks,  
And will enable men to cross it with  
sandals.
- 16 So there will be a highway from As-  
syria  
For the remnant that remains of his  
people,  
As there was for Israel  
On the day that it went up from the  
land of Egypt.

SONGS OF THANKSGIVING,  
12:1-6

- 12 You shall say on that day:  
"I will give thanks to thee, O LORD,  
For thou wast angry with me,  
But thine anger has turned back,  
And thou hast comforted me.
- 2 See! God is my salvation—  
I will trust, and will not be afraid;  
For Yah the LORD is my strength and  
my song,  
And he has become my salvation."
- 3 Then you shall draw water with joy  
4 from the wells of salvation, and shall  
say on that day:  
"Give thanks to the LORD, acclaim his  
name!  
Make known his doings among the  
peoples,  
Bear record that his name is exalted!
- 5 Sing praises to the LORD, for proudly  
has he wrought;  
Let this be known through all the  
earth!
- 6 Cry aloud, and sing for joy, O in-  
habitants of Zion!  
For great in your midst is the Holy  
One of Israel."

13 AN ORACLE ON BABYLON,  
WHICH ISAIAH THE SON OF  
AMOZ RECEIVED, 13:1-22

- 2 On a bare hill raise a signal,  
call aloud to them;  
Wave the hand for them to enter  
the gates of the nobles!
- 3 For I have commanded my conse-  
crated ones,

I have summoned my warriors, my  
proudly exulting ones,  
to execute my anger.  
Hark! a tumult on the mountains, 4  
like that of a multitude of  
people;  
Hark! the uproar of kingdoms,  
of nations assembled!  
The LORD of hosts is mustering  
a battle host.

They come from a distant land, 5  
from the end of the heavens—  
The LORD and his weapons of wrath,  
to destroy the whole earth.  
Wail! for the day of the LORD is at 6  
hand;  
as destruction from the Al-  
mighty will it come.  
Therefore all hands will fall helpless, 7  
And every man's heart will melt,  
and they will be confounded; 8  
Pangs and throes will seize them,  
they will writhe like a woman  
in travail;  
They will look aghast at each other,  
with their faces aflame.

See! the day of the LORD comes, 9  
Pitiless, with wrath and fierce anger,  
To make the earth a desolation,  
And to destroy its sinners from off it.  
For the stars of the heavens will veil 10  
themselves,  
And their constellations will not flash  
out their light;  
The sun will be dark when he rises,  
And the moon will not shed her light.  
I shall punish the world for the evil 11  
thereon,  
And the wicked for their guilt;  
I shall still the pride of the arrogant,  
And shall bring low the haughtiness of  
tyrants;  
I shall make man rarer than fine gold, 12  
Mankind more rare than gold of Ophir.

Therefore the heavens will tremble, 13  
And the earth will quake out of its  
place,  
Through the wrath of the LORD of  
hosts,  
On the day of his fierce anger.  
And then, like a hunted gazelle, 14  
Or a flock with none to gather it,  
They will turn everyone to his people,  
And will flee everyone to his land.  
All who are found will be thrust 15  
through,



- And all who are caught will fall by the sword;
- 16 Their babes will be dashed in pieces before their eyes,  
Their houses will be despoiled, and their wives will be ravished.
- 17 See! I am stirring up the Medes against them,  
Who pay no regard to silver,  
And take no pleasure in gold.
- 18 Their bows will dash the young men in pieces,  
And on the fruit of the womb will they have no mercy,  
Nor on children will their eye look with pity.
- 19 And Babylon, the beauty of kingdoms,  
The proud glory of the Chaldeans,  
Will be as when God overthrew Sodom and Gomorrah.
- 20 She will never more be inhabited,  
Nor dwelt in throughout the ages;  
No Arab will pitch his tent there,  
No shepherds will fold their flocks there;
- 21 But there desert demons will make their lair,  
And the houses will be full of jackals;  
There ostriches will dwell,  
And satyrs will dance there;
- 22 Goblins will howl in her palaces,  
And jackals in her pleasant mansions.  
Her time is nearly come,  
And her days will not be prolonged.

## THE RESTORATION OF ISRAEL,

14:1-2

- 14 For the LORD will have pity upon Jacob, and will once more choose Israel, and will settle them upon their own soil; and will join them, and will become members of the house of Jacob.
- 2 For they will take them along with them, and will bring them to their place; and the house of Israel will give them a foothold upon the LORD'S soil as male and female slaves, thus making captives of those who took them captive, and ruling over those who were their masters.

## SATIRE AGAINST THE KING OF BABYLON, 14:3-23

- 3 On the day that the LORD gives you rest from your trouble and turmoil, and

from the hard service at which you were made to serve, you will take up 4 this taunt-song against the king of Babylon:

"How still has the tyrant become,  
how still the terror!  
The LORD has broken the staff of the 5 wicked,  
the scepter of rulers,  
Who smote the peoples in wrath 6  
with smiting incessant,  
And trampled the nations in anger  
with trampling unchecked.  
All the earth is at rest, is quiet, 7  
they break into singing;  
Even the cypresses rejoice at your 8  
fate,  
the cedars of Lebanon:  
'Since you were laid low, there comes 9  
up  
no woodman against us.'

"Sheol beneath is thrilled 9  
to greet your coming;  
She stirs up for you the Shades,  
all the rams of the earth;  
She lifts from their thrones  
all the kings of the nations.  
All of them will answer, 10  
and will say to you,  
'So you too have become weak as we 11  
are,  
have been made like us!'  
Brought down to Sheol is your pomp, 11  
the noise of your harps;  
Beneath you maggots are spread,  
worms are your covering.

"How are you fallen from heaven, 12  
O Lucifer, son of the dawn!  
How are you hewn to the earth,  
who laid waste all the na-  
tions!  
You said to yourself,  
'The heavens will I scale; 13  
Above the stars of God  
will I set up my throne;  
I will sit on the Mount of Assembly,  
in the recesses of the north;  
I will scale the heights of the clouds, 14  
I will match the Most High.'  
But down to Sheol are you brought, 15  
to the recesses of the Pit.

"Those who see you will gaze at you, 16  
they will scan you closely:  
'Is this the man who caused the earth  
to quiver,  
caused kingdoms to quake;

- 17 Who made the world like a desert,  
and tore down its cities;  
Who set not his prisoners free,  
to return to their homes?'
- 18 All the kings of the nations,  
They have all lain down in glory,  
each in his house;
- 19 But you are cast forth, tombless,  
like a hateful abortion,  
Clothed with slain men gashed by the  
sword,  
Who go down to the stones of the Pit,  
like a trampled corpse.
- 20 "With them will you not be united in  
burial;  
Because you have ruined your land,  
you have slain your people.  
And never more will be named  
the race of evildoers;
- 21 So prepare for his sons a shambles  
because of their fathers' guilt,  
Lest they rise and take possession of  
the earth,  
and fill the face of the world  
with cities!"
- 22 "I will rise up against them," is the  
oracle of the LORD of hosts, "and will  
cut off from Babylon race and remnant,  
offspring and offshoot," is the oracle of  
23 the LORD. "And I will make it the pos-  
session of the hedgehog—marshes of  
water. And I will sweep it with the  
broom of destruction," is the oracle of  
the LORD of hosts.

THE PLAN OF THE LORD  
AGAINST ASSYRIA, 14:24-27

- 24 Surely the LORD of hosts has sworn saying,  
"Surely as I have planned, so shall it be;  
And as I have purposed, so shall it  
stand—
- 25 That I will break Assyria in my land,  
And will tread him down on my moun-  
tains;  
Then his yoke shall move from off  
them,  
And his burden shall move from off  
their shoulder.
- 26 This is the purpose that is formed  
against all the earth;  
And this is the hand that is stretched  
out  
against all the nations.
- 27 For the LORD of hosts has formed a  
purpose;  
then who can annul it?

And his hand is that which is stretched  
out;  
then who can turn it back?"

THE FATE OF PHILISTIA,

14:28-32

In the year that king Ahaz died, 28  
came this oracle:  
"Rejoice not, O Philistia, all of you, 29  
Because the rod that smote you is  
broken!  
For out of the root of the snake shall  
come forth a viper,  
And its fruit shall be a flying serpent.  
The poor shall feed unmolested, 30  
And the needy shall lie down in safety;  
But your race will I kill by famine,  
And your remnant will I slay.

"Wail, O gates; cry, O cities; 31  
Melt with fear, O Philistia, all of you!  
For out of the north comes the smoke  
of a war host,  
With no straggler in its ranks.  
What answer, then, shall one give 32  
To the messengers of the nation?  
"That the LORD has founded Zion,  
And in her shall his afflicted people  
find refuge."

AN ORACLE ON MOAB, 11

15:1-16:14

Because in a night Ar-Moab  
has been despoiled, has been  
ruined;  
Because in a night Kir-Moab  
has been despoiled, has been  
ruined—  
The daughter of Dibon has scaled  
the heights to weep;  
On Nebo, and on Medeba,  
Moab wails.  
On every head is baldness,  
every beard is shaved;  
In their streets have they girded on  
sackcloth,  
on their roofs is lamentation;  
And in their squares does every one  
wail,  
with tears running down.

Heshbon and Elealeh cry out,  
As far as Jahaz their voice is heard;  
Therefore the loins of Moab quiver,  
The heart of him quivers.  
My heart cries out for Moab,

- As his fugitives press to Zoar, to the third Eglath;  
For up the ascent of Luhith weeping they go,  
And along the way to Horonaim the cry of ruin they raise;
- 6 For the waters of Nimrim are a desolation,  
The grass has withered, the herbage has failed,  
There is no green thing.
- 7 Therefore the gain that they acquired, and that which they stored,  
Over the Brook of the Willows they carry away;
- 8 For the cry of distress has gone round the border of Moab;  
The wail of it reaches Eglaim, the wail of it reaches Beer-elim;
- 9 For the waters of Dimon are full of blood,  
And I shall bring still more upon Dimon—  
A lion for the survivors of Moab,  
For the remnant of the land.
- 10 Then will the rulers of the land send tribute of lambs,  
From Selah, by way of the wilderness, to the mount of the daughter of Zion;
- 11 And like fluttering birds, like scattered nestlings,  
The daughters of Moab will gather at the fords of the Arnon;
- 12 "Bring counsel, give decision;  
Make your shade deep as night in the height of noon!  
Shelter the outcasts, betray not the fugitives;
- 13 Let the outcasts of Moab sojourn among you;  
Be a shelter to them from the face of the despoiler!"
- When the oppressor has come to an end, the despoiler has ceased,  
The trampler-down has vanished out of the land,
- 14 A throne will be established by kindness,  
And on it will sit in faithfulness,  
In the tent of David,  
A judge who seeks what is right,  
And is swift to do justice.
- 15 We have heard of the pride of Moab,  
how very proud he is—
- Of his haughtiness and pride and insolence,  
how baseless are his boastings!  
Therefore Moab wails to Moab,  
he wails altogether;
- For the raisin-cakes of Kir-heres they moan,  
utterly stricken;
- For the vineyards of Heshbon languish,  
and the vine of Sibmah,  
The red clusters of which laid prostrate the lords of nations.
- As far as Jazer they reached,  
they strayed to the desert;  
Her tendrils spread forth,  
they passed over the sea.
- Therefore I weep with Jazer for the vine of Sibmah;  
With my tears I drench you,  
O Heshbon and Elealeh!  
For the battle shout has fallen on your fruits and on your harvest;
- And joy and gladness vanish out of the garden land;  
No singing is heard in the vineyards,  
no shout of joy is raised;  
No grape-treader treads wine into the vats,  
the vintage-shout is stilled.
- Therefore my bowels for Moab moan like a harp,  
And my heart for Kir-heres wails like a flute.
- And even though Moab appear and weary himself with devotions on the high place, or enter into his sanctuary to pray, he will avail nothing.
- This is the word that the LORD spoke concerning Moab in days gone by. But now the LORD has spoken, saying,  
"In three years, counting by the years of a hireling, the glory of Moab will be brought into contempt, in spite of all its teeming multitude; and the remnant will be very few and feeble."
- AN ORACLE ON DAMASCUS, 17:1-11
- "Lo! Damascus is removed from her place among cities,  
And will become a heap of ruins, deserted forever.  
Her daughter-cities will be given over to flocks,

Which will lie down in them, with none to make them afraid.

- 3 So the bulwark will be stripped from Ephraim,  
And the sovereign power from Damascus;  
And the remnant of Syria will perish—  
They will be like the glory of the sons of Israel,"  
Is the oracle of the LORD of hosts.
- 4 "It shall come to pass on that day,  
That the glory of Jacob will wane,  
And the fat of his flesh will grow lean;
- 5 It will be as when a reaper gathers the standing grain,  
And his arm reaps the ears,  
As when one gathers ears in the valley of Rephaim;
- 6 Or as when an olive tree is beaten, and gleanings are left on it,  
Two or three berries on the uppermost branch,  
Four or five on the boughs,"  
Is the oracle of the LORD, the God of Israel.
- 7 On that day will a man look to his Maker,  
And his eyes will turn to the Holy One of Israel;
- 8 He will look no more to the altars,  
The work of his hands,  
Nor turn to the sacred poles and incense altars,  
Which his fingers have made.
- 9 On that day will your cities be deserted,  
Like the deserted cities of the Amorites and Horites,  
Which they deserted before the children of Israel,  
And they will become a desolation.
- 10 Because you have forgotten the God of your salvation,  
And have not been mindful of the Rock of your refuge,  
Though you plant your gardens of Adonis,  
And stock them with vine-slips of an alien god;
- 11 Though you make them grow on the day that you planted them,  
And next morning bring your seedlings to blossom,  
Yet the harvest will vanish on a day of sickness,  
And incurable pain.

### THE ROARING OF THE PEOPLES, 17:12-14

Ah! the roaring of many peoples, 12  
That roar like the roaring of seas;  
And the surging of nations, that surge  
Like the surging of mighty waters!  
The nations may surge like the surging 13  
of many waters,  
But he will rebuke them, and they will  
flee far away,  
And will be chased like chaff of the  
mountains before the wind,  
Or like whirling dust before the hur-  
ricane.  
At eventide, lo! terror; 14  
Before morning, it is gone.  
Such is the lot of those who despoil us,  
And the fate of those who prey on us.

### A MESSAGE TO ETHIOPIA, 18:1-7

Ah! land of the buzzing wings, 11  
Which lies beyond the rivers of Ethiopia,  
That sends ambassadors by sea, 2  
In papyrus vessels on the face of the waters!  
Go, you swift messengers,  
To a nation tall and sleek,  
To a people dreaded near and far,  
A nation strong and triumphant,  
Whose land the rivers divide!  
All you inhabitants of the world, and 3  
you dwellers on earth,  
When a signal is raised on the mountains, look!  
When a trumpet is blown, hark!  
For thus says the LORD to me: 4  
"I will look on quietly in my dwelling-place,  
Like shimmering heat in sunshine,  
Like a cirrus cloud in the heat of harvest.  
For before the harvest, when the blossom is over, 5  
And the bud becomes a ripening grape,  
The branches shall be lopped off with pruning-hooks,  
And the tendrils shall be cut away;  
They shall be left altogether to the 6  
mountain birds of prey,  
And to the wild beasts of the land;  
And the birds of prey shall summer upon them,  
And all the wild beasts of the land shall winter upon them."

7 At that time shall a gift of homage be brought to the LORD of hosts from a people tall and sleek—from a people dreaded near and far, a nation strong and triumphant, whose land the rivers divide—to Mount Zion, the place where is the name of the LORD of hosts.

## 19 AN ORACLE ON EGYPT,

19:1-25

See! the LORD is riding on a swift cloud,

And will come to Egypt;

And the idols of Egypt will quake before him,

And the heart of Egypt will melt within her.

2 "I will spur on Egypt against Egypt, And they shall fight, brother against brother, and neighbor against neighbor, City against city, and kingdom against kingdom.

3 And the spirit of Egypt shall be emptied out of her,

And her counsel will I confuse;

And they shall resort to idols and to mediums,

To ghosts and to spirits;

4 And I will hand over Egypt

To the power of a stern master;

And a ruthless king shall rule them,"

Is the oracle of the Lord, the LORD of hosts.

5 Then the waters will be drained from the sea,

And the river will be parched and dried up;

6 Its channels will become foul, The Nile-arms of Egypt will dwindle and dry up;

Reed and rush will wither,

7 All the sedge-grass on the brink of the Nile will shrivel;

And all that is sown by the Nile

Will be dried up and driven into nothingness.

8 The fishermen also will mourn and lament,

Even all who cast hook in the Nile, While those who spread nets on the water will languish.

9 The workers in flax will be put to shame—

The women who card and the men who weave cotton—

Her weavers will be crushed with grief, All her workers for hire will be heart-broken.

Sheer fools are the princes of Zoan, 11 The wisest of Pharaoh's counselors are a senseless council;

How can you say to Pharaoh,

"A son of wise men am I, a son of ancient kings"?

Where, now, are your wise men, 12

That they may tell you,

And show what the LORD of hosts

Has planned against Egypt?

Befooled are the princes of Zoan, 13

Deluded are the princes of Memphis;

The cornerstones of her tribes have made Egypt reel.

The LORD has mingled within them 14 a spirit of dizziness;

And they have made Egypt reel in all her work,

As a drunkard reels in his vomit;

And Egypt will have no work 15

Which head or tail can accomplish, Palm-branch or reed.

On that day will Egypt be weak as a 16 woman, and she will tremble with dread before the hand of the LORD of hosts, which he will swing over her. And the 17 land of Judah will become a terror to Egypt: whenever one mentions to her the name of Judah, she will be filled with dread because of the plan which the LORD of hosts has formed against her.

On that day there will be five cities 18 in the land of Egypt speaking the language of Canaan, and swearing allegiance to the LORD of hosts—the name of one of them being "The city of the sun."

On that day there will be an altar to 19 the LORD in the midst of the land of Egypt, and a sacred pillar to the LORD near its border. They will be a sign and 20 witness to the LORD of hosts in the land of Egypt, so that when men cry to the LORD because of oppressors, and beseech him to send them a deliverer, he will intervene and save them. And 21 the LORD will reveal himself to the Egyptians, and the Egyptians will acknowledge the LORD on that day, and will worship him with sacrifice and offering; they will also make vows to the LORD, and will perform them. And 22

though the LORD may smite the Egyptians, he will smite only to heal; when they turn to the LORD, he will listen to their entreaties, and will heal them.

- 23 On that day there will be a highway from Egypt to Assyria; and the Assyrians will pass along it to Egypt, and the Egyptians to Assyria; and the Egyptians will worship the LORD along with the Assyrians.
- 24 On that day Israel will be a third with Egypt and Assyria as a blessing in the midst of the earth, which the LORD of hosts has blessed in these terms, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage!"

### THE SIGN OF THE CAPTIVITY OF EGYPT AND ETHIOPIA,

20:1-6

- 20 In the year that the commander-in-chief came to Ashdod, when he was sent by Sargon, king of Assyria, and fought against Ashdod, and took it
- 2 (now at that time the LORD had commanded Isaiah, the son of Amoz, saying, "Go and untie the sackcloth from your loins, and put off your sandals from your feet," and he had done so,
- 3 going naked and barefoot), the LORD said, "As my servant Isaiah has gone for three years naked and barefoot, as a sign and symbol against Egypt and
- 4 Ethiopia, so will the king of Assyria lead off the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, with buttocks uncovered,
- 5 to the shame of Egypt. Then men will be dismayed and put to shame because of Ethiopia their hope and Egypt their
- 6 pride. And the inhabitants of this coast-land will say on that day, 'See! this is the fate of those on whom we set our hope, and to whom we fled for help to save us from the king of Assyria; how then can we escape?' "

### 21 AN ORACLE ON THE DESERT OF THE SEA, 21:1-10

Like whirlwinds as they sweep through the Negeb,

It comes from the desert, from a terrible land.

- 2 A stern vision has been shown to me:

The robber robs, and the plunderer plunders.

"Go up, O Elam; lay siege, O Media! All her groaning I bring to an end."

Therefore my loins are filled with anguish;

Pangs have seized me like those of a woman in travail.

I am tortured so that I cannot hear, I am terror-stricken so that I cannot see.

My mind reels, shuddering assails me; The twilight I delight in has been turned for me into trembling.

They lay out the tables, they spread the mats;

They eat, they drink.

"Arise, O princes, anoint the shields!" For thus has the LORD spoken to me:

"Go, station the watchman, Let him tell what he sees!

If he sees a troop, horsemen in pairs, A troop of asses, a troop of camels, Let him pay close heed, very close heed!"

Then he cried,

"Alas! on my watch-tower, O Lord, I stand continually by day; And at my guard-post I am stationed Night after night."

When lo! there came a troop of men, Horsemen in pairs.

Then he resumed and said,

"Fallen, fallen is Babylon; And all the images of her gods are shattered to the earth."

O my threshed one, my child of the threshing-floor!

What I have heard from the LORD of hosts,

The God of Israel, I have made known to you.

### AN ORACLE ON DUMAH,

21:11-12

Someone is calling to me from Seir:

"Watchman, what hour of the night is it?

Watchman, what hour of the night is it?"

The watchman says:

"Morning comes, but also night;

If you wish to know more, come again."

**AN ORACLE, "IN THE ARABIAN  
DESERT," 21:13-17**

Among the thickets in the Arabian  
desert must you lodge,  
O caravans of Dedanites!  
Bring water to meet the thirsty,  
Welcome the fugitives with bread,  
O inhabitants of the land of Tema!  
For before the sword they have fled,  
Before the drawn sword;  
And before the bent bow,  
Before the stern press of battle.

For the LORD has said to me:

"In one more year, counting by the  
years of a hireling, all the glory of  
Kedar will come to an end; and the  
number that is left of the warlike  
archers of the sons of Kedar will be  
few." For the LORD, the God of Israel,  
has spoken.

**AN ORACLE ON THE VALLEY  
OF VISION, 22:1-14**

What is the matter with you, now,  
that you have gone up,  
all of you to the housetops,

You who are full of shoutings, a city  
tumultuous,

a frenzied town?

Your slain are not slain by the sword,  
nor dead in battle.

All your leaders fled together,  
but were caught by the bow-  
men;

All your strong men were caught to-  
gether,  
though they fled afar.

Therefore I say, "Look away from me,  
bitter tears let me shed;

Strive not to comfort me  
for the ruin of the daughter of  
my people!"

For a day of tumult and trampling and  
confusion

has the Lord, the GOD of hosts,  
In the Valley of Vision—a crashing of  
walls,

and a cry to the mountains.

Elam took up the quiver,  
Aram came riding on horses,  
And Kir uncovered the shield.

Your choicest valleys were filled with  
chariots,

And horsemen set themselves in array  
against the gates,

And the defenses of Judah were laid  
bare.

On that day you looked to the  
weapons of war in the House of the  
Forest, and paid attention to the many  
breaches in the City of David; and you  
collected the waters of the lower pool.  
You also counted the houses of Jeru-  
salem, and broke down a number of  
them to fortify the walls; and you made  
a reservoir between the two walls for  
the waters of the old pool. But you  
looked not to him who brought it about,  
nor paid attention to him who planned  
it long ago.

The Lord, the LORD of hosts, called  
on that day

For weeping and wailing, for baldness  
and girding with sackcloth;

But lol joy and gladness,

Slaying cattle and killing sheep,  
Eating flesh and drinking wine—

Eating and drinking, "for tomorrow  
we may die."

But the LORD of hosts has revealed  
himself in my hearing:

"Surely this guilt shall not be expiated  
by you until you die!"

Says the Lord, the GOD of hosts.

**SHEBNA AND ELIAKIM,  
22:15-25**

Thus says the Lord, the GOD of hosts: 15

"Come! go and say to this steward,  
To Shebna, who is over the palace,

'What have you here, and whom have  
you here,

That you have hewn a tomb for your-  
self here,

Hewing your tomb on the height,  
And carving for yourself a home on  
the rock?

See! the LORD will toss you away, O  
mighty man—

Gripping you fast,  
And spinning you round and round—  
Like a ball into a spacious land.

There shall you die,  
And there shall your splendid chariots

go,  
You disgrace of your master's house!"

"I will thrust you from your post, 19  
And will pull you down from your  
station.

And on that day will I call for my  
servant,

Eliakim, the son of Hilkiah;  
 21 And I will invest him with your robe,  
 And will gird him with your sash;  
 And I will hand over your authority  
 to him,  
 And he shall become a father to the  
 inhabitants of Jerusalem  
 And to the house of Judah;  
 22 And I will place the key of the House  
 of David upon his shoulder,  
 And he shall open and no man shut,  
 And shall shut and no man open;  
 23 And I will fasten him like a peg in a  
 firm place,  
 And he shall become a throne of honor  
 to his father's house;  
 24 And they shall hang upon him the  
 whole weight of his father's house,  
 The offshoots and the offscourings,  
 even the meanest vessels,  
 Both bowls and pitchers of every  
 kind."  
 25 "On that day," is the oracle of the  
 LORD of hosts, "the peg that was fas-  
 tened in a firm place shall give way and  
 be hewn down and fall, and the weight  
 that was upon it shall be cut off." For  
 the LORD has spoken.

23 AN ORACLE ON TYRE,  
 23:1-18

Wail, O ships of Tarshish!  
 for your stronghold has been  
 despoiled—  
 On their way from the land of Cyprus  
 the news was told to them—  
 2 Perished are the inhabitants of the  
 coast-land,  
 the merchants of Sidon,  
 Who traversed the sea, whose business  
 lay  
 3 on many waters,  
 Whose harvest was grain from the  
 Nile,  
 whose revenue was trade with  
 the nations.  
 4 Lament in shame, O Sidon, mother of  
 cities,  
 stronghold of the sea, saying,  
 "I am as one who has not travailed nor  
 given birth to children,  
 I am as one who has reared no young  
 men  
 nor brought up maidens."  
 5 [When the news reaches Egypt, the  
 news of Tyre,  
 they will writhe in pain.]

Pass over to Tarshish, wail,  
 you inhabitants of the coast-  
 land!  
 Is this your exultant city,  
 whose origin is of old,  
 Whose feet used to carry her  
 to settle afar?  
 Who has planned such a thing  
 against Tyre the crown-giver,  
 Whose merchants were princes,  
 whose traders were the honored  
 of the earth?  
 The LORD of hosts has planned it,  
 to desecrate all the pride,  
 To dishonor all the glory  
 of the honored of the earth.  
 Overflow your land like the Nile, O  
 daughter of Tarshish!  
 there is no more a barrier.  
 His hand has he stretched out over the 11  
 sea,  
 he has shaken the kingdoms;  
 The LORD has given a command  
 touching Canaan,  
 to destroy her strongholds.  
 He has said, "You shall no more exult, 12  
 O ravished one, virgin daugh-  
 ter of Sidon!  
 Arise, pass over to Cyprus;  
 even there shall you find no rest."  
 [It was, however, the Chaldeans, 13  
 and not the Assyrians, who gave her  
 over to the desert demons. They set up  
 their siegeworks, they razed her pal-  
 aces, they made her a ruin.]  
 Wail, O ships of Tarshish!  
 14 for your stronghold has been  
 despoiled.  
 On that day will Tyre pass into ob- 15  
 livion for seventy years, like the days of  
 a certain king; but at the end of seventy  
 years will Tyre fare like the harlot in  
 the song:  
 "Take a harp, go round the city, 16  
 O harlot forgotten!  
 Play well, sing many a song,  
 that you may be remembered!"  
 For at the end of seventy years will 17  
 the LORD visit Tyre, and she will re-  
 turn to her hire, and will play the harlot  
 with all the kingdoms of the world on  
 the face of the earth. But her gain from 18  
 her hire will then be dedicated to the  
 LORD; it will not be stored up or  
 hoarded, but will be given over to those  
 who dwell in the presence of the LORD,  
 to supply them with abundant food and  
 stately clothing.



## A VISION OF JUDGMENT,

24:1—27:13

- 24 See! the LORD is about to strip the earth, and lay it waste, Its surface he will distort, and its inhabitants he will disperse;
- 2 Priest will share the fate of people, master of servant, Mistress of maid, seller of buyer, Borrower of lender, creditor of debtor.
- 3 The earth will be stripped bare, The world will be plundered bare, For the LORD has spoken this word.
- 4 The earth mourns, fades, The world languishes, fades; The high heavens languish with the earth.
- 5 The earth is polluted through the touch of its inhabitants, Because they have transgressed laws, violated statutes, Broken the everlasting covenant.
- 6 Therefore a curse has devoured the earth, And its inhabitants have paid the penalty; Therefore the inhabitants of the earth waste away, And few are the mortals that are left.
- 7 The wine mourns, the vine languishes; All the merry-hearted sigh.
- 8 The mirth of the timbrels is still, The noise of the joyful has ceased, The mirth of the harp is still.
- 9 With song will they no more drink wine; Strong drink will be bitter to those who drink it.
- 10 Broken down is the city of chaos; Every house is shut up, so that no one can enter;
- 11 In the streets there is outcry for wine. All joy has reached its eventide, The mirth of the world has gone;
- 12 Desolation is left in the city, And its gates are battered to ruins.
- 13 For so will it be in the midst of the earth, Among the peoples, As when an olive tree is beaten, or at the gleaning of grapes, When the vintage is over.
- 14 Yonder, men lift up their voice, they sing for joy, At the majesty of the LORD they shout more loudly than the sea:

- "Therefore glorify the LORD through- 15  
out the east,  
On the coast-lands of the sea praise  
the name of the LORD,  
The God of Israel!"  
From the end of the earth have we 16  
heard songs of praise:  
"Glory for the righteous!"  
But I said, "I pine away;  
I pine away. Woe is me!  
The robbers rob,  
The robbers run riot in robbery."
- Terror and pit and snare 17  
Are upon you, O inhabitants of the  
earth!  
And he who flees from the noise of the 18  
terror  
Will fall into the pit;  
And he who escapes from the midst of  
the pit  
Will be caught in the snare;  
For windows on high are opened,  
And the foundations of the earth  
tremble.
- The earth breaks asunder, 19  
The earth cracks asunder,  
The earth shakes asunder;  
The earth reels like a drunkard, 20  
And sways like a hammock;  
Its rebellion lies heavily upon it,  
And it will fall, to rise no more.
- It shall come to pass on that day, 21  
That the LORD will punish  
The host of the heights on high,  
And the kings of the earth on the  
earth;  
They will be gathered together like 22  
prisoners in a dungeon,  
And will be imprisoned in a prison,  
Until after many days they are pun-  
ished.
- Then will the moon turn pale with 23  
confusion,  
And the sun will hide in shame;  
For the LORD of hosts will be king on  
Mount Zion,  
And will reveal his glory before his  
elders in Jeursalem.
- O LORD, thou art my God, 25  
I will exalt thee, I will give thanks to  
thy name;  
For thou hast accomplished won-  
ders—  
Plans formed long ago, fulfilled in per-  
fect faithfulness.  
For thou has made of a city a heap, 2

- Of a fortified town a ruin;  
The stronghold of the proud is a city  
no more,  
It will never more be rebuilt.
- 3 Therefore will barbarous peoples hon-  
or thee,  
The cities of ruthless nations will re-  
verence thee;
- 4 For thou hast been a stronghold to the  
weak,  
A stronghold to the needy in his dis-  
tress,  
A refuge from the storm, a shade from  
the heat,  
When the breath of the ruthless is like  
a storm in winter,
- 5 Like heat in a dry place, heat in the  
shade of a cloud.  
The noise of the proud thou quellest,  
The song of the ruthless thou stillest.
- 6 Then the LORD of hosts will prepare,  
On this mountain for all the peoples,  
A feast of fat things, a feast of wine on  
the lees,  
Of fat things full of marrow, of wine  
on the lees well refined.
- 7 And he will destroy on this mountain  
The veil that veils all the peoples,  
And the web that is woven over all the  
nations;
- 8 He will destroy death forever.  
So the Lord GOD will wipe away tears  
From every face,  
And will remove from all the earth  
The reproach that lies on his people;  
For the LORD has spoken.
- 9 And it will be said on that day,  
"Lo! this is our God,  
For whom we waited that he might  
save us;  
This is the LORD for whom we waited;  
Let us rejoice and be glad in his salva-  
tion!"
- 10 For the hand of the LORD will rest on  
this mountain,  
But Moab will be trampled down  
where he stands,  
As straw is trampled down in the wa-  
ter of a dung-pit;
- 11 And though he spread out his hands  
in the midst of it,  
As a swimmer spreads out his hands to  
swim,  
His pride will be laid low despite all  
the tricks of his hands.
- 12 The high fortress of his walls will be  
brought down,

Laid low, leveled to the earth, even  
to the dust.

On that day will this song be sung in 26  
the land of Judah:

"A strong city is ours; for safety he  
sets up

Walls and bulwarks.

Open the gates, that the righteous na- 2  
tion may enter—

Those who keep faith.

The steadfast mind thou keepest in 3  
perfect peace,

For it trusts in thee.

Trust in the LORD forever! for Yah 4  
the LORD

Is a rock everlasting.

For he has brought down the dwellers 5  
on high,

The lofty city.

He lays it low, lays it low to the earth,

He levels it to the dust.

The foot will trample it, the feet of the 6  
poor,

The steps of the needy."

The path of the upright is even, 7  
The track of the righteous thou level-  
est;

In the path of thy judgments, O 8  
LORD, we have waited for thee;

Our heart's desire is for thy name and  
thy memorial.

I have yearned for thee in the night, 9  
With all my heart I seek thee;

For when thy judgments come down  
to the earth,

The inhabitants of the world learn  
righteousness.

Though favor be shown to the wicked, 10

Yet will he not learn righteousness;

Even in the land of uprightness will he  
deal wrongfully,

And will not see the majesty of the  
LORD.

O LORD, thy hand is uplifted, but 1  
they see it not;

Now let them see to their shame thy  
zeal for thy people—

Let fire consume thine enemies!

O LORD, establish peace for us; 1  
Since all our works thou hast wrought  
for us.

O LORD our God, other lords than 1  
thou have been our lords;

But thy name alone will we celebrate.

Dead men do not live, the Shades do 1  
not rise—

So hast thou visited them with destruction,  
 And wiped out all remembrance of them—  
 But the nation hast thou increased, O LORD,  
 The nation hast thou increased, and hast shown forth thy glory;  
 Thou hast enlarged all the bounds of the land.

In distress, O LORD, we sought thee;  
 We cried out because of oppression, when thy chastening was on us.  
 Like a woman with child, as she draws near to give birth,  
 As she writhes and cries out in her pangs,  
 So were we in thy presence, O LORD;  
 We were with child, we writhed in pain,  
 But we gave birth only to wind;  
 No deliverance did we achieve for the land,  
 No inhabitants of the world came to birth through us.  
 But thy dead will live, their bodies will rise,  
 Those who dwell in the dust will awake, and will sing for joy;  
 For thy dew is a dew of light,  
 And the earth will bring the Shades to birth.

Go, my people, enter your chambers,  
 And shut your doors behind you;  
 Hide yourselves for a little while,  
 Till the time of wrath go by.  
 For seel the LORD is coming out of his place,  
 To punish the inhabitants of the world for their guilt;  
 And the earth will uncover her blood,  
 And will no more conceal her slain.  
 On that day will the LORD punish,  
 With his sword which is hard and great and strong,  
 Leviathan the fleeing serpent, Leviathan the coiled serpent;  
 And he will slay the dragon that is in the sea.

On that day will it be said:  
 "A vineyard of delight—sing you of it!  
 I the LORD am its keeper,  
 Every moment I water it;  
 Lest anyone harm it,  
 I guard it night and day.

Wrath have I none; 4  
 But should I find briars and thorns,  
 In war would I march against them,  
 I would burn them altogether;  
 Or else let them cast themselves on 5  
 my protection,  
 And make peace with me, make peace with me!"

On that day will Jacob take root, 6  
 Israel will blossom and bud;  
 And they will fill the face of the earth with fruit.

Has he smitten them as he smote those 7  
 who smote them;  
 Or have they been slain like those who slew them?  
 By expulsion and exile did he proceed 8  
 against them;  
 By his rough blast he swept them away on the day of the east wind.  
 Therefore on this condition may the 9  
 guilt of Jacob be expiated—  
 This is all the return he expects for taking away their sin—  
 That they make all their altar stones like pounded chalkstones,  
 That their sacred poles and incense altars raise their heads no more.  
 For the fortified city is desolate,  
 A homestead forlorn and forsaken like 10  
 the steppe;  
 There browses the calf,  
 There he lies down, and crops its branches;  
 And when its boughs are withered, 11  
 they are broken off,  
 And women come, and make a fire of them.  
 For this is a people without understanding;  
 Therefore their Maker will show them no pity,  
 Their Creator will show them no favor.

On that day will the LORD thresh out 12  
 the ears of grain,  
 From the River Euphrates to the River of Egypt;  
 And you will be picked up one by one,  
 O children of Israel!

On that day will a blast be blown on a 13  
 great trumpet;  
 And those who were lost in the land of Assyria,

And those who were outcasts in the  
land of Egypt,  
Will come and worship the LORD  
On the holy mountain in Jerusalem.

### THE FATE OF SAMARIA,

28:1-6

- 28 Woe to the proud crown of the drunkards of Ephraim,  
And the fading flower of his glorious beauty,  
That rests on the heads of those overcome with wine!
- 2 See! the LORD has one who is mighty and strong,  
One like a storm of hail, or a destroying tempest,  
Like a storm of mighty, overwhelming waters,  
That beats down to the earth with violence.
- 3 And the proud crown of the drunkards of Ephraim  
Will be trampled under foot;
- 4 And the fading flower of his glorious beauty,  
That rests on the head of a fertile valley,  
Will be like the early fig before summer,  
Which, as soon as a man sees it,  
While it is still in his hand, he swallows.
- 5 On that day will the LORD of hosts be a beautiful crown  
And a glorious diadem to the remnant of his people—
- 6 A spirit of justice to those who preside over justice,  
And of might to those who turn back the tide of battle to the gate.

### A WARNING TO JUDAH,

28:7-22

- 7 But these also reel with wine,  
And stagger with strong drink;  
Priests and prophets reel with strong drink,  
They are dazed with wine;  
They stagger with strong drink, they reel amid their visions,  
They stumble while giving judgment;
- 8 For all tables are full of filthy vomit,  
No place is clean.
- 9 "To whom would he impart knowledge,  
To whom explain the message?  
Babes just weaned from the milk,

Just drawn from the breasts?  
For it is rule by rule, rule by rule, 10  
Line by line, line by line,  
A little here, a little there!"

Yea, through barbaric lips, 11  
And an alien tongue,  
Will he speak to this people,  
Who said to them, 12  
"This is the rest you shall give to the weary,  
And this the repose";  
But they would not listen.  
So the word of the LORD will be to them 13  
Rule by rule, rule by rule,  
Line by line, line by line,  
A little here, a little there—  
That when they go on their way, they may stumble backward,  
And be broken, and snared, and taken.

Therefore hear the word of the LORD, 14  
You scoffing men,  
You satirists among this people  
Who are in Jerusalem!  
Because you say, 15  
"We have struck a covenant with Death,  
And have formed a compact with Sheol;  
So, when the overwhelming scourge passes,  
It will not reach us;  
For lies have we made our refuge,  
And under falsehood have we hidden"—  
Therefore thus says the Lord GOD, 16  
"Behold, I lay in Zion a stone,  
A well-tested stone,  
A precious stone, as the cornerstone of a sure foundation—  
He who believes shall not be worried.  
And I will make justice the measuring- 17  
line,  
And righteousness the plummet."

Then hail will sweep away the refuge of lies,  
And water will overwhelm the hiding-place;  
Your covenant with Death will be annulled, 18  
And your compact with Sheol will not stand.  
When the overwhelming scourge passes,  
You will be battered down by it;  
As often as it passes, it will bear you 19  
away;

For morning by morning will it pass,  
Both day and night;  
And sheer terror will it be  
To understand the message.

- 20 For the bed is too short to stretch one's  
self in,  
And the covering is too narrow to  
wrap one's self in.
- 21 For the LORD will rise up as on Mount  
Perazim,  
He will blaze out in wrath as in the  
valley of Gibeon,  
To do his deed—strange is his deed!—  
And to work his work—alien is his  
work!
- 22 Now, therefore, scoff no more,  
Lest your bands be made firm;  
For a sentence of doom, complete and  
decisive,  
Have I heard from the Lord, the  
LORD of hosts,  
Against all the land.

#### PLOWING AND THRESHING,

28:23-29

- 23 Give ear, and hear my voice;  
Attend, and hear my speech!
- 24 Does the plowman keep plowing all the  
time,  
Is he forever opening and harrowing  
his ground?
- 25 Does he not, after leveling its surface,  
Scatter dill, and sow cummin,  
And put in wheat and barley,  
With spelt as their border?
- 26 For his God instructs and teaches him  
aright.
- 27 Dill is not threshed with a threshing-  
sledge,  
Nor is the wagon-wheel turned on  
cummin;  
But dill is beaten with a staff,  
And cummin with a flail.
- 28 Is wheat crushed?  
No! one does not thresh it forever,  
But when he has rolled his wagon-wheel  
over it,  
He spreads it out, and does not crush it.
- 29 This also comes from the LORD of hosts,  
Whose counsel is wonderful, whose  
wisdom is great.

#### THE FATE OF ARIEL, 29:1-8

- Woe to you, Ariel, Ariel,  
The city against which David en-  
camped!

Add year to year,  
Let the cycle of festivals go round!  
Then will I bring distress upon Ariel 2  
[Altar-hearth],  
And there shall be moaning and be-  
moaning,  
And she shall be to me like an altar-  
hearth.

I will encamp against you round about, 3  
And will hem you in with siegeworks,  
And will set up forts against you.  
Then low from the earth shall you 4  
speak,  
Deep from the dust shall your words  
come;  
Like the voice of a ghost from the earth  
shall be your voice,  
From the dust shall your words rise  
twittering.

But the horde of your enemies shall be- 5  
come like fine dust,  
The horde of the ruthless like passing  
chaff.

In an instant, suddenly,  
From the LORD of hosts shall you be 6  
visited  
With thunder and earthquake and  
mighty noise,  
With whirlwind and tempest and flame  
of devouring fire.

And all the horde of nations that war 7  
against Ariel,  
With all their siegeworks and forts and  
storming parties,  
Shall be like a dream, a vision of the  
night.

As when a hungry man dreams that he 8  
is eating,  
And awakes with his craving unsatis-  
fied;  
Or when a thirsty man dreams that he  
is drinking,  
And awakes faint, with his craving un-  
quenched;  
So shall it be with all the horde of na-  
tions,  
That war against Mount Zion.

#### SPIRITUAL BLINDNESS AND PERVERSITY, 29:9-16

Daze yourselves, and be dazed, 9  
Blind yourselves, and be blind,  
You who are drunk, though not with  
wine,  
You who reel, though not with strong  
drink!

- 10 For the LORD has poured upon you a spirit of deep slumber,  
He has tightly closed your eyes, and has muffled your heads;
- 11 so that the revelation of all these things has become to you like the words of a scroll that is sealed, which if one hand to a scholar with the request, "Pray read this," he will say, "I cannot, for it is sealed"; or if the scroll be handed to one who is not a scholar, with the request, "Pray read this," he will say, "I am not a scholar."
- 13 The LORD says:  
"Because this people draw near me with their mouth,  
And honor me with their lips,  
While their thoughts are far from me,  
And their reverence for me is an injunction of men,  
That is learned by rote,
- 14 Therefore, behold, I will once more deal with this people  
In a wonderful way,  
In a wonderful and wondrous way,  
And the wisdom of their wise men shall perish,  
And the intelligence of their intelligent men shall vanish."
- 15 Woe to them who make their plans deep,  
to hide them from the LORD,  
Whose works are done in the dark,  
and who say,  
"Who sees us? Who knows us?"
- 16 O the perversity of you!  
Is the potter of no more account than the clay?  
Shall the thing that is made say of its maker,  
"He made me not";  
Or the thing that is molded say of its molder,  
"He has no intelligence?"
- THE REDEMPTION OF ISRAEL, 29:17-24**
- 17 Is there not still but a little while  
Before Lebanon shall be turned into garden land,  
And the garden land be counted a forest?
- 18 And on that day shall the deaf hear the words of a book,

- And out of gloom and darkness shall the eyes of the blind see;  
And the humble shall find new joy in 19 the LORD,  
And the poorest shall exult in the Holy One of Israel.
- For the tyrant shall have vanished, 20 and the scoffer shall have ceased,  
And all who are on the outlook for evil shall have been cut off—  
Those who bring condemnation upon 21 a man by a word,  
Those who lay traps for the upholder of justice at the gate,  
And those who thrust aside the innocent on an empty plea.
- Therefore thus says the LORD, 22  
The God of the house of Jacob,  
Who redeemed Abraham:  
"Jacob shall never more be put to shame,  
And never more shall his face grow pale;  
For when his children see what my 23 hands have done in their midst,  
They shall reverence my name;  
They shall reverence the Holy One of Jacob,  
And shall stand in awe of the God of Israel;  
Those who have erred in judgment 24 shall arrive at understanding,  
And those who murmured shall learn instruction."

**DENUNCIATION OF THE EGYPTIAN ALLIANCE,**  
30:1-5

- "Woe to you rebellious children," is the 30 oracle of the LORD,  
"Who carry out a purpose that comes not from me,  
And who form an alliance that is not according to my mind—  
Adding sin to sin—  
Who set out on the way to Egypt, 2  
Without asking my advice,  
To take refuge in the protection of Pharaoh,  
And to take shelter in the shadow of Egypt!  
Therefore the protection you seek in 3 Pharaoh shall turn to your shame,  
And the shelter you seek in the shadow of Egypt to your confusion.  
For though his princes be at Zoan, 4

And his messengers arrive at Hanes,  
 5 All shall come to shame through a  
 people that cannot benefit them,  
 That bring no help or benefit,  
 But only shame and disgrace."

6 AN ORACLE ON THE BEASTS  
 OF THE NEGEB, 30:6-7

Through a land of trouble and anguish,  
 Of lioness and roaring lion,  
 Of viper and flying serpent,  
 They carry their wealth on the shoulders  
 of young asses,  
 Their treasures on the humps of camels,  
 To a people that cannot benefit—  
 7 To Egypt, whose help is empty and  
 vain,  
 Wherefore I have called her "Rahab  
 Sit-still."

REBELLION AND RUIN,  
 30:8-17

8 Go now, write it on a tablet before  
 them,  
 Inscribe it on a scroll,  
 That it may serve in days to come  
 As a witness forever;  
 9 For this is a rebellious people,  
 Faithless children,  
 Children who will not hear  
 The instruction of the LORD—  
 10 Who say to the seers, "You shall not  
 see!"  
 And to the prophets, "You shall not  
 prophesy to us right things!  
 Speak to us smooth things; prophesy  
 delusions!  
 11 Get you out of the way; turn aside  
 from the path!  
 Trouble us no more with the Holy  
 One of Israel!"  
 12 Therefore thus says the Holy One of  
 Israel:  
 "Because you have spurned this word,  
 And have trusted in cunning and  
 crookedness,  
 And rely on them;  
 13 Therefore this guilt shall be to you  
 like a descending rift,  
 Bulging out in a lofty wall,  
 Whose crash comes suddenly, in a mo-  
 ment,  
 14 Whose crash is like that of a potter's  
 vessel,

Shattered beyond repair,  
 So that there cannot be found among  
 the fragments a sherd,  
 To bring fire from the hearth,  
 Or to draw water from the cistern."

For thus said the Lord GOD, 15  
 The Holy One of Israel:

"By returning and resting shall you be  
 saved,  
 In quietness and confidence shall be  
 your strength."  
 But you refused to listen, and said, 16  
 "No! upon horses will we flee,"  
 Therefore you shall flee!  
 "And upon swift steeds will we ride,"  
 Therefore swift shall be your pur-  
 suers!  
 At the challenge of one a thousand 17  
 shall flee,  
 At the challenge of five you shall flee,  
 Till you are left like a flagstaff on the  
 top of a mountain,  
 Like a beacon on a hill.

FORGIVENESS AND PROS-  
 PERITY, 30:18-26

Therefore the LORD waits to be gra- 18  
 cious to you,  
 And therefore he will arise to have  
 pity upon you;  
 For the LORD is a God of justice—  
 Happy are all those who wait for him!  
 O people in Zion, who dwell at Jerusa- 19  
 lem,  
 No more will you weep;  
 He will be gracious to you at the sound  
 of your crying;  
 As soon as he hears, he will answer  
 you.  
 Even though the LORD may have giv- 20  
 en you  
 Bread in short measure and water in  
 scanty allowance,  
 Your Teacher will no more hide him-  
 self,  
 But your eyes will behold your  
 Teacher.  
 And when you turn to right or to left, 21  
 Your ears will hear a voice behind  
 you, saying,  
 "This is the way; walk in it!"  
 And you will defile your carved images 22  
 overlaid with silver,  
 And your molten images plated with  
 gold;  
 You will scatter them to the winds like  
 an unclean thing,

- You will say to them, "Begone!"  
 23 Then will he give you rain for your seed,  
 With which you sow the soil,  
 And wheat as the produce of the soil,  
 Which will be rich and nourishing.  
 On that day will your cattle graze in broad pastures,  
 24 And the oxen and young asses that till the soil  
 Will feed on salted fodder,  
 Which has been winnowed with shovel and fork.  
 25 And on every lofty mountain and on every high hill  
 There will be streams brimming with water,  
 On the day of the great slaughter,  
 When the towers fall.  
 26 And the light of the moon will be as the light of the sun,  
 And the light of the sun will be seven-fold,  
 As the light of seven days,  
 On the day when the LORD binds up the bruises of his people,  
 And heals the wounds with which they were smitten.

#### THE GLORIOUS TRIUMPH OF THE LORD, 30:27-33

- 27 See! the LORD comes from afar,  
 In blazing anger, and amid heavily rising banks of cloud,  
 His lips filled with fury,  
 And his tongue like devouring fire,  
 28 His breath like a sweeping torrent,  
 That reaches to the neck—  
 To sift the nations with the sieve of destruction,  
 And to place in the jaws of the peoples  
 A bridle that leads them to ruin.  
 29 But for you will there be a song,  
 As in the night when a sacred festival is held,  
 And gladness of heart, as when one sets out with a flute,  
 To go to the mount of the LORD, to the Rock of Israel.  
 30 For the LORD will cause his glorious voice to be heard,  
 And the descent of his arm to be seen,  
 In furious anger, and flame of devouring fire,  
 Amid cloud-burst, and rain-storm, and hail.  
 31 Assyria will be stricken with terror at the voice of the LORD,

When he smites with the rod;  
 And every stroke of the rod of chastise- 32  
 ment,  
 Which the LORD lays upon them,  
 Will be accompanied by the strains of timbrel and harp,  
 As he assails them with brandished arm.  
 For a pyre is already laid out, 33  
 For the king it is prepared;  
 It is made both deep and wide;  
 It is piled up with fire and logs in abundance;  
 And the breath of the LORD, like a torrent of brimstone,  
 Is setting it on fire.

#### THE FOLLY OF RELIANCE ON EGYPT, 31:1-3

Woe to those who go down to Egypt 31  
 for help,  
 And rely on horses;  
 Those who trust in chariots, because they are many,  
 And in horsemen, because they are very numerous;  
 But look not to the Holy One of Israel,  
 Nor consult the LORD!  
 Yet he is the wise one, and brings 2  
 calamity,  
 And does not recall his words.  
 He will rise against the house of those who do evil,  
 And against the helpers of those who work mischief.  
 Now the Egyptians are men, and not 3  
 God;  
 And their horses are flesh, and not spirit.  
 So, when the LORD stretches out his hand,  
 The helper will stumble, and the helped one will fall;  
 They will all of them perish together.

#### THE SALVATION OF JERU- SALEM, 31:4-5

Thus says the LORD to me:  
 "As a lion or a young lion grows over his prey—  
 And, though a full band of shepherds be called out against him,  
 Is not dismayed at their shouting, nor pays any heed to their noise—  
 So will the LORD of hosts come down  
 To fight against Mount Zion, and against its hill.



- 5 Like hovering birds . . . .  
 [So will the LORD of hosts protect  
 Jerusalem,  
 Protecting and delivering, sparing  
 and saving].”

THE DOWNFALL OF ASSYRIA,  
 31:6-9

- 6 Return, O children of Israel,  
 To him against whom you have  
 plunged deep in revolt!  
 7 For on that day each of you will cast  
 away in contempt  
 The idols of silver and the idols of gold,  
 Which your hands made for yourselves  
 as a sin.  
 8 Then Assyria will fall by the sword, not  
 of man;  
 A sword, not of men, will devour him.  
 He will flee before the sword,  
 And his young men will be put to hard  
 labor;  
 9 The rock of his strength will slip away  
 through terror,  
 And his officers will desert the standard  
 in panic.  
 This is the oracle of the LORD, whose  
 fire is in Zion,  
 And whose furnace is in Jerusalem.

THE KINGDOM OF RIGHT-  
 EOUSNESS, 32:1-8

- 2 Behold! a king will reign in righteous-  
 ness,  
 And princes will rule with justice;  
 2 And each of them will be like a hiding-  
 place from the wind,  
 And a shelter from the storm,  
 Like streams of water in a dry place,  
 Like the shade of a great rock in a wear-  
 isome land.  
 3 Then the eyes of those who see will not  
 be closed,  
 And the ears of those who hear will be  
 attentive;  
 4 The mind of the hasty will have knowl-  
 edge to apprehend,  
 And the tongue of the stammering will  
 be quick to speak plainly.  
 5 No more will the fool be called noble,  
 Nor the knave be counted princely.  
 6 For the fool will speak folly,  
 And his mind will plot mischief,  
 So as to practice ungodliness,  
 And to utter falsehood regarding the  
 LORD,

To leave the hungry unsatisfied,  
 And to hold back drink from the  
 thirsty.

- The arts also of the knave are evil; 7  
 He hatches plans  
 To ruin the needy with lying words,  
 Even when the poor man's plea is right.  
 But the noble man plans noble things, 8  
 And on noble things he takes his stand.

THE THOUGHTLESS WOMEN  
 OF JERUSALEM,

32:9-14

- You thoughtless women, rise up, hear 9  
 my voice;  
 You complacent daughters, give ear to  
 my words!  
 In little more than a year you will 10  
 tremble, you complacent ones;  
 For the vintage will fail, the ingather-  
 ing will not come.  
 Quake with fear, you thoughtless ones; 11  
 tremble, you complacent ones;  
 Strip, and make yourselves bare; gird  
 sackcloth upon your loins!  
 Beat upon your breasts for the pleasant 12  
 fields,  
 For the fruitful vines;  
 For the soil of my people, that will 13  
 spring up with thorns and briers,  
 And for all the houses of mirth in the  
 joyous city!  
 For the palace will be forsaken, the 14  
 bustling city deserted;  
 Rampart and watchtower will become  
 dens forever,  
 A joy of wild asses, a pasture of flocks.

RIGHTEOUSNESS AND PEACE,  
 32:15-20

- Until the spirit be poured upon us from 15  
 on high;  
 Then will the steppe become garden  
 land,  
 And the garden land be counted an  
 orchard.  
 And justice will dwell in the steppe, 16  
 And righteousness abide in the garden  
 land;  
 And the effect of righteousness will be 17  
 peace,  
 And the product of justice quietness  
 and confidence forever.  
 My people will dwell in peaceful homes, 18  
 In secure abodes, and in quiet resting-  
 places,

- 19 Even when the forest comes down with  
a crash,  
And the city is laid in ruins.  
20 Happy are you who sow beside all  
waters,  
And let out freely the ox and the ass!

**DISTRESS AND DELIVER-  
ANCE, 33:1-24**

- 33 Woe to you despoiler, though you  
have not been despoiled;  
And robber, though none has robbed  
you!  
When you have made an end of de-  
spoilng, you will be despoiled;  
And when you are weary of robbing,  
you will be robbed.
- 2 O LORD, be gracious to us!  
We have waited for thee.  
Be our arm of strength every morning,  
Our salvation in time of distress!
- 3 At the sound of tumult the peoples  
flee,  
When thou liftest thyself up the na-  
tions are scattered;
- 4 And thy people will gather the spoil as  
the locust gathers,  
They will swarm upon it as grasshop-  
pers swarm.
- 5 The LORD is exalted, for he dwells on  
high;  
Zion he has filled with justice and  
righteousness—
- 6 Her fortune therefore will be secure—  
With wealth of salvation, wisdom and  
knowledge,  
With reverence for the LORD, which  
is her treasure.
- 7 Lo! the heroes of Ariel cry without,  
The ambassadors of peace weep bit-  
terly;
- 8 The highways lie waste, the travelers  
have ceased,  
For the covenant has been broken, its  
witnesses have been mocked at;  
No regard has been paid to man.
- 9 The earth languishes in mourning,  
Lebanon withers in shame;  
Sharon has become like the wilderness,  
Bashan and Carmel are leafless.
- 10 "Now will I arise," says the LORD;  
"Now will I mount on high, now will I  
lift myself up!

You are pregnant with chaff, you shall 11:  
bring forth stubble;  
Your breath is a fire that shall devour  
you.  
And the peoples shall be like brands 12  
that are burned to a cinder,  
Like thorns cut down, that are kindled  
with fire."

Hear what I have done, you who are 13:  
afar;  
And acknowledge my might, you who  
are near at hand!  
The sinners in Zion are filled with 14:  
dread,  
Trembling has seized the godless:  
"Who among us shall dwell with de-  
vouring fire,  
Who among us shall dwell with eternal  
flames?"  
He who walks uprightly, and speaks 15:  
sincerely,  
Who scorns the gain that is won by  
oppression,  
Who keeps his hand free from the  
touch of a bribe,  
Who stops his ears against hearing of  
bloodshed,  
And closes his eyes against looking on  
evil—  
He will dwell on the heights, 16:  
His stronghold will be rocky fast-  
nesses;  
His bread will be given to him, his  
water will be sure.

Your eyes will behold the King in his 17:  
beauty,  
They will see a land that stretches  
afar.  
You will muse on the terror that is 18:  
past:  
"Where is he who counted, where is he  
who weighed,  
Where is he who marked down the  
towers?"  
You will see no more the savage peo- 19:  
ple,  
The people of obscure speech, which  
you cannot grasp,  
Of barbaric tongue, which you cannot  
understand.  
You will behold Zion, the city of our 20:  
festal assemblies;  
Your eyes will see Jerusalem,  
A quiet home, an immovable tent,  
Whose pegs will never be plucked up,  
And none of whose cords will be  
snapped.

- 21 For there, in place of broad rivers and streams,  
We shall have the River of the LORD,  
On which no ship with oars will go,  
No stately bark will pass.
- 22 For the LORD is our judge, the LORD our commander;  
The LORD is our king, he will save us.
- 23 [Your tacklings hang loose: they cannot hold the mast in its socket, nor keep the sail spread out.  
Then will the blind share spoil in abundance,  
And the lame will seize rich prey;
- 24 None who dwells there will say, "I am sick,"  
For all her citizens will have had their sins forgiven.

THE DAY OF VENGEANCE,  
34:1-17

- 1 You nations, draw near to listen;  
You peoples, attend!  
Let the earth hear, and that which fills it;  
The world, and all that springs from it!
- 2 For the LORD is in anger against all the nations,  
And in fury against all their host;  
He has doomed them, he has given them up to the slaughter,
- 3 And their slain will be cast out;  
The stench of their corpses will rise up,  
The mountains will run with their blood,
- 4 And all the hills will flow with it.  
The heavens will roll up like a scroll,  
And all their host will fade,  
As the foliage fades from the vine,  
The falling leaf from the fig tree.
- 5 For in the heavens my sword has drunk its fill;  
And see! it descends upon Edom,  
For judgment upon the people whom I have doomed.
- 6 The sword of the LORD is glutted with blood,  
It is gorged with fat,  
With the blood of lambs and he-goats,  
With the fat of the kidneys of rams.
- 7 For the LORD has a sacrifice in Bozrah,  
A great slaughter in the land of Edom;  
And wild oxen will fall down with fatlings,  
And bullocks with steers;  
And their land will be glutted with blood,  
And their dust will be gorged with fat.

- For the LORD has a day of vengeance, 8  
A year of requital for the feud against Zion;  
And the rivers of Edom will be turned 9  
into pitch,  
And her dust into brimstone;  
Her land will become burning pitch,  
That will not be quenched night or day, 10  
But whose smoke will rise forever;  
It will lie waste from age to age,  
None will pass through it forever and ever.  
But the jackdaw and the hedgehog will 11  
take possession of it,  
The owl and the raven will make their home in it;  
And the LORD will stretch over it  
The measuring-line of chaos and the plummet of desolation;  
And satyrs will dwell there, 12  
While her nobles will be no more.  
Her name will be called "No kingdom there,"  
And all her princes will become nothing.
- Thorns will spring up in her palaces, 13  
Nettles and thistles in her fortresses;  
She will become a haunt of jackals,  
An inclosure for ostriches;  
Desert demons will join goblins, 14  
And satyrs will meet one another;  
There will the night hag repose,  
And find herself a place of rest.  
There will the screech owl nestle and 15  
lay,  
Brood and hatch her eggs;  
There will the vultures gather,  
None without her mate.  
Search and read it out of the book of the 16  
LORD—  
None of these will be missing;  
For the mouth of the LORD has given command,  
And his spirit has gathered them.  
He has cast the lot for them, 17  
His hand has portioned it out to them with the line;  
That they may possess it forever,  
And dwell in it throughout the ages.
- THE JOY OF THE REDEEMED,  
35:1-10
- The wilderness and the parched land 35  
shall be glad,  
And the desert shall rejoice and blossom;  
Like the crocus shall it blossom 2  
abundantly;  
It shall rejoice with joy and singing.

The glory of Lebanon shall be given to it,

The splendor of Carmel and Sharon;  
They shall see the glory of the LORD,  
The splendor of our God.

- 3 Strengthen the feeble hands,  
And the tottering knees make firm;  
4 Say to those whose hearts beat wildly,  
"Courage, fear not!  
Seel your God—with vengeance will he come,  
With the recompense of God will he come to save you."

- 5 Then shall the eyes of the blind be opened,  
And the ears of the deaf shall be unstopped;

- 6 Then shall the lame man leap like a hart,  
And the tongue of the dumb shall sing.  
For waters shall break out in the wilderness,  
And streams in the desert;

- 7 The glowing sand shall become a pool,  
And the thirsty ground springs of water;  
In the haunt of jackals your flocks shall lie down,  
And the inclosure of ostriches shall be filled with reeds and rushes.

- 8 And a highway shall be there and a road,  
Which shall be called the Holy Way;  
No unclean one shall pass over it—  
But it shall be for his people as they go along the way—  
And no fools shall wander there.

- 9 No lion shall be there,  
No ravenous beast shall go up it;  
They shall not be found there.  
But the redeemed shall walk in it,

- 10 The ransomed of the LORD shall return by it;  
They shall come to Zion with singing,  
And with everlasting joy upon their heads;  
They shall attain to joy and gladness,  
And sorrow and sighing shall flee away.

#### THE INVASION OF SENNACHERIB, 36:1—37:38

- 36 Now in the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, came up against all the fortified

cities of Judah, and captured them. Then the king of Assyria sent the field marshal from Lachish to Jerusalem, against King Hezekiah, with a large army. And he took up his position by the conduit of the upper pool, on the highway to the laundrymen's field. Then Eliakim, the son of Hilkiah, who was steward of the palace, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, went out to him. Then the field marshal said to them,

"Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust? Do you think that a mere word of the lips is counsel and strength for war? Now in whom do you trust that you have rebelled against me? You trust, evidently, in the staff of this broken reed, Egypt, on which if a man lean, it will run into his hand and pierce it. So is Pharaoh, king of Egypt, to all who trust in him! But if you say to me, 'We trust in the LORD our God,' is not he the one whose high places and altars Hezekiah has taken away, saying to Judah and Jerusalem, 'Before this altar shall you worship'? And now, pray make a wager with my master, the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders upon them! How then can you repulse the attack of one of the least of my master's servants? Yet you trust in Egypt for chariots and horsemen! Now have I come up against this land to destroy it without the LORD'S approval? The LORD himself said to me, 'Go up against this land and destroy it!'"

Then Eliakim, Shebna, and Joah said to the field marshal,

"Speak now to your servants in Aramaic, for we understand it; but do not speak to us in Judean in the hearing of the people who are on the wall."

But the field marshal said,

"Was it to your master and you that my master sent me to speak these words? Was it not rather to the men who are sitting on the wall, doomed with you to eat their own excrement and to drink their own urine?"

Then the field marshal stood up and cried with a loud voice in Judean, saying,

"Hear the words of the great king, the king of Assyria! Thus says the king: 'Do not let Hezekiah deceive

you; for he will not be able to deliver  
 15 you Neither let Hezekiah cause you to  
 trust in the LORD by saying, "The  
 LORD will surely deliver us; this city  
 shall not be given into the hand of the  
 16 king of Assyria!" Do not listen to Heze-  
 kiah; for thus says the king of Assyria:  
 "Make peace with me and surrender to  
 me; and eat each of you from his own  
 vine and fig tree, and drink the water  
 17 of his own cistern, until I come and take  
 you away to a land like your own, a  
 land of grain and wine, a land of bread  
 18 and vineyards. Beware lest Hezekiah  
 lure you on by saying, 'The LORD will  
 deliver us!' Has any of the gods of the  
 nations delivered his land from the  
 19 hand of the king of Assyria? Where are  
 the gods of Hamath and Arpad? Where  
 are the gods of Sepharvaim? Where  
 are the gods of the land of Samaria?  
 Did they deliver Samaria from my  
 20 hand? Who were there among all the  
 gods of these lands that delivered their  
 land from my hand, that the LORD  
 should deliver Jerusalem from my  
 hand?" " " "

11 Then they were silent and answered  
 him not a word; for the king's com-  
 mand was, "Do not answer him!"

12 Then Eliakim, the son of Hilkiah,  
 who was steward of the palace, and  
 Shebna, the scribe, and Joah, the son of  
 Asaph, the recorder, came to Hezekiah  
 with their garments torn, and told him  
 the words of the field marshal.

13 As soon as King Hezekiah heard it,  
 he tore his clothes, covered himself  
 with sackcloth, and went into the house  
 2 of the LORD. He also sent Eliakim,  
 who was steward of the palace, and  
 Shebna, the scribe, and the oldest of  
 the priests, covered with sackcloth, to  
 the prophet Isaiah, the son of Amoz.  
 3 They said to him,

"Thus says Hezekiah: 'This is a day  
 of distress, rebuke, and disgrace; for  
 children have come to the birth, and  
 there is no strength to bear them. It  
 may be that the LORD your God will  
 hear the words of the field marshal,  
 whom his master, the king of Assyria,  
 has sent to insult the living God, and  
 will rebuke the words which the LORD  
 your God has heard. Therefore lift up  
 a prayer for the remnant that is left!'"

4 But when the servants of King Heze-  
 kiah came to Isaiah, Isaiah said to  
 them,

"Thus shall you say to your master,  
 'Thus says the LORD: "Do not be  
 afraid of the words that you have  
 heard, with which the menials of the  
 king of Assyria have blasphemed me.  
 Behold, I will put a spirit in him, so  
 that when he hears a certain rumor he  
 shall return to his own land; and I will  
 cause him to fall by the sword in his  
 own land.'" " "

5 Then the field marshal returned, and  
 found the king of Assyria warring  
 against Libnah; for he had heard that  
 he had left Lachish. But he heard con-  
 9 cerning Tirhakah, king of Ethiopia,  
 "He has come out to fight with you."  
 When he heard it, he sent messengers  
 to Hezekiah, saying,

"Thus shall you say to Hezekiah,  
 10 king of Judah: 'Do not let your God in  
 whom you trust deceive you, saying,  
 "Jerusalem shall not be given into the  
 hand of the king of Assyria!" You have  
 11 surely heard what the kings of Assyria  
 have done to all the lands in completely  
 destroying them, and will you be deli-  
 12 vered? Did the gods of the nations  
 which my fathers destroyed deliver  
 them—Gozan, Haran, Rezep, and the  
 Edenites who were in Telassar? Where  
 13 is the king of Hamath, the king of Ar-  
 pad, and the king of the city of Sephar-  
 vaim, of Hena, and of Ivvah?' " "

14 So Hezekiah received the letter from  
 the hand of the messengers and read it.  
 Then Hezekiah went up to the house of  
 the LORD and spread it out before the  
 LORD; and Hezekiah prayed to the  
 15 LORD, and said,

"O LORD of hosts, the God of Israel,  
 16 who art seated upon the cherubim,  
 thou art God, even thou alone, over all  
 the kingdoms of the earth; thou hast  
 made the heavens and the earth. In-  
 17 cline thine ear, O LORD, and hear;  
 open thine eyes, O LORD, and see, and  
 hear all the words of Sennacherib,  
 which he has sent to insult the living  
 God. Of a truth, O LORD, the kings of  
 18 Assyria have laid waste all the nations  
 and their lands, and have cast their  
 19 gods into the fire, for they were no gods,  
 but the work of men's hands, wood and  
 stone; and so they have destroyed  
 them. But now, O LORD our God, de-  
 20 liver us from his hand, that all the king-  
 doms of the earth may know that thou,  
 O LORD, art God alone."

- 21 Then Isaiah, the son of Amoz, sent to Hezekiah, saying,  
 "Thus says the LORD, the God of Israel: 'Because you have prayed to me concerning Sennacherib, king of Assyria, this is the word which the LORD has spoken against him:  
 "She despises you, laughs at you—the virgin daughter of Zion!  
 Behind you she wags the head—the daughter of Jerusalem!"
- 23 Whom have you insulted and blasphemed?  
 Against whom have you raised your voice,  
 And lifted up your eyes on high? against the Holy One of Israel!"
- 24 By the hand of your servants you have insulted the Lord, and have said,  
 'With the multitude of my chariots I ascended the mountain heights,  
 the recesses of Lebanon;  
 And I felled its tallest cedars,  
 its choicest cypresses;  
 And I entered its remotest retreat,  
 its densest thicket.
- 25 I dug down,  
 and drank foreign waters;  
 With the soles of my feet I dried up all the streams of Egypt.'
- 26 Have you not heard how I prepared it long ago,  
 How I planned it in days of old,  
 and now have brought it to pass—  
 That you should turn fortified cities into ruin heaps,
- 27 While their inhabitants, shorn of their strength,  
 are dismayed and confounded,  
 Are become like grass of the field,  
 like tender green grass,  
 Like grass on the housetops,  
 blasted before it is grown up.
- 28 I know your rising and sitting,  
 your going and coming,  
 and your raging against me.
- 29 Because you have raged against me and your arrogance has come up to my ears,  
 Therefore I will put my hook in your nose,  
 and my bridle in your lips,  
 And I will cause you to return by the way  
 by which you came."

"And this is the sign for you: This 30 year you shall eat what grows of itself, and next year what springs from the same; but in the third year sow and reap, plant vineyards and eat their fruit. The remnant that survives of the 31 house of Judah shall again strike root downward and bear fruit upward; for a 32 remnant shall go forth from Jerusalem, and a band of survivors from Mount Zion. The zeal of the LORD of hosts shall accomplish this.'

"Therefore thus says the LORD concerning the king of Assyria: 'He shall not enter this city, or shoot an arrow there; neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the 34 same he shall return; but he shall not enter this city,' is the oracle of the LORD. 'For I will defend and save this 35 city for my own sake, and for my servant David's sake.' "

Then the angel of the LORD went 36 forth, and slew in the camp of the Assyrians one hundred and eighty-five thousand; and when men rose early next morning, they were all dead bodies.

So Sennacherib, king of Assyria, set 37 out and went and returned home and dwelt at Nineveh. But as he was working 38 shipping in the temple of Nisroch his god, Adrammelech and Sarezer, his sons, slew him with the sword, and they escaped to the land of Ararat; and Esarhaddon, his son, became king in his stead.

#### HEZEKIAH'S SICKNESS AND RECOVERY, 38:1-9

In those days Hezekiah became dangerously ill; and the prophet Isaiah, the son of Amoz, came to him and said,  
 "Thus says the LORD: 'Set your affairs in order; for you shall die, and not live.'

Then Hezekiah turned his face to the 2 wall, and prayed to the LORD, saying,  
 "Remember now, O LORD, I pray thee, how I have walked before thee in truth and sincerity of heart, and have done that which was good in thy sight."

And Hezekiah wept profusely.  
 Then the word of the LORD came to 4 Isaiah, saying,  
 "Go and say to Hezekiah, 'Thus says 5 the LORD, the God of David your

father: "I have heard your prayer, I have seen your tears; behold, I will add fifteen more years to your life, and I will deliver you and this city from the hand of the king of Assyria, and will throw my shield over this city." "

21 Isaiah also said,  
"Let them take a cake of figs, and rub it upon the boil, so that he may recover."

22 Then Hezekiah said,  
"What will be the sign that I shall go up to the house of the LORD?"

7 And he said,  
"This will be the sign to you from the LORD, that the LORD will do this thing that he has promised: Behold, I will turn back the shadow on the sundial of Ahaz the ten steps which it has gone down."

So the shadow of the sun turned back the ten steps which it had gone down.

#### 9 A PSALM OF HEZEKIAH KING OF JUDAH, 38:9-20

(Composed after he had been ill, and had recovered from his illness.)

10 I said, "I must go hence  
in the noontide of my days,  
And be consigned to the gates of Sheol  
for the rest of my years."

11 I said, "I shall no more see the LORD  
in the land of the living;  
I shall no more look upon man  
among the inhabitants of the  
world."

2 My dwelling is plucked up and stripped  
from me  
like a shepherd's tent;  
Like a weaver has he rolled up my life,  
he cuts me from the loom.

Day and night am I given over to suffering,

3 till morning I cry out in pain—  
Like a lion he breaks all my bones—  
Day and night am I given over to suffering,

4 Like a swift or a crane I twitter,  
like a dove I moan.

My eyes look languishing upward:  
O LORD, pay heed to me,  
become surety for me!

5 But what can I speak or say to him,  
since he has done it?

I must go softly all my years  
because of my bitterness of  
heart.

O Lord, by these things men live, 10  
And through all of them is the life of  
my spirit sustained;

Therefore do thou restore me, and  
bring me to life again!

Lo! it was for my welfare that I had 17  
great bitterness;

And thou hast held me back from the  
pit of destruction,

For thou hast cast all my sins behind  
thy back.

Sheol cannot thank thee, death cannot 18  
praise thee;

Those who go down to the Pit cannot  
hope for thy love.

The living, the living man thanks thee, 19  
as I do this day;

The father to the children makes  
known thy faithfulness.

Be pleased, O LORD, to save me! 20  
And we will play on stringed instru-  
ments all the days of our life,

Before the house of the LORD.<sup>1</sup>

#### ON THE EMBASSY FROM MERODACH-BALADAN, 39:1-8

At that time Merodach-baladan, the 39  
son of Baladan, king of Babylon, sent  
ambassadors with a present to Heze-  
kiah; for he had heard that he had been  
sick and had recovered. Hezekiah was 2  
pleased with them, and showed them  
his treasure-house, the silver, the gold,  
the spices, the fine oil, and all his arm-  
ory—all that was found among his  
treasures: there was nothing in his  
house or in all his kingdom that Heze-  
kiah did not show them.

Then Isaiah the prophet came to 3  
King Hezekiah, and said to him,

"What did these men say, and from  
where have they come to you?"

Hezekiah said, 4  
"They have come to me from a dis-  
tant land, from Babylon."

"What did they see in your house?"  
he said.

"They have seen all that is in my  
house," said Hezekiah; "there was  
nothing among my treasures that I did  
not show them."

Then Isaiah said to Hezekiah, 5  
"Hear the word of the LORD of  
hosts: 'Behold, days are coming when 6

all that is in your house and that which

<sup>1</sup> Vs. 21 f. will be found following vs. 6 on  
this page.

your fathers have stored up to this day shall be carried away to Babylon; nothing shall be left,' says the LORD.

7 'Also some of your sons who shall be your issue, whom you shall beget, they shall take, and they shall become eunuchs in the palace of the king of Babylon.'

8 Then Hezekiah said to Isaiah, "Good is the word of the LORD, which you have spoken."

For he thought,  
"At least there will be peace and security in my time."

#### VOICES FROM THE HEAVENS,

40:1-11

40 "Comfort, O comfort my people," says your God;

2 "Speak to the heart of Jerusalem, and call to her,  
That her time of service is ended,  
that her guilt is paid in full,  
That she has received of the LORD'S hand  
double for all her sins."

3 Hark! one calls:  
"In the wilderness clear the way of the LORD,  
Make straight in the desert a highway for our God."

4 Let every valley be raised up,  
And every mountain and hill brought low;  
Let the uneven ground become a plain,  
And the rugged heights a valley.

5 Then shall the glory of the LORD be revealed,  
And all flesh shall see it together;  
For the mouth of the LORD has spoken."

6 Hark! one says, "Call!"  
And I said, "What shall I call?"  
"All flesh is grass,  
And all its beauty is like the flower of the field.

7 The grass withers, the flower fades,  
When the breath of the LORD blows upon it—  
Truly the people is grass—

8 The grass withers, the flower fades,  
But the word of our God shall stand forever."

9 On a high mountain get you up,  
O Zion, herald of good news!

Lift up your voice with strength,  
O Jerusalem, herald of good news!

Lift it up, fear not;  
Say to the cities of Judah,  
"Behold your God!"

See! the Lord GOD is coming with might,

his own arm having won him the kingdom;

See! his reward is with him,  
and his recompense before him.  
Like a shepherd he tends his flock,

with his arm he gathers them;  
The lambs he carries in his bosom,  
and gently leads those who give suck.

#### THE GREATNESS AND GOODNESS OF THE LORD,

40:12-31

Who has measured the waters in the hollow of his hand,

And ruled off the heavens with a span,  
And inclosed in a measure the dust of the earth,

And weighed the mountains with a balance,  
And the hills in scales?

Who has directed the mind of the LORD,  
LORD,

And instructed him as his counselor?  
With whom took he counsel for his enlightenment,

And who taught him the right path?  
Who taught him knowledge,  
And showed him the way of intelligence?

Lol the nations are like a drop from a bucket,

Like fine dust in the scales are they counted.

Lol the coast-lands weigh no more than a grain;

And Lebanon itself is not sufficient for fuel,

Nor are its beasts enough for burnt-offering.

All the nations are as nothing before him,  
Blank ciphers he counts them.

To whom, then, would you liken God,  
Or what likeness would you place over against him?

An idol! the smelter casts it,  
And the goldsmith overlays it with gold,  
And fastens it with silver links.



- 416 Each one helps his fellow,  
And says to his comrade, "Have courage!"
- 7 The smelter cheers on the goldsmith,  
He that smooths with the hammer  
him that strikes with the mallet,  
Saying of the riveting, "It is good!"  
As he fastens it with nails so that it  
cannot move.
- 40:20 He who would provide himself with  
an image of wood  
Chooses a tree that will not rot;  
Then seeks out a skilful workman  
To set up an image that cannot move.
- 21 Do you not know? Do you not hear?  
Has it not been told you from the beginning?  
Have you not understood since the  
foundation of the earth?
- 22 It is he who sits enthroned above the  
circle of the earth,  
So high that its inhabitants are like  
grasshoppers;  
Who stretches out the heavens like a  
curtain,  
And spreads them like a tent to dwell in;
- 23 Who brings princes to nothing,  
And makes the rulers of the earth like  
a cipher—
- 24 Hardly have they been planted, hardly  
have they been sown,  
Hardly has their stock taken root in  
the earth,  
When he blows upon them, and they  
wither,  
And the whirlwind carries them away  
like stubble.
- 25 "To whom, then, would you liken me,  
That I should be equal," says the Holy  
One.
- 26 Lift up your eyes on high,  
And see! who created these?  
He who brought forth their host by  
number,  
And called them all by name;  
Through the greatness of his might,  
And the strength of his power,  
Not one is missing.
- 27 Why should you say, O Jacob,  
And speak, O Israel:  
"My way is hidden from the LORD,  
And my rights are passed over by my  
God?"
- 28 Have you not known? Have you not  
heard?  
The LORD is a God everlasting,  
The Creator of the ends of the earth.

He does not faint, nor grow weary;  
His insight is unfathomable.  
He gives power to the fainting, 29  
And to him that has no might he in-  
creases strength.  
Though the youths faint and grow 30  
weary,  
Though the young men fall prostrate,  
They that wait on the LORD shall re- 31  
new their strength,  
They shall mount on wings like eagles,  
They shall run and not be weary,  
They shall walk and not faint.

#### AN APPEAL TO THE NATIONS, 41:1-4

Listen to me in silence, you coast- 41  
lands,  
And let the nations await my argu-  
ment;  
Then let them approach, then let them  
speak,  
And together let us draw near for  
judgment!  
Who has roused one from the east, 2  
Calling him in righteousness to his  
service,  
Giving up nations before him,  
And bringing down kings;  
With his sword making them like dust,  
Like driven stubble with his bow;  
Pursuing them, and passing on safely, 3  
By paths his feet have not trodden?  
Who has wrought and done this, 4  
Proclaiming at the beginning the gen-  
erations to come?  
I, the LORD, who am the first,  
And am also with the last.

#### THE APPEAL TO ISRAEL, 41:5, 8-20

The coast-lands saw it, and were afraid; 5  
The ends of the earth trembled,  
They drew near, and came.<sup>1</sup>  
But you, Israel my servant, 8  
Jacob, whom I have chosen,  
The descendants of Abraham my  
friend,  
Whom I fetched from the ends of the 9  
earth,  
And called from its corners,  
To whom I said, "You are my servant;  
I have chosen you, and have not  
spurned you";  
Fear not, for I am with you; 10  
Be not dismayed, for I am your God!

<sup>1</sup> Vers. 6-7 will be found after 40:19 on this page.

- I will strengthen you, I will help you,  
I will uphold you with my true right hand.
- 11 Behold, they shall all be ashamed and confounded  
who are inflamed against you;  
They shall perish like a thing of nought  
who strive against you;
- 12 You shall seek but shall not find those  
who contend against you;  
They shall become like an empty cither,  
who war against you.
- 13 For I, the LORD your God,  
have hold of your right hand,  
I who say to you, "Fear not!  
I am your helper."
- 14 "Fear not, O worm Jacob,  
O insect Israel!  
I am your helper," is the oracle of the LORD,  
"And your redeemer is the Holy One of Israel.
- 15 Behold, I make of you a threshing-sledge,  
A new one, armed with teeth;  
You shall thresh the mountains, and crush them to dust,  
And the hills you shall make like chaff;
- 16 You shall winnow them, and the wind shall carry them away,  
The whirlwind shall scatter them;  
But you shall exult in the LORD,  
You shall glory in the Holy One of Israel.
- 17 "When the poor and the needy seek water in vain,  
And their tongue is parched with thirst,  
I the LORD will answer them,  
I the God of Israel will not forsake them.
- 18 I will open rivers on the bare heights,  
And wells in the midst of the valleys;  
I will make the wilderness a pool,  
And the parched land fountains of water.
- 19 I will plant in the wilderness the cedar,  
The acacia, the myrtle, and the olive;  
I will set in the desert the cypress,  
The plane and the larch as well,
- 20 That men may see and know,  
May consider and also understand,  
That the hand of the LORD has done this,  
That the Holy One of Israel has created it."

### THE CHALLENGE TO THE GODS OF THE NATIONS, 41:21-29

- "Present your case," 21  
says the LORD;  
"Bring forward your champions,"  
says the King of Jacob.  
"Let them approach and tell us 22  
what is to happen:  
Tell us what the former things were,  
that we may lay them to heart;  
Or the things that are coming announce to us,  
that we may know their issue.  
Tell us the things that are coming 23  
hereafter,  
that we may know that you are gods;  
That you can do good and do evil,  
that we may be dismayed and frightened too.  
But lo! you are nought, 24  
And your work is a blank;  
an abomination is he who chooses you."

I have roused one from the north, and 25  
he comes—  
From the east he calls on my name;  
He shall tread down rulers like mortar,  
As the potter tramples clay.  
Who foretold it from the first, that we 26  
might know,  
And beforehand, that we might say,  
"Right"?

There was none that foretold, none  
that announced,  
None that heard words from you.  
I first told it to Zion, 27  
And sent heralds of good news to Jerusalem;  
But of these there was no one, of these 28  
no counselor,  
That, when I asked them, could answer a word.  
Lo! they are all of them nought, their 29  
deeds a blank,  
Their molten images wind and waste.

### THE MISSION OF THE SERVANT OF THE LORD, 42:1-4

- See! my servant, whom I uphold; 42  
My chosen one, in whom I delight.  
I have put my spirit upon him,  
He shall bring forth justice to the nations.  
He shall not cry, nor shout, 2

Nor make his voice heard in the streets;

- 1 A bent reed shall he not break,  
And a flickering wick shall he not quench.

Faithfully shall he bring forth justice;

- 4 He shall not flicker or bend,  
Till he establish justice in the earth,  
And the coast-lands wait for his teaching.

#### THE LIGHT OF THE NATIONS, 42:5-9

- 5 Thus says the LORD, the God,  
Who created the heavens, and stretched them out,  
Who made the earth and its products,  
Who gives breath to the people upon it,

And spirit to those who walk in it:

- 6 "I the LORD have called you in righteousness,

And have grasped you by the hand;  
I have kept you, and have made you a pledge to the people,

A light to the nations;

- 7 In opening blind eyes,  
In bringing prisoners out of the dungeon,  
Those who sit in darkness out of the prison.

- 8 I am the LORD, that is my name;  
And my glory will I not give to another,

Nor my praise to carved images.

- 9 The former things, lo! they have come to pass,  
And new things I foretell;  
Before they spring into being,  
I announce them to you."

#### A NEW SONG, 42:10-13

- 10 Sing to the LORD a new song,  
His praise from the end of the earth;  
Let the sea roar, and that which fills it,

The coast-lands, and those who dwell in them!

- 11 Let the desert rejoice, and her cities,  
The villages that Kedar inhabits;  
Let the crag-dwellers sing for joy,  
Let them shout from the top of the mountains:

- 12 Let them give glory to the LORD,  
And tell forth his praise through the coast-lands!

For the LORD will go forth like a warrior,

He will stir up his rage like a soldier;  
He will shout, he will send forth the battle cry,

He will show himself a hero against his enemies.

#### THE INTERVENTION OF THE LORD, 42:14-17

I have long been silent, 14  
I have kept still, and have restrained myself;

Now will I cry like a woman in travail,  
I will gasp and pant together.

I will lay waste mountains and hills, 15  
And will dry up all their herbage;

I will turn the rivers into deserts,  
And will dry up the pools.

And I will lead the blind by a way that 16  
they know not,

By paths that they know not will I guide them;

I will make the darkness light before them,

And the rugged places a plain.

These are the things I will do,

And will not leave undone;

But they shall be turned backward, in 17  
utter shame,

Who trust in idols,

Who say to molten images,

"You are our gods."

#### THE BLINDNESS OF THE SERVANT, 42:18-25

Hear, you deaf ones, 18  
And look, you blind ones, that you may see!

Who is blind but my servant, 19  
And deaf like my messenger whom I send?

Who is as blind as my devoted one,  
And as deaf as the servant of the LORD?

Many things have you seen, but you 20  
observe not;

With ears open, you hear not.

The LORD was pleased, for his righteousness' sake,

To make his instruction great and glorious;

But this is a people preyed upon and 22  
despoiled,

All of them snared in holes,

And hidden away in prisons;  
They have become a prey, with none  
to deliver,

A spoil, with none to say, "Restore!"

23 And who among you pays heed to this,  
Attends and hears for the time to  
come?

24 Who gave up Jacob to despoilers,  
Israel to plunderers?  
Was it not the LORD, against whom  
they sinned,  
And in whose ways they would not  
walk,  
And to whose instruction they did not  
listen?

25 So he poured upon them the heat of  
his anger,  
And the fierceness of war,  
Which wrapped them round in flames,  
although they understood it not,  
And burned them, although they laid  
it not to heart.

#### REDEMPTION AND RESTORA- TION, 43:1-21

43 But now thus says the LORD,  
Who created you, O Jacob, and formed  
you, O Israel:

"Fear not, for I have redeemed you,  
I have called you by your name—you  
are mine!

2 When you pass through the waters, I  
will be with you,  
And through the rivers, they shall not  
overwhelm you;

When you walk through the fire, you  
shall not be scorched,  
Or through the flame, it will not burn  
you;

3 For I the LORD am your God,  
I the Holy One of Israel am your  
savior.

Egypt I give as your ransom,  
Ethiopia and Seba in exchange for  
you;

4 Because you are precious in my sight,  
Honored and loved by me,  
Lands I give in exchange for you,  
And peoples instead of you.

5 For I am with you;  
From the east will I bring your de-  
scendants,

And from the west will I gather you;

6 I will say to the north, 'Give up!'  
And to the south, 'Hold not back!  
Bring my sons from afar,  
And my daughters from the end of the  
earth;

Every one who is called by my name,  
Whom I have created and formed,  
And made for my glory.' "

Bring forth the people that are blind,  
yet have eyes,

And are deaf, yet have ears!  
All the nations are gathered together,  
And the peoples are assembled;  
Yet who among them could foretell  
this,

Could announce it to us beforehand?  
Let them bring their witnesses to  
prove them in the right,  
To hear their plea, and say, "It is  
true."

"You are my witnesses," is the oracle  
of the LORD,

"My servants, whom I have chosen,  
That they may know and believe me,  
And understand that I am he.

Before me was no God formed,  
And after me there shall be none:

I, I, am the LORD,

And apart from me there is no savior.

I foretold, and I saved,  
I announced—I, and no alien god  
among you;

And you are my witnesses," is the  
oracle of the LORD.

"I am God from of old,  
And from now onward the same.

There is none that can deliver out of  
my hand;

When I work, who can reverse it?"

Thus says the LORD,  
Your Redeemer, the Holy One of  
Israel:

"For your sake will I send to Babylon,  
And bring them all down as fugitives,  
Namely, the Chaldeans, in their  
pleasure ships.

For I the LORD am your Holy One,  
I the Creator of Israel am your King."

Thus says the LORD,  
Who made a way through the sea,

A path through mighty waters;  
Who led forth chariot and horse,

Army and warrior together—  
And they lay down, and could not rise  
up,

They were extinguished and quenched  
like a wick:

"Remember not former things,  
Nor pay heed to things long past.

Behold, I am doing a new thing,  
Even now it is springing to light—

Do you not perceive it?  
 A way will I make in the wilderness,  
 And rivers in the desert;  
 20 The beasts of the field shall honor me,  
 The jackals and the ostriches,  
 Because I provide waters in the wilderness,  
 And rivers in the desert,  
 To give drink to my chosen people,  
 21 The people whom I formed for myself,  
 That they might recount my praise."

## GRACE AND GLORY,

43:22—44:8

22 You have not called upon me, O Jacob,  
 Nor have you wearied yourself with me, O Israel.  
 23 Have you not brought me sheep for your burnt-offerings,  
 And honored me with your sacrifices?  
 Though I burdened you not with offerings,  
 Nor wearied you with frankincense,  
 24 Have you not bought me sweet cane with your money,  
 And sated me with the fat of your sacrifices,  
 While you have burdened me with your sins,  
 Wearied me with your iniquities?  
 25 I, I, am he who for my own sake blots out your transgressions,  
 And will remember your sins no more.  
 26 Recall the matter to me, and let us argue it out together;  
 Recount it, that you may be proved in the right!  
 27 Your first father sinned,  
 And your prophets rebelled against me;  
 28 Your princes also profaned my sanctuary;  
 Therefore I gave up Jacob to utter destruction,  
 And Israel to revilings.  
 44 Yet now hear, O Jacob my servant,  
 Israel, whom I have chosen!  
 2 Thus says the LORD, your Maker,  
 Who formed you from the womb, and will help you:  
 "Fear not, O Jacob my servant,  
 Jeshurun, whom I have chosen!  
 3 For I will pour water on the thirsty land,  
 And streams on the dry ground;

I will pour my spirit upon your children,  
 And my blessing upon your descendants;  
 And they shall grow up like grass in a 4 swamp,  
 Like willows by running streams.  
 One shall say, 'I am the LORD'S,' 5  
 And another shall call himself by the name of Jacob;  
 Another shall inscribe on his hand, 'The LORD'S,'  
 And shall surname himself by the name of Israel."  
 Thus says the LORD, the King of 6 Israel,  
 His Redeemer, the LORD of hosts:  
 "I am the first, and I the last;  
 Apart from me there is no God.  
 Who is like me? Let him proclaim it, 7  
 Let him declare it, and lay it out before me!  
 Who has announced from of old the things to come?  
 Let them tell the things that are to be!  
 Fear not, nor be disquieted! 8  
 Did I not of old announce and declare it to you,  
 With you as my witnesses?  
 Is there a God beside me,  
 Or a Rock of whom I know not?"

## THE FOLLY OF IDOLATRY,

44:9—20

The makers of idols are all of them 9 inane, their precious products are good for nothing, and their devotees are without sight or sense—that they may be put to shame! Whoever, then, 10 fashions a god or casts an image that is good for nothing, all who hold to it will be put to shame, since the workmen are but human beings. Let all of them assemble and take their stand; they will be put to terror and shame together.

The workman in iron works it over 12 the coals, and shapes it with hammers, working it with his strong arm. Then he becomes hungry, and loses his strength; unless he drinks water, he grows faint.

The workman in wood draws a 13 measuring-line over it, shapes it with a pencil, works it with planes, shapes it with compasses, and makes it into the likeness of a man, with a beauty like

that of the human form—to sit in a house!

- 14 A man cuts down a cedar, or takes a plane or an oak, or lays hold of some other tree of the forest, which the LORD planted and the rain has
- 15 nourished for man to use as fuel. He takes part of it and warms himself, he kindles a fire and bakes bread; then he makes a god and worships it, he molds an image and prostrates himself before
- 16 it. Half of it he burns in the fire, and on its embers he roasts flesh; he eats the roast and is satisfied; he also warms himself, and says, "Ha! ha! I am warm, I feel the glow." And the rest of it he makes into a god—his idol!—prostrates himself before it, worships it, and prays to it, saying, "Save me, for thou art my god!"
- 18 They have no knowledge and no intelligence; for their eyes are besmeared so that they cannot see, and their minds are dulled so that they cannot understand. No one has sense or knowledge or intelligence to say, "Half of it have I burned in the fire, and on its embers have I baked bread, and I am roasting flesh and eating it; and the rest of it shall I make into an abomination, and prostrate myself before a block of wood?"
- 20 Feeder on ashes! A deluded mind has led him astray, so that he cannot save himself, or confess, "Am not I holding to a delusion?"

#### JOY OVER ISRAEL'S REDEMPTION, 44:21-23

- 21 Remember these things, O Jacob, Israel, for you are my servant!  
I formed you, my servant you are,  
O Israel, who will not be forgotten by me.
- 22 I have blotted out your transgressions like a mist,  
Your sins like a cloud;  
Return to me, for I have redeemed you.
- 23 Sing, O heavens, for the LORD has done it,  
Shout, O depths of the earth;  
Break into singing, O mountains,  
O forest, and every tree in it!  
For the LORD has redeemed Jacob,  
And is revealing his glory in Israel.

#### THE CALL OF CYRUS,

44:24-45:13

- Thus says the LORD, your Redeemer, 24  
Who formed you from the womb:  
"I, the LORD, the maker of all,  
Who stretched out the heavens alone,  
Who laid out the earth—who was with me?  
Who frustrates the omens of sooth- 25  
sayers,  
And makes diviners like madmen;  
Who turns wise men backward;  
And makes their knowledge folly;  
But confirms the word of his servants, 26  
And fulfils the predictions of his messengers—  
I am he who says of Jerusalem, 'She shall be inhabited,'  
And of the cities of Judah, 'They shall be built,  
And their ruins will I raise up';  
Who says to the deep, 'Be dry! 27  
And all your streams will I drain';  
Who says of Cyrus, 'My shepherd, 28  
Who shall fulfil all my pleasure';  
Who says of Jerusalem, 'She shall be built,'  
And of the temple, 'Your foundations shall be laid.' "
- Thus says the LORD to his anointed, 45  
To Cyrus, whose right hand I have grasped,  
To bring down nations before him,  
And to unbind the loins of kings,  
To open doors before him,  
And that gates may not be closed:  
"I will go before you, 2  
And will level the rugged heights;  
The doors of bronze will I break in pieces,  
And the bars of iron will I cut asunder;  
I will give you the treasures of dark- 3  
ness,  
The hoards of secret places;  
That you may know that I am the LORD,  
That I who have called you by name am the God of Israel.  
For the sake of Jacob my servant, 4  
And Israel my chosen one,  
I have called you by name,  
I have surnamed you, though you knew me not.  
I am the LORD, and there is no other; 5  
Beside me there is no God.  
I will gird you, though you knew me not,

- 6 That men may know, from the east  
And from the west, that beside me  
there is none.  
I am the LORD, and there is no other—
- 7 Who forms light, and creates darkness,  
Who makes weal, and creates woe—  
I the LORD am he who does all these  
things.
- 8 "Pour down, O heavens, from above,  
And let the clouds rain righteousness;  
Let the earth open her womb,  
And bring forth salvation;  
Let her cause righteousness also to  
spring up,  
Since I the LORD have created it.
- 9 "Woe to him who strives with his  
Maker—  
A pot with the Potter!  
Does the clay ask its potter, 'What are  
you making?'  
Or a man's work say to him, 'You have  
no hands!'
- 10 Woe to him who asks a father, 'What  
are you begetting?'  
Or a woman, 'With what are you in  
labor?'
- 11 Thus says the LORD,  
The Holy One of Israel, who formed  
it:  
"Will you question me concerning my  
children,  
Or give me orders regarding the work  
of my hands?"
- 12 I made the earth,  
And created man upon it;  
My hands stretched out the heavens,  
And all their host I marshaled;
- 13 I have roused one in righteousness,  
And all his ways will I level;  
He shall build my city,  
And shall set my exiles free,  
Not for price or reward,"  
Says the LORD of hosts.

#### THE SALVATION OF THE WORLD, 45:14-25

- 14 Thus says the LORD:  
"The laborers of Egypt, and the  
merchants of Ethiopia,  
and the stalwart men of Seba,  
Shall pass over to your service,  
and shall walk behind you in  
fetters;  
They shall pass over, and shall bow  
down to you,  
and shall pray to you,

- 'With you alone is God, and there is  
no other,  
no God besides;  
Truly with you God hides himself, 15  
the God of Israel is a savior.'  
Ashamed and confounded are they all 16  
together,  
the makers of idols are driven  
to confusion;  
But Israel is saved by the LORD 17  
with an everlasting salvation;  
You shall not be put to shame or con-  
founded  
forever and ever."
- For thus says the LORD who created 18  
the heavens—  
he is the God—  
Who formed the earth and made it—  
he established it—  
He did not create it a chaos,  
he formed it for a dwelling-  
place:  
"I am the LORD,  
and there is no other. 19  
I spoke not in secret,  
in a land of darkness;  
I said not to Jacob's descendants,  
'Seek me in chaos!'  
I the LORD speak what is right,  
tell what is true.  
Assemble and come, draw near to- 20  
gether,  
you survivors of the nations!  
No knowledge have those who carry  
about  
their carved images of wood,  
And offer their prayers to a god  
that cannot save.  
Let them take counsel together, then 21  
let them show us,  
and bring forward proof of it!  
Who announced this of old,  
foretold it long ago?  
Was it not I the LORD—  
no other God than I—  
A righteous and a saving God—  
none apart from me?  
Turn to me, and be saved, 22  
all ends of the earth!  
For I am God, and there is no other—  
by myself have I sworn— 23  
Truth has gone out of my mouth,  
a word that shall not return,  
That to me every knee shall bow,  
every tongue shall swear,  
Saying, 'Only in the LORD 24  
are righteousness and strength.'

To him shall come in confusion  
all who were inflamed against  
him;

- 25 But in the LORD shall all the descendants of Israel triumph and glory."

THE DOWNFALL OF THE GODS  
OF BABYLON, 46:1-13

- 46 Bel crouches, Nebo cowers;  
Their idols are consigned to beasts,  
They were laid as a load upon weary  
cattle.

- 2 They cower, they crouch together;  
They cannot rescue the load,  
But themselves go into captivity.

- 3 Listen to me, O house of Jacob,  
All the remnant of the house of Israel,  
Whom I have carried as a load from  
birth,

Whom I have borne as a burden from  
the womb—

- 4 And to old age I am still the same,  
Till you are gray-headed will I carry  
you;

I have borne, and I will bear,  
I will carry, and I will save:

- 5 "To whom will you liken me, to whom  
make me equal,  
With whom will you compare me, that  
we should be like one another?

- 6 Those who pour gold from a bag,  
And weigh out silver in a balance—  
They hire a goldsmith to make a god  
of it,

Prostrate themselves before it, and  
worship it;

- 7 They bear it upon their shoulder,  
Carry it, and set it down upon its feet,  
Where it stands without moving from  
its place—

Though one cry to it, it will not answer,

Nor save him from his distress.

- 8 Think of this, and ponder over it,  
Lay it to heart, you rebels!

- 9 Remember the former things of old,  
For it is I who am God, and there is no  
other—

The God, and there is none like me;  
10 Who tells the end from the beginning,  
And from days of old that which is  
still undone;

Who says, 'My purpose shall stand,  
And all my pleasure will I do';

- 11 Who calls from the east an agent of  
mine,

From a distant land the man of my  
purpose.

I have spoken, and I will bring it  
about;

I have purposed, and I will do it."

Listen to me, you stubborn of heart, 12  
Who count yourselves far from  
righteousness:

- "My triumph have I brought near, it 13  
is not far off,  
And my salvation shall not lag;  
I will put salvation in Zion,  
Give to Israel my glory."

THE DOWNFALL OF BABYLON,  
47:1-15

- "Come down, and sit in the dust, 47  
O virgin daughter of Babylon;

Sit throneless on the earth,  
O daughter of the Chaldeans!

For no more shall you be called  
tender and delicate.

Take millstones, and grind meal; 2  
remove your veil,

Strip off the skirt, lay bare the leg,  
pass through the rivers;

Let your nakedness be laid bare, 3  
your shame be seen!

For vengeance inexorable will I take,"  
says our Redeemer,

Whose name is the LORD of hosts,  
the Holy One of Israel.

- "Get into darkness, and sit silent, 5  
O daughter of the Chaldeans!

For no more shall you be called  
the mistress of kingdoms.

I was angry with my people, 6  
I profaned my heritage;

I gave them into your hand,  
you showed them no pity;

On the aged you made your yoke  
to press very heavily.

And you said, 'I shall remain forever, 7  
mistress for all time';

But you laid not these things to heart,  
nor thought what their end  
would be.

- "Now hear this, O voluptuous one, 8  
you who sit complacently,

And say to yourself,

'I am, and there is none but me;  
I shall not sit as a widow,

nor know loss of children!'

These two things shall come to you in 9  
an instant,

in a single day;



- Loss of children and widowhood, in  
their full measure,  
shall come upon you—  
In spite of your many spells,  
and your numerous enchant-  
ments—
- 10 Though you have trusted in your skill,  
and have said, 'None sees me.'
- "Your wisdom and your skill  
have led you astray,  
So that you said to yourself,  
'I am, and there is none but me.'
- 11 Therefore disaster shall come upon  
you,  
which you shall not know how  
to charm away;  
And destruction shall fall upon you,  
which you shall not be able to  
appease;  
And ruin shall swoop upon you,  
which you shall not know how  
to avert.
- 12 Stand, then, by your enchantments,  
and your many spells,  
with which you have wearied  
yourself from your youth;  
Perhaps you may yet succeed,  
perhaps you may strike terror!
- 13 "You have wearied yourself with your  
many counselors,  
now let them stand up and save  
you—  
Those who map out the heavens,  
and gaze at the stars,  
And tell you month by month  
what fortune will come to you.
- 14 Lo! they have become like stubble,  
the fire burns them;  
They cannot save themselves  
from the power of the flame;  
For it is no glowing coal to warm one's  
self at,  
no fire to sit before.
- 15 Such is the fate of those with whom  
you have wearied yourself,  
with whom you have trafficked  
from your youth—  
They stagger each his own way,  
with none to save them."
- PROPHECIES OLD AND NEW,  
48:1-16
- 16 Hear this, O house of Jacob,  
Who are called by the name of Israel,  
And are sprung from the loins of Ju-  
dah;
- Who swear by the name of the LORD,  
And invoke the God of Israel,  
But not in good faith or sincerity;  
Though they call themselves after the  
2 holy city,  
And lean on the God of Israel,  
Whose name is the LORD of hosts:  
"The former things I foretold of old,  
3 They issued from my mouth, and I  
announced them,  
Then suddenly I did them, and they  
came to pass;  
Because I knew that you were obsti-  
4 nate,  
That your neck was an iron band,  
And your forehead bronze,  
I foretold them to you of old,  
5 I announced them to you before they  
came,  
Lest you should say, 'My idol did  
them,  
My carved image and my molten  
image commanded them';  
You heard this, and now that it is all  
6 fulfilled,  
Will you not bear witness to it?  
From this time forth I announce to  
you new things,  
Hidden things, which you have not  
known;  
Only now have they been created, and  
7 not of old,  
Before this day you have not heard of  
them,  
Lest you should say, 'Lo! I knew  
them';  
You have neither heard nor known of  
8 them,  
Nor till now has your ear been opened  
to them;  
For I knew how treacherous you were,  
How you had been known as a rebel  
from your birth.  
For my name's sake have I been  
9 patient with you,  
For my honor's sake have I bridled my  
anger against you,  
So as not to cut you off;  
Lo! I refined you, but not like silver,  
10 I tested you in the furnace of suffering.  
For my own sake, my own sake, I do  
11 this—  
For how should my name be pro-  
faned!—  
And my glory I yield to no other.  
Listen to me, O Jacob,  
12 Israel whom I called!  
I, I, am the first,  
I also am the last.

- 13 My hand laid the foundations of the earth,  
My right hand spread out the heavens;  
When I call to them, they stand up together.
- 14 Assemble, all of you, and listen!  
Who among you foretold these things?  
Since the LORD loves him, he will perform his pleasure on Babylon,  
And his might on the Chaldeans.
- 15 I myself spoke, and called him;  
I brought him, and made his way prosperous.
- 16 Draw near to me, listen to this!  
From the first I spoke not in secret,  
From the time that it happened I was there;  
And now I the Lord GOD have sent him,  
Endowed with my spirit."

#### THE FRUITS OF OBEDIENCE,

48:17-19

- 17 Thus says the LORD, your Redeemer,  
The Holy One of Israel:  
"I the LORD am your God,  
Who teaches you for your profit,  
And who leads you in the way by which you should go.
- 18 If only you had hearkened to my commands,  
Then would your welfare have been like a river,  
And your righteousness like the waves of the sea;
- 19 Your descendants would have been like the sand,  
Your offspring like the dust of the earth;  
And your name would not be cut off,  
Nor destroyed from before me."

#### THE SUMMONS TO DEPART

FROM BABYLON, 48:20-22

- 20 Go forth from Babylon, flee from Chaldea!  
With a shout of joy tell, announce this,  
Send it forth to the end of the earth!  
Say, "The LORD has redeemed his servant Jacob."
- 21 They thirsted not when he led them through deserts;  
Water from the rock he caused to flow for them;

He cleft the rock, and water gushed out.  
"There is no peace," says the LORD, 22  
"for the wicked."

#### THE DESTINY OF THE SERVANT, 49:1-6

- Listen, you coast-lands, to me; 49  
Hearken, you peoples afar!  
The LORD called me from birth,  
From my mother's womb he gave me my name.  
He made my mouth like a sharp sword, 2  
In the shadow of his hand he hid me;  
He made me a polished arrow,  
In his quiver he concealed me.  
He said to me, "You are my servant, 3  
Israel, through whom I will show forth my glory."  
But I said, "In vain have I labored, 4  
Idly and for nought have I spent my strength;  
Nevertheless, my right is with the LORD,  
And my reward with my God."  
And now the LORD, 5  
Who formed me from the womb to be his servant,  
Says that he will bring back Jacob to himself,  
And that Israel shall be gathered to him—  
For I am honored in the eyes of the LORD,  
And my God has become my strength—  
He says, "It is too slight a thing for 6  
your being my servant  
That I should but raise up the tribes of Jacob,  
And restore the survivors of Israel;  
So I will make you a light of the nations,  
That my salvation may reach to the end of the earth."

#### THE RESTORATION OF ISRAEL,

49:7-13

- Thus says the LORD, 7  
The Redeemer and the Holy One of Israel,  
To him who is despised by men, abhorred by people,  
The slave of rulers:  
"Kings shall see, and rise up,  
Princes, and they shall bow down,

Because of the LORD, who is faithful,  
The Holy One of Israel, who has  
chosen you."

8 Thus says the LORD:

"In a time of favor have I answered  
you,

On a day of salvation have I helped  
you;

I have kept you, and have made you  
a pledge to the people,

To restore the land,  
To allot the desolate heritages,

9 Saying to the prisoners, 'Go forth!'  
And to those in darkness, 'Show your-  
selves!'

On all roads shall they feed,  
And on all bare heights shall be their  
pasture;

10 They shall not hunger or thirst,  
And no hot wind or sun shall smite  
them;

For their merciful Friend shall lead  
them,  
And shall guide them by fountains of  
water.

11 I will make all mountains a road,  
And highways shall be raised for them.

12 Behold, these shall come from afar,  
And these from the north and the  
west,  
And these from the land of Syene."

13 Sing, O heavens, and exult, O earth;  
Break into singing, O mountains!  
For the LORD has comforted his  
people,  
And has had pity upon his afflicted  
ones.

#### THE CONSOLATION OF ZION,

49:14—50:3

24 But Zion says, "The LORD has for-  
saken me,  
The Lord has forgotten me!"

25 "Can a woman forget her sucking child,  
So as not to have pity upon the son of  
her womb?

Even should these forget,  
Yet I will not forget you.

26 See! I have carved you upon the  
palms of my hands;

Your walls are continually before me.

27 Already your builders make haste,  
While those who destroyed you and  
laid you waste go forth from you.

28 Lift up your eyes round about, and  
see!

All of them gather, they come to you.  
As I live," is the oracle of the LORD,  
"All of them shall you put on as an or-  
nament,

And shall gird about you like a bride.  
For your waste and desolate places 19  
shall be restored,

And your land that was ravaged shall  
be filled with inhabitants.

For now shall you become too narrow  
for your inhabitants,  
Since those who swallowed you up are  
far away.

The children that were born to you in 20  
your time of bereavement

Shall yet say in your ears,  
'The place is too narrow for us;  
Make room for us to dwell in!'

And you shall say to yourself, 21  
'Who can have borne me these?  
I was bereaved and barren, exiled and  
banished,

But these—who can have reared them?  
Lo! I was left alone;  
Whence can these have come?" "

Thus says the Lord GOD: 22

"Behold, I will lift up my hand to the  
nations,

And to the peoples will I raise my  
signal;

And they shall bring your sons in their  
bosom,

And your daughters shall be carried on  
their shoulders.

And kings shall be your foster fathers, 23  
And their queens your nursing-  
mothers;

With their faces to the earth shall they  
bow down to you,

And shall lick the dust of your feet;  
And you shall know that I am the  
LORD,

In whom none that trust shall be put  
to shame."

Can prey be taken from a warrior, 24  
Or a tyrant's captives be rescued?

But thus says the LORD: 25  
"Even should a warrior's captives be  
taken,

And a tyrant's prey be rescued,  
Your opponents will I oppose,  
And your children will I save.

I will cause your oppressors to eat 26  
their own flesh,

And they shall be drunk with their  
own blood as with new wine;

Then all flesh shall know that I the  
LORD am your savior,  
And that I the Mighty One of Jacob  
am your redeemer."

- 50 Thus says the LORD:  
"Where is your mother's writ of divorce,  
With which I put her away?  
Or who is the creditor of mine,  
To whom I sold you?  
Lo! it was for your sins that you were  
sold,  
And for her transgressions that your  
mother was put away.
- 2 Why, then, was there no man, when I  
came, to greet me,  
None, when I called, to answer?  
Is my hand too short to redeem,  
Or have I no strength to save?  
Lo! by my rebuke I dry up the sea,  
I turn rivers into a desert;  
Their fish are in distress for want of  
water,  
And die of thirst.
- 3 I clothe the heavens in mourning,  
And sackcloth I make their covering."

#### THE DISCIPLINE OF THE SERVANT, 50:4-9

- 4 The Lord GOD has given me  
a tongue for teaching  
That I may know how to succor  
the weary with a word.  
Each morning he wakens, he wakens  
my ear  
to hear as disciples do;
- 5 The Lord GOD has opened my ear,  
and I have not been rebellious,  
I have not turned backward.
- 6 I gave my back to the smiters,  
and my cheeks to the pluckers  
of hair;  
My face I hid not  
from shame and spitting.
- 7 But the Lord GOD helps me,  
therefore I have not been con-  
founded;  
I have set my face like a flint,  
and I know that I shall not be  
ashamed.
- 8 Near is my Vindicator; who will take  
issue with me?  
Let us stand up together!  
Who will challenge my rights?  
Let him draw near to me!
- 9 Behold, the Lord GOD helps me;  
who will put me in the wrong?

Behold, they will all wear out like a  
garment,  
the moth will devour them.

#### THE FAITHFUL AND THE TREACHEROUS, 50:10-11

- "Whoever among you fears the LORD, 10  
and listens to the voice of his  
servant—  
Though he walk in darkness,  
without a gleam of light,  
Let him trust in the name of the  
LORD,  
and rely on his God!  
But all you who kindle a fire, 11  
and set brands aflame,  
Begone to the flame of your fire,  
and the brands you have kin-  
dled!  
This is your fate at my hand:  
to lie down in the place of tor-  
ment."

#### THE NEARNESS OF DELIVER- ANCE, 51:1-52:12

- "Listen to me, you who press after de- 51  
liverance,  
You who seek the LORD!  
Look to the rock from which you were  
hewn,  
And the quarry from which you were  
dug;  
Look to Abraham your father, 2  
And to Sarah who bore you!  
For him alone did I call,  
I blessed him, and multiplied him.  
Even so shall the LORD comfort Zion, 3  
He shall comfort all her ruins;  
He shall make her wilderness like  
Eden,  
Her desert like the garden of the  
LORD;  
Joy and gladness shall be found in her,  
Thanksgiving and the voice of singing.
- "Hearken to me, O peoples; 4  
O nations, give ear to me!  
For instruction shall go forth from me,  
And my truth as a light to the peoples.  
My deliverance shall draw near in a 5  
moment,  
My salvation is on its way;  
My arms shall rule the peoples,  
The coast-lands shall wait for me,  
And on my arm shall they put their  
trust.

- 6 "Lift up your eyes to the heavens,  
And look on the earth beneath!  
For the heavens shall vanish like  
smoke,  
And the earth shall wear out like a  
garment,  
While its inhabitants shall likewise  
die;  
But my salvation shall be forever,  
And my triumph shall be unbroken.
- 7 "Listen to me, you who know what is  
right,  
You people in whose hearts is my  
teaching!  
Fear not the reproaches of mortal  
men,  
Nor be dismayed at their revilings;
- 8 For the moth shall devour them like a  
garment,  
And the worm shall devour them like  
wool;  
But my triumph shall be forever,  
And my salvation to all generations.
- 9 "Awake, awake, put on strength,  
O arm of the LORD!  
Awake, as in days of old,  
as in generations long gone!  
Was it not thou that didst hew Rahab  
in pieces,  
that didst pierce the dragon?
- 10 Was it not thou that didst dry up the  
sea,  
the waters of the mighty deep;  
That didst make the depths of the sea  
a way  
for the redeemed to pass over?
- 11 So the ransomed of the LORD will re-  
turn by it,  
And will come to Zion with singing,  
And with everlasting joy upon their  
heads;  
They will attain to joy and gladness,  
And sorrow and sighing will flee away.
- 12 "I, I, am your comforter;  
Why should you be afraid  
Of man that dies, of mortal man,  
That becomes like grass?
- 13 Why should you forget the LORD  
your Maker,  
Who stretched out the heavens, and  
laid the foundations of the earth,  
So that you live in continual dread  
Of the fury of the oppressor, when he  
aims to destroy?  
Where is the fury of the oppressor?
- 14 Soon shall the crouching captive be  
set at liberty;

- He shall not sink down dead to the  
Pit,  
Nor shall his bread fail.  
For I the LORD am your God, 15  
Who stirs up the sea, so that its bil-  
lows roar—  
The LORD of hosts is his name—  
And I put my words in your mouth, 16  
And hid you in the shadow of my  
hand,  
When I stretched out the heavens,  
and laid the foundations of the  
earth,  
And said to Zion, 'You are my peo-  
ple.' "
- Rouse you, rouse you, 17  
rise up, O Jerusalem,  
Who have drunk at the hand of the  
LORD  
the cup of his fury,  
And have drained to the dregs  
the bowl of intoxication!  
There is none to guide her 18  
of all the sons she has borne,  
And there is none to take her by the  
hand  
of all the sons she has reared.  
These two things have befallen you— 19  
who shall condole with you?—  
Wreck and ruin, famine and sword—  
who shall comfort you?—  
Your sons lie swooning at all the street 20  
corners,  
like an antelope in a net,  
Filled with the fury of the LORD,  
with the rebuke of your God.  
Hear this, then, you afflicted one, 21  
who are drunk, though not  
with wine!  
Thus says your Lord, the LORD, 22  
your God, who defends the  
cause of his people:  
"See! I have taken from your hand  
the cup of intoxication,  
And you shall drink no more  
of the bowl of my fury;  
I will put it into the hand of your tor- 23  
mentors,  
Those who said to you,  
'Bow down, that we may pass  
over!'  
And you made your back like the  
carth,  
like a street for men to pass  
over."
- Awake, awake, put on 52  
your strength, O Zion;

- Put on your beautiful garments,  
O Jerusalem, the holy city!  
For no more shall there come to you  
an uncircumcised or unclean one.
- 2 Shake yourself from the dust, arise,  
O captive Jerusalem;  
Free yourself from the bonds on your  
neck,  
O captive daughter of Zion!
- 3 For thus says the LORD:  
"For nought were you sold,  
and without money shall you be  
redeemed."
- 4 For thus says the Lord GOD:  
"To Egypt went down my people at the  
first to sojourn there,  
And the Assyrians oppressed them  
without cause;
- 5 But now what find I here?" is the or-  
acle of the LORD.  
"That my people have been taken cap-  
tive for nought,  
That their rulers howl over them," is  
the oracle of the LORD,  
"And that all day long my name is  
despised!
- 6 Therefore my people shall know my  
name,  
They shall know on that day that it is  
I who have spoken—  
See! here I am."
- 7 How beautiful upon the mountains  
are the feet of the heralds,  
Who bring good news of peace,  
news of salvation,  
Who say to Zion,  
"Your God has become king."
- 8 Hark! your watchmen lift up the voice,  
together they sing;  
For eye to eye they shall see,  
when the LORD restores Zion.
- 9 Break into singing together,  
you waste places of Jerusalem!  
For the LORD has comforted his peo-  
ple,  
he has redeemed Jerusalem.
- 10 The LORD has made bare his holy arm  
in the eyes of all the nations;  
And all the ends of the earth shall see  
the salvation of our God.
- 11 Away! away! go out thence;  
touch nothing unclean!  
Go out of the midst of her; keep your-  
selves pure,  
you who bear the vessels of the  
LORD!

- For you shall not go out in haste, 12:  
nor depart in flight;  
For the LORD shall go before you,  
and the God of Israel shall be  
your rearguard.

THE SUFFERINGS AND THE  
TRIUMPH OF THE SERV-  
ANT, 52:13—53:12

- Lol! my servant shall prosper, 13:  
He shall be exalted, and lifted up, and  
shall be very high.
- As many were amazed at him— 14:  
So marred was his appearance beyond  
that of a man,  
And his form beyond that of the sons  
of men—
- So shall he startle many nations, 15:  
On account of him kings shall shut  
their mouths;  
For what has not been told them shall  
they see,  
And what they have not heard shall  
they contemplate.
- "Who could have believed what we 5:  
heard?  
And the might of the LORD—to whom  
has it been revealed?  
For he grew up like a sapling before us, 2:  
Like a root out of dry ground;  
He had no form or charm, that we  
should look upon him,  
No beauty, that we should admire  
him.  
He was despised, and avoided by men, 3:  
A man of sorrows, and acquainted with  
pain;  
And like one from whom men hide  
their faces,  
He was despised, and we esteemed  
him not.
- "Yet it was our pains that he bore, 4:  
Our sorrows that he carried;  
While we accounted him stricken,  
Smitten by God, and afflicted.  
He was wounded for our transgres- 5:  
sions,  
He was crushed for our iniquities;  
The chastisement of our welfare was  
upon him,  
And through his stripes we were  
healed.  
All we like sheep had gone astray, 6:  
We had turned everyone to his own  
way;

And the LORD made to light upon  
him  
The guilt of us all.

- 7 "When he was oppressed, he humbled  
himself,  
And opened not his mouth;  
Like a sheep that is led to the slaugh-  
ter,  
Or like a ewe that is dumb before her  
shearers,  
He opened not his mouth.  
8 Through violence in judgment was he  
taken away,  
And who gave thought to his fate—  
How he was cut off from the land of  
the living,  
For our transgressions was stricken to  
death?  
9 They made his grave with the wicked,  
His tomb with evildoers;  
Although he had done no violence,  
Nor was any deceit in his mouth."  
10 Yet the LORD saw fit to crush him  
with pain,  
So that, although he makes himself a  
guilt-offering,  
He shall see posterity, shall prolong  
his life,  
And the pleasure of the LORD shall  
prosper in his hand.  
11 The fruit of his suffering shall he see,  
In knowing himself righteous he shall  
be satisfied;  
My servant shall bring righteousness  
to many,  
And he shall himself bear their guilt.  
12 Therefore will I divide him a portion  
with the great,  
And with the strong shall he share the  
spoil;  
Because he poured out his lifeblood to  
the utmost,  
And was numbered with the trans-  
gressors,  
And himself bore the sin of many,  
And made intercession for the trans-  
gressors.

THE FUTURE GLORY OF  
JERUSALEM,  
54:1-18

- 14 "Sing, O barren one, you who have  
borne no children;  
Break into singing, and cry aloud, you  
who have not travailed!

- For more are the children of her that  
is desolate  
Than the children of her that is mar-  
ried," says the LORD.  
"Enlarge the site of your tent, 2  
And stretch without limit the curtains  
of your home;  
Lengthen your cords, and make fast  
your pegs!  
For to right and to left shall you 3  
spread abroad,  
And your descendants shall take over  
the heritage of the nations,  
And shall people the desolate cities.  
"Fear not! for you shall not be put to 4  
shame;  
And be not confounded! for you shall  
not be put to shame.  
The shame of your youth shall you  
forget,  
And the reproach of your widowhood  
shall you remember no more;  
For your husband is your Maker, 5  
Whose name is the LORD of hosts;  
And your redeemer is the Holy One of  
Israel,  
Who is called the God of all the earth;  
For like a wife forsaken, and embittered 6  
in spirit,  
The LORD has regarded you,  
Like a wife of one's youth, when she is  
cast off,"  
Says your God.  
"For a little moment did I forsake you, 7  
But with great pity will I bring you  
back to me;  
In an outburst of wrath I hid my face 8  
For a moment from you,  
But with everlasting kindness will I  
have pity upon you,"  
Says the LORD, your Redeemer.  
"For like the days of Noah is this to 9  
me:  
As I swore that the waters of Noah  
Should no more pass over the earth,  
So have I sworn no more to be angry  
with you,  
Nor to rebuke you.  
Though the mountains should be re- 10  
moved,  
And the hills should waver,  
My kindness shall not depart from  
you,  
And my covenant of peace shall not  
waver,"  
Says the LORD, who has pity upon  
you.

- 11 **"O** you afflicted one, storm-tossed, un-comforted,  
Behold, I am setting your stones in emeralds,  
And will lay your foundations in sapphires;
- 12 I will make your pinnacles of rubies,  
Your gates of carbuncle stones,  
And all your encircling wall of jewels.
- 13 All your sons shall be taught by the LORD,  
And great shall be the prosperity of your children;
- 14 By righteousness shall you be established.  
You shall be far from oppression, for you shall have nothing to fear,  
And far from destruction, for it shall not come near you.
- 15 **"If** anyone stir up strife, it comes not from me;  
He who stirs up strife with you shall fall to ruin upon you.
- 16 Behold, I have created the smith,  
Who blows a fire of coals,  
And brings forth a tool that is suited to its work;  
I have created also the destroyer to make havoc,
- 17 And no weapon that is forged against you shall succeed,  
And every tongue that is raised against you shall you confute.  
This is the lot of the servants of the LORD,  
And this their vindication at my hand," is the oracle of the LORD.

#### A CALL TO THE NEEDY,

55:1-13

- 65 **"Ho!** everyone that is thirsty, come to the waters,  
And he that has no money, come, buy, and eat!  
Come, buy grain without money,  
And wine and milk without price!
- 2 Why should you spend money for what is not bread,  
And your earnings for what does not satisfy?  
If you but listen to me, you shall eat what is good,  
And shall delight yourselves with rich nourishment.
- 3 **"Incline** your ear, and come to me;  
Listen, that you may live!

For an everlasting covenant will I make with you,  
The favor assured to David.  
As once I made him a witness to peoples,  
A leader and commander of peoples,  
So you shall call nations you know not,  
And nations that know you not shall run to you,  
For the sake of the LORD your God,  
The Holy One of Israel, because he has shed glory on you.

**"Seek** the LORD while he may be found,  
Call upon him while he is near!  
Let the wicked forsake his way,  
And the unrighteous man his thoughts;  
And let him return to the LORD, that he may have pity upon him,  
And to our God, for he shall abundantly pardon.

For my thoughts are not your thoughts,  
Nor are your ways my ways," is the oracle of the LORD;

**"But** as the heavens are higher than the earth,  
So are my ways higher than your ways,  
And my thoughts than your thoughts.

**"For,** as the rain comes down,  
And the snow from heaven,  
And returns not thither,  
Without having watered the earth,  
And made it bring forth and sprout,  
Giving seed to the sower,  
And bread to the eater,  
So shall my word be that goes out of my mouth—

It shall not return to me fruitless,  
Without having done the thing that I pleased,  
And accomplishing the purpose for which I sent it.

**"For** with joy shall you go out,  
And in peace shall you be led;  
The mountains and the hills shall break into singing before you,  
And all the trees of the field shall clap their hands.  
Instead of the thorn shall come up the cypress,  
And instead of the brier shall come up the myrtle;  
And they shall be to the LORD a memorial,  
An everlasting sign that shall not be cut off."



### A WELCOME TO ALIENS AND EUNUCHS, 56:1-8

- 16 Thus says the LORD:  
 "Keep the law, and do what is right;  
 For my salvation is near at hand,  
 And my triumph is ready to be revealed.
- 2 Happy the man who does this,  
 The son of man who holds fast by it,  
 Who keeps the sabbath by not profaning it,  
 And keeps his hand from doing any evil!"
- 3 Let not the alien who has attached himself to the LORD say,  
 "The LORD will surely separate me from his people."  
 And let not the eunuch say,  
 "Lo! I am a dry tree."
- 4 For thus says the LORD:  
 "The eunuchs who keep my sabbaths,  
 And choose the things that I delight in,  
 And hold fast by my covenant—
- 5 To them will I give in my house and within my walls  
 A monument and a name better than sons and daughters;  
 I will give them an everlasting name,  
 One that shall not be cut off.
- 6 And the aliens who attach themselves to the LORD, to minister to him,  
 To love the name of the LORD, and to be his servants,  
 Even everyone who keeps the sabbath by not profaning it,  
 And holds fast by my covenant—
- 7 I will bring them to my holy mountain,  
 And will make them joyful in my house of prayer;  
 Their burnt-offerings and their sacrifices shall be welcome upon my altar,  
 For my house shall be called a house of prayer for all the peoples."
- 8 This is the oracle of the Lord GOD,  
 Who gathers the outcasts of Israel:  
 "I will yet gather to them  
 Those who were gathered against them."

### THE FAITHLESS RULERS OF ISRAEL, 56:9-12

- 9 All you beasts of the field,  
 come to devour—  
 all you beasts in the forest!

- My watchmen are all of them blind, 10  
 without any sense;  
 They are all of them dumb dogs,  
 that cannot bark,  
 But lie down dreaming,  
 loving to slumber.  
 And the dogs are greedy, 11  
 they cannot be satisfied—  
 Such are shepherds who have no intelligence—  
 They have turned all of them to their own way,  
 each without exception to his own gain:  
 "Come, let me fetch wine, 12  
 and let us fill ourselves with strong drink!  
 And tomorrow shall be as today,  
 a right royal day!"

### THE UNTIMELY FATE OF THE RIGHTEOUS, 57:1-2

- The righteous man perishes, 57  
 and none lays it to heart;  
 And godly men are swept away,  
 with none to give it a thought.  
 For in face of the evil the righteous man is swept away,  
 he enters into peace; 2  
 While they rest upon their beds,  
 he goes his righteous and upright way.

### A WARNING TO THE IDOL-ATROUS, 57:3-13

- But you—come hither, 3  
 you sons of a sorceress,  
 Offspring of an adulterer and a harlot!  
 against whom are you making 4  
 merry?  
 Against whom are you opening the mouth wide,  
 and putting out the tongue?  
 Are you not apostate children,  
 a faithless brood—  
 You who inflame yourselves with lust 5  
 among the terebinths,  
 under every spreading tree,  
 Who slaughter children in the valley,  
 among the clefts of the crags?  
 With the smooth stones of the valley 6  
 your lot is cast;  
 they, they are your portion;  
 To them have you poured libations,  
 and offered cereal-offerings;

- And for these things can I be appeased?  
 7 On a high and lofty mountain  
 you have set up your bed;  
 And thither have you climbed  
 to offer sacrifice.
- 8 Behind the door and the side posts  
 you have set up your phallic  
 symbol;  
 And apart from me have you stripped  
 and gone up,  
 you have distended your parts;  
 You have bargained for those  
 whose embraces you love;  
 And with them have you multiplied  
 your harlotries,  
 while gazing on the phallus.
- 9 You have journeyed to Molech with oil,  
 and have offered many per-  
 fumes;  
 And you have sent your envoys afar,  
 even to the depths of Sheol.
- 10 You have wearied yourself with your  
 many wanderings,  
 yet have not said, "It is hope-  
 less!"  
 You found your strength renewed,  
 therefore you did not give up.
- 11 And of whom were you in such fear and  
 dread  
 that you played the traitor,  
 And gave no thought to me,  
 nor paid any heed?  
 Was it not because I held my peace and  
 closed my eyes  
 that you ceased to reverence  
 me?
- 12 But I will expose this righteousness of  
 yours,  
 these doings of yours;
- 13 And your loathsome idols shall not  
 avail you when you cry,  
 nor save you in your time of dis-  
 tress:  
 The wind shall lift them all up,  
 a breath shall bear them away;  
 But he who takes refuge in me shall in-  
 herit the land,  
 and possess my holy mountain.

#### HEALING FOR THE WOUND- ED SPIRIT, 57:14-21

- 14 One says:  
 "Grade up, grade up, clear the way;  
 Remove every obstacle from the way  
 of my people!"
- 15 For thus says the high and exalted  
 One,

- Who dwells enthroned for ever, and  
 whose name is Holy:  
 "I dwell enthroned on high, as the  
 Holy One,  
 But with him also that is contrite and  
 humble in spirit,  
 To revive the spirit of the humble,  
 And to revive the heart of the contrite.  
 For I will not contend for ever, 10  
 Nor be angry for all time;  
 For from me proceeds the spirit,  
 And the living being that I have  
 made.  
 Because of their sin I was angry for a 17  
 moment,  
 And I smote them, while I hid my face  
 in wrath;  
 They went on rebelliously in the way  
 of their own desires,  
 And I saw their doings," says the 16  
 LORD.
- "But now will I heal them, and guide  
 them,  
 And will give full consolation to them  
 and their mourners,  
 Producing as the utterance of the lips, 19  
 'Peace, peace to the far and the near.'  
 But the wicked are like the uptossed 20  
 sea,  
 For it cannot rest,  
 But its waters toss up mire and filth.  
 There is no peace," says my God, "for 21  
 the wicked."

#### TRUE AND FALSE FASTING, 58:1-12

- "Call aloud, hold not back, 5  
 Lift up your voice like a trumpet;  
 Show my people their transgression,  
 The house of Jacob their sins!  
 Daily, indeed, they consult me, 2  
 And delight to know my ways,  
 Like a nation that does what is right,  
 And forsakes not the law of its God.  
 They ask me for righteous ordinances,  
 They delight to draw near to God:  
 'Why have we fasted, and thou seest 3  
 not;  
 Why have we humbled ourselves, and  
 thou heedest not?'"
- "If on your fast day you pursue your  
 own business,  
 And press on with all your labors;  
 If you fast for the sake of strife and 4  
 contention,  
 And to smite with godless fist;

You fast not on such a day  
As to make your voice heard on high.

- 5 Can such be the fast I choose—  
A day for a man to humble himself,  
To bow down his head like a bulrush,  
To grovel in sackcloth and ashes?  
Will you call this a fast,  
A day of pleasure to the LORD?

- 6 "Is not this the fast I choose—  
To loose the bonds of wickedness,  
To undo the knots of the yoke,  
To let the oppressed go free,  
And every yoke to snap?

- 7 Is it not to share your bread with the  
hungry,  
And the homeless poor to bring home;  
When you see the naked, to cover  
him,  
And to hide not yourself from your  
own flesh?

- 8 "Then shall your light break out as the  
dawn,  
And your healing shall spring forth  
speedily;  
Your vindication shall go before you,  
And the glory of the LORD shall be  
your rearguard.

- 9 You shall call, and the LORD will an-  
swer;  
You shall cry, and he will say, 'Here I  
am!'

"If you remove from your midst the  
yoke,  
The finger of scorn, and mischievous  
speech,

- 10 And share your bread with the hungry,  
And satisfy the craving of the afflicted,  
Then shall your light shine out in  
darkness,

And your gloom shall be as noonday;  
11 And the LORD shall guide you con-  
tinually,  
And shall satisfy you with rich nour-  
ishment;

And your strength shall he renew,  
And you shall be like a well-watered  
garden,

Or like a spring of water,  
Whose waters fail not;

- 12 And your people shall rebuild the an-  
cient ruins,

You shall raise up the foundations of  
many generations;  
And you shall be called, 'The builder  
of broken walls,  
The restorer of streets to dwell in.'

### THE KEEPING OF THE SAB- BATH, 58:13-14

- "If you turn back your foot from the 13  
sabbath,  
Not doing your own business on my  
holy day;  
If you call the sabbath a delight,  
And the holy day of the LORD honor-  
able;  
If you honor it by not following your  
accustomed ways,  
Nor doing your own business, nor in-  
dulging in idle talk—  
Then shall you find your delight in the 14  
LORD,  
And I will make you ride in triumph  
over the heights of the earth,  
And will give you the heritage of Ja-  
cob your father to enjoy";  
For the mouth of the LORD has  
spoken.

### SIN, SORROW, CONFESSION, AND REDEMPTION,

59:1-21

See! the LORD's hand is not too short 59  
to save,

Nor his ear too dull to hear;  
But your iniquities have been a bar- 2  
rier

Between you and your God,  
And your sins have hidden his face,  
So that he could not hear you.  
For your hands are stained with 3  
blood,

And your fingers with iniquity;  
Your lips have spoken lies,  
And your tongue utters untruth.  
There is none who sues honestly, 4  
None who pleads his case truthfully;  
But each one trusts in vanity, and  
speaks lies,  
Conceives wrong, and brings forth  
mischievous.

Vipers' eggs they hatch, 5  
And spiders' webs they weave;  
He who eats of their eggs will die,  
And the egg that is left uneaten will  
hatch out into an adder.

Their webs are useless for clothing, 6  
With their products no man can cover  
himself;  
Their works are works of mischief,  
And deeds of violence are in their  
hands.

- 7 Their feet run to evil,  
They make haste to shed innocent  
blood;  
Their thoughts are thoughts of mis-  
chief,  
Wreck and ruin are in their paths.
- 8 The way of peace they know not,  
And no justice is in their tracks;  
Their paths have they made crooked,  
He who walks in them knows nothing  
of peace.
- 9 Therefore is justice far from us,  
And righteousness does not reach us;  
We look for light, but lo! darkness,  
For the rays of dawn, but we walk in  
gloom.
- 10 We grope like blind men along a wall,  
Like men without eyes we grope;  
We stumble at noonday as in the twi-  
light,  
In the strength of manhood we are like  
the dead.
- 11 All of us growl like bears,  
And sadly moan like doves;  
We look for redress, but it comes not,  
For salvation, but it remains far from  
us.
- 12 For many are our transgressions be-  
fore thee,  
And our sins bear witness against us;  
Our transgressions are ever with us,  
And our iniquities we know—
- 13 Rebellion, and unfaithfulness to the  
LORD,  
Turning our backs on our God,  
Speaking cruel and defiant words,  
Conceiving and uttering lies from the  
heart.
- 14 Justice has been driven back,  
And righteousness stands afar;  
Truth stumbles in the public place,  
And honesty can find no entrance;
- 15 Truth is not to be found,  
And he who shuns evil makes himself  
an easy mark.
- “The LORD saw with displeasure  
That there was no justice;  
16 And when he saw that there was no  
man—  
When he saw with amazement that  
there was none to interpose—  
His own arm helped him,  
His righteous might upheld him.
- 17 He put on righteousness as a coat of  
mail,

With the helmet of salvation on his  
head;  
He put on garments of vengeance for  
clothing,  
And wrapped himself in fury as a  
cloak.  
According to men's deserts shall he 18  
make recompense to them—  
Wrath to his enemies, shame to his  
foes—  
That men may revere the name of the 19  
LORD from the west,  
And his glory from the rising of the  
sun;  
For he shall come like a pent-up-  
stream,  
Which the breath of the LORD drives  
on;  
But to Zion shall he come as re- 20  
deemer,  
And shall remove transgression from  
Jacob,”  
Is the oracle of the LORD.

“As for me, this is my covenant with 21  
you,” says the LORD: “My spirit which  
is upon you, and my words which I  
have put in your mouth, shall not de-  
part from your mouth, nor from the  
mouth of your offspring, nor from the  
mouth of your offspring's offspring,”  
says the LORD, “from henceforth, even  
forever.”

#### THE GLORY OF THE NEW JERUSALEM, 60:1-22

Arise, shine! for your light has come, 60  
And the glory of the LORD has risen  
upon you.  
For lo! darkness shall cover the earth, 2  
And thick darkness the peoples;  
But upon you the LORD shall rise,  
And upon you his glory shall appear;  
And nations shall walk by your light, 3  
And kings by the brightness of your ris-  
ing.  
Lift up your eyes round about, and see! 4  
All of them gather, they come to you—  
Your sons shall come from afar,  
And your daughters shall be borne on  
the hip.  
When you see it, you shall be radiant, 5  
And your heart shall throb and swell;  
For the riches of the sea shall be turned  
to you,  
The wealth of the nations shall come to  
you.

- 6 A flood of camels shall cover you,  
The young camels of Midian and Ephah;  
All those of Sheba shall come;  
Gold and frankincense shall they bring,  
And shall herald the praises of the LORD.
- 7 All the flocks of Kedar shall gather to you,  
The rams of Nebaioth shall minister to you;  
They shall mount my altar as a well-pleasing sacrifice,  
And my glorious house will I glorify.
- 8 Who are these that fly like a cloud,  
Or like doves to their windows?
- 9 It is the ships which are gathering for me,  
With the vessels of Tarshish in the van,  
To bring your sons from afar,  
Their silver and their gold with them,  
In honor of the LORD your God,  
The Holy One of Israel, because he has glorified you.
- 10 And aliens shall build your walls,  
And their kings shall minister to you;  
For though in my wrath I smote you,  
In my favor will I have pity upon you.
- 11 And your gates shall be open continually,  
Day and night shall they not be closed,  
That men may bring to you the wealth of the nations,  
With their kings conducted in state.
- 12 For the nation and the kingdom that will not serve you shall perish—  
Utterly waste shall those nations be laid.
- 13 The glory of Lebanon shall come to you,  
The cypress, the pine, and the larch together,  
To glorify the place of my sanctuary,  
And that I may do honor to my footstool.
- 14 Then the sons of those who oppressed you shall come bending to you,  
And all those who scorned you shall bow down at the soles of your feet;  
And they shall call you, "The city of the LORD,  
The Zion of the Holy One of Israel."
- 15 Instead of your being forsaken and hated,  
With none passing through you,
- I will make you a pride forever,  
A joy for all generations.  
You shall suck the milk of the nations, 16  
The breast of kings shall you suck;  
And you shall know that I the LORD am your savior,  
That your redeemer is the Mighty One of Jacob.
- Instead of bronze will I bring gold, 17  
And instead of iron will I bring silver;  
And instead of wood, bronze,  
And instead of stones, iron;  
And Peace will I make your government,  
And Righteousness your ruler.  
No more shall news of violence be heard 18  
in your land,  
Nor of wreck and ruin within your borders,  
But you shall call your walls Salvation,  
And your gates Praise.
- No more shall the sun be your light by 19  
day,  
Nor the moon by night shine upon you;  
But the LORD shall be your unfailing light,  
And your God your glory.  
No more shall your sun set, 20  
Nor shall your moon wane;  
For the LORD shall be your unfailing light,  
And your days of mourning shall be ended.
- Your people shall be all of them right- 21  
eous,  
And shall possess the land forever,  
As the shoot of my planting, the work of my hands,  
With which I may glorify myself.  
The least one shall become a tribe, 22  
The smallest a mighty nation—  
I the LORD will hasten it in its proper time.

THE YEAR OF THE LORD'S  
FAVOR, 61:1—62:12

The spirit of the Lord GOD is upon me, 61  
For the LORD has anointed me;  
He has sent me to bring good news to the lowly,  
To bind up the broken-hearted,  
To proclaim liberty to the captives,  
And release to the prisoners;  
To proclaim the year of the LORD'S 2  
favor,

And the day of our God's vengeance;  
 To comfort all mourners,  
 3 To provide for the mourners of Zion,  
 To give them a crown instead of ashes,  
 Oil of joy instead of a garment of mourning,  
 A song of praise instead of a drooping spirit,  
 That they may be called oak trees of righteousness,  
 The planting of the LORD, with which he may glorify himself.

4 Then shall they rebuild the ancient ruins,  
 They shall raise up the desolations of old;  
 They shall renew the wasted cities,  
 The desolations of age after age.

5 And strangers shall stand and feed your flocks,  
 Aliens shall be your plowmen and your vinedressers;

6 But you shall be called the priests of the LORD,  
 The ministers of our God shall you be named.  
 You shall enjoy the wealth of the nations,  
 And in their glory shall you revel.

7 Because their shame was in double measure,  
 And contempt was the lot they inherited,  
 Therefore in their land shall they inherit a double measure,  
 Everlasting joy shall be theirs.

8 For I the LORD love justice,  
 I hate robbery and crime;  
 So I will faithfully give them their recompense,  
 And an everlasting covenant will I make with them.

9 Their sons shall be known among the nations,  
 Their descendants in the midst of the peoples;  
 All who see them shall acknowledge them  
 As a race that the LORD has blessed.

10 I will greatly rejoice in the LORD,  
 I will exult in my God;  
 For he has clothed me in garments of salvation,  
 He has arrayed me in the robe of righteousness,  
 As a bridegroom puts on his crown,

And as a bride adorns herself with her jewels.  
 For as the earth puts forth her shoots, 11  
 And as a garden makes the seed that is sown in it to spring up,  
 So the Lord GOD shall make righteousness and praise  
 To spring up before all the nations.

For Zion's sake will I not keep silent, 62  
 And for Jerusalem's sake will I not rest,  
 Until her vindication come forth clear as light,  
 And her salvation as a burning torch.  
 Then the nations shall see your vindication, 2:  
 And all kings your glory;  
 You shall be called by a new name,  
 Which the mouth of the LORD shall determine;

And you shall be a glorious crown in 3:  
 the hand of the LORD,  
 A royal diadem in the hand of your God.

No more shall you be named "For- 4:  
 saken,"  
 nor your land be named "Desolate";  
 But you shall be called "My delight is in her,"  
 and your land "Married";  
 For the LORD delights in you,  
 and your land shall be married.

As a young man marries a maiden, 5:  
 so shall your Builder marry you:  
 And as a bridegroom rejoices over his bride,  
 so shall your God rejoice over you.

Over your walls, O Jerusalem, 6:  
 I have appointed watchmen,  
 Who never keep silent  
 by day or by night.  
 You who are the LORD'S remembrancers,  
 take no rest for yourselves,  
 And give him no rest, 7:  
 until he establish  
 And make Jerusalem  
 a praise in the earth!  
 The LORD has sworn by his right 8:  
 hand,  
 and by his strong arm:

"No more will I give your grain  
 to be food for your enemies,

- Nor shall aliens drink your vintage,  
for which you have labored;
- 9 But those who have garnered the  
grain shall eat it,  
and praise the LORD,  
And those who have gathered the  
vintage shall drink it  
in my holy courts."
- 10 Pass through, pass through the gates,  
prepare the way of the people;  
Grade up, grade up the highway,  
clear it of stones;  
raise a signal over the peoples.
- 11 See! the LORD has made proclama-  
tion  
to the end of the earth:  
"Say to the daughter of Zion,  
'See! your salvation has come:  
See! his reward is with him,  
and his recompense before  
him.'
- 12 They shall be called, 'The holy people,  
the redeemed of the LORD';  
And you shall be called, 'Sought out,  
the city unforsaken.'"

THE DAY OF THE LORD'S  
VENGEANCE, 63:1-6

- 13 "Who is this that comes from Edom,  
In crimson garments from Bozrah,  
This one in glorious apparel,  
As he strides along in his strength?"
- "It is I, who have promised vindica-  
tion,  
And am mighty to save."
- 12 "Why is thy clothing red,  
Thy garments like his who treads in  
the wine press?"
- 13 "The wine trough I trod alone,  
Of the peoples no one was with me.  
I trod them in my anger,  
And trampled them in my fury;  
Their lifeblood besprinkled my gar-  
ments,  
And all my clothing I stained.
- 14 For a day of vengeance was in my  
heart,  
And my year of redemption had come.  
15 I looked, but there was none to help,  
I looked in amazement, but there was  
none to uphold;  
So my own arm helped me,  
And my fury upheld me.

I trod down the peoples in my anger, 6  
And shattered them in my fury;  
And I brought down their glory to the  
earth."

PRAISE AND PRAYER,

63:7-64:11

- The LORD'S gracious deeds will I re- 7  
count  
the praises of the LORD,  
As befits all that the LORD has done for  
us,  
even his great kindness to the  
house of Israel,  
Which he showed them according to his  
pity,  
according to the fulness of his  
love.
- He said, "Surely they are my people, 8  
sons who will not play me false";  
So he became their savior  
in all their distress. 9
- It was no messenger or angel,  
but his own presence that saved  
them;  
In his love and in his pity  
he redeemed them;  
He took them up and carried them  
all the days of old.
- But they rebelled, 10  
and grieved his holy spirit;  
So he turned to be their enemy,  
he fought against them.
- Then one recalled the days of old, 11  
of Moses and his people.  
Where is he who brought up from the  
sea  
the shepherd of his flock?  
Where is he who put within him  
his holy spirit;  
He who caused his glorious arm to go 12  
at Moses' right hand;  
He who cleft the waters before them,  
to make himself an everlasting  
name;  
He who led them through the depths, 13  
without their stumbling,  
Like a horse through the steppe,  
like cattle going down to the 14  
valley?
- So did the spirit of the LORD guide  
them,  
So didst thou lead thy people,  
to make thyself a glorious name.
- Look down from the heavens, and see, 15  
From thy holy and glorious abode!

- Where are thy zeal and thy might,  
Thy yearning pity and mercy?  
Restrain thyself not!
- 16 For thou art our Father.  
Though Abraham know us not,  
And Israel acknowledge us not,  
Thou, O LORD, art our Father,  
Our Redeemer from of old is thy name.
- 17 Why, O LORD, dost thou leave us to  
wander from thy ways;  
Why dost thou harden our heart  
against reverence for thee?  
Return, for the sake of thy servants,  
The tribes of thy heritage!
- 18 Why have wicked men trampled upon  
thy holy hill;  
Why have our enemies trodden down  
thy sanctuary?
- 19 We have become like those over whom  
thou hast not ruled from of old,  
Like those who have not been called by  
thy name.
- 20 O that thou wouldst rend the heavens  
and come down,  
That the mountains might quake at thy  
presence—
- 2 As when fire kindles brushwood,  
And fire makes water to boil—  
To make known thy name to thine  
enemies,  
That the nations might tremble at thy  
presence,
- 3 While thou doest terrible things which  
we looked not for,
- 4 And which men have not heard from of  
old!  
No ear has heard, no eye has seen  
A god apart from thee, who works for  
those who wait for him.
- 5 But thou hast thwarted those who do  
right,  
Who remember thy ways;  
Thou wast angry, and we sinned,  
Through our doings we fell into guilt.
- 6 We have all become like an unclean man,  
And all our righteous deeds like a gar-  
ment defiled;  
We all fade like a leaf,  
And our guilt bears us away like the  
wind.
- 7 There is none who calls on thy name,  
Nor rouses himself to lay hold on thee;  
For thou hast hidden thy face from us,  
And hast delivered us into the power of  
our sins.
- 8 Yet now, O LORD, thou art our Father;  
We are the clay, and thou art our potter;

We are all of us the work of thy hand.  
Be not angry, O LORD, beyond meas-  
ure,  
Nor remember our guilt forever.  
Look! we beseech thee—for we are all  
thy people—  
Thy holy cities have become a wilderness, for  
Zion has become a wilderness,  
Jerusalem a desolation;  
Our holy and beautiful house,  
Where our fathers praised thee,  
Has been burned with fire,  
And all that we cherished has been laid  
waste.  
For these things, O LORD, wilt thou re-  
strain thyself;  
Wilt thou keep silent, and afflict us be-  
yond measure?

#### JUDGMENT AND SALVA- TION, 65:1-25

I was ready to be consulted by those  
who asked me not,  
I was ready to be found by those who  
sought me not;  
I said, "Here am I! Here am I!"  
To a nation that called not upon my  
name.  
I spread out my hands all day long  
To a rebellious people,  
Who walk in a way that is not good,  
After their own devices—  
A people who provoke me  
To my face continually,  
Offering sacrifices in gardens,  
And burning incense on tiles;  
Who sit in graves,  
And pass the night in caves,  
Who eat the flesh of swine,  
And in whose vessels is broth of un-  
clean meats;  
Who say, "Stand off;  
Come not near me, lest I make you  
taboo!"  
These men are a smoke in my nostrils,  
A fire that burns continually.  
See! it stands written before me:  
"I will not keep silent, until I have re-  
quited—  
Until I have requited on their bosom  
Their own sins and the sins of their  
fathers as well," says the LORD,  
"Who have offered sacrifices upon the  
mountains,  
And have dishonored me upon the  
hills;  
Therefore I will measure out their  
recompense on their bosom."



- 8 Thus says the LORD:  
 "As when vintage is found in the cluster,  
 And one says, 'Destroy it not,  
 For a blessing is in it,'  
 So will I do for my servants' sake,  
 That I may not destroy the whole.  
 9 I will bring out of Jacob a scion,  
 Out of Judah an heir to my mountains;  
 And my chosen ones shall inherit the land,  
 My servants shall dwell in it.  
 10 And Sharon shall become a fold for flocks,  
 And the valley of Achor a pasture for herds,  
 To my people who have sought me.  
 11 But as for you who forsake the LORD,  
 And forget my holy mountain,  
 Who spread a table for Fortune,  
 And fill cups of mixed wine for Destiny,  
 12 I will destine you for the sword,  
 And you shall all bow down to the slaughter;  
 Because, when I called, you did not answer,  
 When I spoke, you did not listen;  
 But you did what was evil in my eyes,  
 And chose what displeased me."
- 13 Therefore thus says the Lord GOD:  
 "Behold, my servants shall eat,  
 But you shall be hungry;  
 Behold, my servants shall drink,  
 But you shall be thirsty;  
 Behold, my servants shall rejoice,  
 But you shall be put to shame;  
 14 Behold, my servants shall sing for gladness of heart;  
 But you shall cry for sorrow of heart,  
 And shall wail for breaking of spirit;  
 15 And you shall leave your name as a curse for my chosen ones:  
 'So may the Lord GOD slay you!'  
 But my servants shall be called by another name.  
 16 Then he who prays for a blessing in the land shall pray  
 by the God of truth,  
 And he who swears an oath in the land shall swear  
 by the God of truth;  
 Because the former troubles shall have been forgotten,  
 and hidden from my eyes.  
 17 For behold, I am creating new heavens,  
 and a new earth;

And the former things shall not be remembered,  
 nor brought to mind;  
 But men shall rejoice and exult forever 18  
 in what I create;  
 For behold, I am creating Jerusalem  
 an exultation,  
 and my people a joy;  
 And I will exult over Jerusalem, 19  
 and rejoice in her people.  
 There shall no more be heard in her  
 the sound of weeping,  
 nor the sound of crying.  
 And there shall no more pass from her 20  
 young or old,  
 Without completing his full length of life;  
 But the youngest shall die a hundred  
 years old,  
 While he who falls short of a hundred  
 shall be counted accursed.  
 And they shall build houses, and in- 21  
 habit them;  
 And they shall plant vineyards, and  
 eat the fruit of them—  
 They shall not build, and another in- 22  
 habit;  
 Nor shall they plant, and another  
 eat—  
 For as the days of a tree shall be the  
 days of my people,  
 And the work of their hands shall my  
 chosen ones enjoy to the end.  
 They shall not labor in vain, 23  
 Nor bring forth children for destruction;  
 For they are a race of the LORD'S  
 blessed ones,  
 And their offspring shall remain with  
 them.  
 Then, before they call, I will answer; 24  
 While they are still speaking, I will  
 hear.  
 The wolf and the lamb shall feed to- 25  
 gether,  
 And the lion shall eat straw like the ox;  
 But the serpent—its food shall be dust!  
 They shall do no harm or destruction  
 On all my holy mountain," says the  
 LORD.

THE NEW HEAVENS AND  
 THE NEW EARTH,  
 66:1-24

Thus says the LORD:  
 "The heavens are my throne,  
 And the earth is my footstool;

- What manner of house, then, would you build for me,  
 What manner of place as my residence?  
 2 My hand made all these things,  
 And all these things are mine," is the oracle of the LORD;  
 "Yet to this man will I have regard—  
 The one who is humble and contrite in spirit,  
 And who trembles at my word.  
 3 But he who slaughters an ox, as well as he who slays a man,  
 He who sacrifices a sheep, as well as he who strangles a dog,  
 He who brings an oblation, as well as he who sheds the blood of swine,  
 He who makes a memorial offering of frankincense, as well as he who blesses an idol—  
 These choose their own ways,  
 And delight in their abominations;  
 4 So will I also choose their torment,  
 And will bring upon them their terrors;  
 Because, when I called, no one answered,  
 When I spoke, they did not listen;  
 But they did what was evil in my eyes,  
 And chose what displeased me."
- 5 Hear the word of the LORD,  
 You who tremble at his word:  
 "Your brothers who hate you  
 And cast you from their midst,  
 For my name's sake have said,  
 'Let the LORD show forth his glory,  
 That we may look on your joy!';  
 But they shall be put to shame.
- 6 Hark! an uproar from the city,  
 a cry from the temple;  
 Hark! it is the LORD who is dealing out recompense to his enemies.
- 7 But before she travailed,  
 she gave birth;  
 Before her pains came on her,  
 she was delivered of a son.
- 8 Who has heard the like of this,  
 who has seen the like?  
 Can a land pass through travail  
 in a single day?  
 Can a nation be brought to the birth  
 all at once?  
 But as soon as Zion travailed,  
 she gave birth to her children.
- 9 Shall I bring to the birth and not give delivery?"  
 says the LORD.
- "Or shall I who give delivery shut up the womb?"  
 says your God.  
 "Rejoice with Jerusalem, and exult on her account,  
 all you who love her;  
 Be very joyful with her,  
 all you who mourn for her;  
 That you may suck to your fill  
 from her soothing breast,  
 And nurse to your heart's delight  
 from her bountiful bosom!"
- For thus says the LORD:  
 "Behold, I am extending to her prosperity like a river,  
 And the wealth of the nations like a sweeping torrent;  
 And her sucklings shall be carried on the hip,  
 And dandled on the knees.  
 Like one whom his mother comforts,  
 So will I comfort you—  
 Through Jerusalem shall you be comforted.  
 And when you see it, your heart shall rejoice,  
 And your limbs shall flourish like young grass.  
 So shall the power of the LORD be revealed toward his servants,  
 And his indignation toward his enemies.  
 For behold, the LORD shall come like fire,  
 His chariots like a whirlwind,  
 To bring home his anger with fury,  
 His rebuke with flames of fire;  
 For the LORD shall hold judgment upon all flesh  
 By fire and by his sword,  
 And the LORD'S slain shall be many.  
 Those who consecrate and purify themselves for worship in the gardens,  
 Following someone in the midst,  
 Who eat the flesh of swine,  
 Of vermin and of mice,  
 Shall come to an end together,"  
 Is the oracle of the LORD.  
 "For I know their works and their thoughts,  
 And I am coming to gather all nations and tongues;  
 They shall come, and see my glory,  
 And through them will I set up a sign:  
 Such of them as escape will I send to the nations,

To Tarshish, Put, and Lydia, to  
Meshech and Rosh,

To Tuval and Javan, the distant  
coast-lands,

Which have not heard my fame, nor  
seen my glory.

They shall proclaim my glory among  
the nations,

20 And men shall bring all your brothers  
from all the nations,

On horseback, in chariots and covered  
wagons,

On mules and dromedaries,

For an offering to the LORD on my  
holy mountain Jerusalem,"

Says the LORD,

"As the children of Israel bring an  
offering

In a clean vessel to the house of the  
LORD.

And some of these also will I take for 21  
priests, for Levites,"

Says the LORD.

"For as the new heavens and the new 22  
earth

Which I am making shall continue be-  
fore me,"

Is the oracle of the LORD,

"So shall your race and your name con-  
tinue.

And from new moon to new moon, and 23  
from sabbath to sabbath,

All flesh shall come to worship before me,"

Says the LORD.

"And they shall go out and gaze on the 24  
dead bodies of the men

Who have rebelled against me;

For their worm shall not die, nor shall  
their fire be quenched,

But they shall be an abhorrence to all  
flesh."

## THE BOOK OF JEREMIAH

### INTRODUCTION, 1:1-3

- 1 **T**HE words of Jeremiah, the son of Hilkiah, one of the priests that were at Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign, and continued to come in the days of Jehoiakim, the son of Josiah, king of Judah, till the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, when Jerusalem was carried into exile in the fifth month.

### THE CALL OF THE PROPHET, 1:4-19

- 4 The word of the LORD came to me, saying,  
5 "Before I formed you in the womb I knew you,  
And before you were born I set you apart,  
I appointed you a prophet to the nations."  
6 Then said I,  
"Ah, Lord GOD! I cannot speak;  
For I am only a youth."  
7 But the LORD said to me,  
"Do not say, 'I am only a youth';  
For to all to whom I send you shall you go,  
And all that I command you shall you speak."  
8 Do not be afraid of them;  
For I am with you to deliver you,"  
Is the oracle of the LORD.  
9 Then the LORD stretched forth his hand, and touched my mouth. And the LORD said to me,  
"See! I put my words in your mouth;  
10 This day I give you authority over the nations and kingdoms,  
To root up and to pull down, to wreck and to ruin,  
To build and to plant."  
11 The word of the LORD came to me, saying,

- "What do you see, Jeremiah?"  
I said,  
"I see a twig of an almond tree."  
Then the LORD said to me, 12  
"You have seen aright; for I am watching over my word to put it into effect."  
A second time the word of the LORD 13  
came to me, saying,  
"What do you see?"  
I said,  
"I see a pot blown upon, and its blower is in the north."  
Then the LORD said to me, 14  
"Out of the north shall trouble be blown upon all the inhabitants of the land. For behold, I am summoning all 15  
the kingdoms of the north," is the oracle of the LORD; "and they shall come and set up each his throne at the entrances of the gates of Jerusalem, and against all her walls round about, and against all the cities of Judah. And I 16  
will pronounce my judgments against them for all the wickedness they have done in forsaking me, and offering sacrifices to other gods, and worshiping the works of their own hands. You, 17  
then, gird up your loins, and arise, and speak to them all that I command you. Do not be dismayed before them, lest I 18  
dismay you before them. For behold, 19  
I make you this day a fortified city, an iron pillar, and a bronze wall, against the whole land—the kings of Judah, its princes and priests, and its common people. They shall fight against you, 20  
but they shall not overcome you; for I am with you to deliver you," is the oracle of the LORD.

### ISRAEL'S APOSTASY, 2:1-4:4

- The word of the LORD came to me, 2  
saying,  
"Go and proclaim in the hearing of 3  
Jerusalem, 'Thus says the LORD:  
"I recall your youthful devotion,  
your bridal love,  
How you followed me through the 4  
desert,  
through a land unsown."

- 3 Israel was sacred to the LORD,  
his firstfruits of harvest;  
All who ate of it were held guilty—  
trouble overtook them,"  
is the oracle of the LORD.' "
- 4 Hear the word of the LORD, O house  
of Jacob, even all the families of the  
5 house of Israel. Thus says the LORD:  
"What offense did your fathers find in  
me,  
That they went far from me,  
And followed a thing of nought,  
And themselves became nought?"
- 6 They asked not, 'Where is the LORD  
that brought us up  
From the land of Egypt,  
That led us through the desert,  
Through a land of steppes and pits,  
Through a land of drougth and deep  
darkness,  
Through a land that no man trav-  
ersed,  
Where no man dwelt?'
- 7 I brought you to a garden land,  
To eat its fruits and its good things;  
But you came and defiled my land,  
And made my heritage an abomina-  
tion.
- 8 The priests asked not, 'Where is the  
LORD?'
- Those who handled the law cared  
nothing about me;  
The rulers rebelled against me,  
And the prophets prophesied by the  
Baal,  
And followed things that were useless.
- 9 Yet against you too must I bring an  
indictment,"  
Is the oracle of the LORD,  
"And against your children's children.
- 10 For pass over to the coast-lands of  
Cyprus, and see,  
Or send to Kedar, scan closely, and  
see,  
If ever there has been such a thing as  
this!
- 11 Has a nation changed its gods,  
Which are no gods?  
Yet my people have changed their  
Glory  
For that which is useless.
- 12 Be aghast, O heavens, at this;  
Be shocked, O earth, beyond words,"  
Is the oracle of the LORD.
- 13 "For my people have committed two  
crimes:  
They have forsaken me, the fountain  
of living water,
- To hew for themselves cisterns, bro-  
ken cisterns,  
That can hold no water.
- "Is Israel a slave; or a home-born serf? 14  
Why, then, has he fallen a prey?  
Against him the young lions have 15  
roared,  
They have lifted up their voice;  
His land have they made a desolation,  
His cities are destroyed and left with-  
out inhabitant.
- The sons also of Memphis and Daphne 16  
break the crown of your head;  
But have you not brought this upon 17  
yourself through your neglect of  
the LORD your God,  
At the time when he led you on the  
way?  
Now what business have you on the 18  
road to Egypt,  
To drink the water of the Nile?  
Or what business have you on the road  
to Assyria,  
To drink the water of the River?  
Your own wickedness will teach you, 19  
And your own apostasy will convict  
you;  
You will know and see how bad and  
bitter a thing it is  
To forsake the LORD your God, and  
to cherish no reverence for me,"  
Is the oracle of the Lord, the GOD of  
hosts.
- "For long ago you broke your yoke, 20  
you burst your bonds, and said  
'I will not serve';  
And on every high hill, and under  
every spreading tree,  
you reclined and played the  
harlot.
- Yet I planted you a choice vine, 21  
all true seed;  
How, then, are you changed to a rank  
vine,  
a wild plant?  
Though you wash yourself with lye, 22  
and use much soap,  
Your guilt stands ingrained in my  
sight,"  
is the oracle of the Lord GOD.
- "How can you say, 'I am not defiled, 23  
nor have I run after the Baals'?  
Look at your course in the Valley,  
see what you have done!  
You are a restive young camel, dou-  
bling on her tracks,  
a wild ass used to the desert, 24

- Sniffing the wind in her heat—  
 who can restrain her lust?  
 None that seek her need weary themselves;  
 in her month will they find her.
- 25 **Keep** your feet from running bare,  
 your throat from going dry;  
 But you say, 'It is hopeless! for I love  
 alien gods,  
 and after them will I run.'
- 26 "As a thief is abashed when he is discovered,  
 so shall the house of Israel be  
 abashed—  
 They, their kings, and their princes,  
 their priests, and their prophets,
- 27 **Who** say to a block of wood, 'You are  
 my father,'  
 and to a stone, 'You have borne  
 me'—  
 For they have turned to me their back,  
 and not their face;  
 Yet in their time of trouble they say,  
 'Arise, and save us!'
- 28 **But** where are your gods  
 whom you made for yourself?  
 Let them arise, and save you—if they  
 can!—  
 in your time of trouble;  
 For as many in number as your cities  
 are your gods, O Judah!
- 29 "Why should you find fault with me,  
 since all of you have rebelled  
 against me?"  
 is the oracle of the LORD.
- 30 "In vain did I smite your children,  
 you took no warning;  
 The sword devoured your prophets  
 like a ravening lion;
- 31 **But** you neither revered nor listened to  
 the word of the LORD.  
 Have I been a desert to Israel,  
 or a land of thick darkness?  
 Why, then, do my people say,  
 'We are our own masters,  
 we will come no more to thee?'
- 32 **Can** a girl forget her ornaments,  
 a bride her attire?  
 Yet my people have forgotten me  
 days without number.
- 33 "How finely you trim your way  
 to seek after love,  
 Teaching even the vilest women  
 the secret of your ways!
- On your hands is found the blood 34  
 of the innocent poor—  
 Not breaking into houses did you find  
 them,  
 but opposed to all such things.  
 Yet you say, 'I am innocent, 35  
 surely his anger has turned  
 back from me.'  
 Behold, I condemn you for saying,  
 'I have not sinned.'  
 Why do you change your course 36  
 with so light a heart?  
 You shall be put to shame through  
 Egypt also,  
 as you were through Assyria.  
 Thence also shall you go forth, 37  
 with your hands upon your  
 head;  
 For the LORD has rejected those in  
 whom you trust,  
 and you shall have no success  
 with them.
- "If a man divorce his wife, 38  
 and she leave him,  
 And become the wife of another man,  
 can she return to him again?  
 Is not that woman  
 wholly polluted?  
 But you have played the harlot with  
 many lovers,  
 and would fain return to me!"  
 is the oracle of the LORD.
- "Lift up your eyes to the bare heights,  
 and see—  
 where have you not been lain  
 with?  
 By the waysides have you sat waiting  
 for your lovers,  
 like an Arab in the desert;  
 And you have polluted the land with  
 your harlotries  
 and with your vices;  
 So that the showers have been with- 39  
 held,  
 and the spring rain has not  
 come.  
 You have a harlot's brow,  
 and will not blush for shame.  
 Have you not now been calling to me, 40  
 'My father! the comrade of my  
 youth!  
 Will he keep up his anger for ever,  
 will he retain it to the end?'  
 Thus have you spoken, but have done  
 all the evil that you could."
- The LORD said to me in the days of 41  
 Josiah the king:

"Have you seen what apostate Israel did, how she went up every high mountain and under every spreading tree, and played the harlot there? I thought, 'After she has done all these things, she will return to me'; but she did not return. And though her faithless sister Judah saw that, for all the adulteries that apostate Israel had committed, I put her away, and gave her a writ of divorce, yet her faithless sister Judah was not afraid, but likewise went and played the harlot, polluting the land with her wanton harlotry, and committing adultery with stones and blocks of wood. In spite of all that happened, her faithless sister Judah did not return to me in sincerity, but in sheer hypocrisy," is the oracle of the LORD. So the LORD said to me, "Apostate Israel has proved herself more in the right than faithless Judah. Go, then, and proclaim these words toward the north: 'Return, apostate Israel,' is the oracle of the LORD; 'I will frown no more upon you. For I am full of kindness,' is the oracle of the LORD; 'I will not keep up anger forever. Only acknowledge your guilt, How you have rebelled against the LORD your God, And have lavished your love upon alien gods under every spreading tree, And have not listened to my voice,' is the oracle of the LORD. "Return, apostate children," is the oracle of the LORD, "for I am your Lord; and I will take you one from a city, and two from a family, and will bring you to Zion, and will give you shepherds after my own mind, who shall shepherd you with wisdom and skill. And in those days, when you have multiplied and increased in the land," is the oracle of the LORD, "men shall no more speak of 'The ark of the covenant of the LORD'—it shall be neither invoked, nor mentioned, nor resorted to, nor made any more—but at that time they shall call Jerusalem 'The throne of the LORD,' and all the nations shall gather there, to celebrate the name of the LORD in Jerusalem, and they shall no more follow the stubborn promptings of their evil minds. In those days the house of Judah shall join

the house of Israel, and they shall come together from the land of the north to the land that I gave your fathers for a heritage.

"I thought, 'How I would rank you among the sons, And give you a pleasant land, The goodliest heritage of all the nations!' And I thought, 'Surely you will call me "Father," And will not turn back from me.' But as a woman is faithless to her lover, So were you faithless to me, O house of Israel," Is the oracle of the LORD.

"Hark! on the bare heights is heard the suppliant weeping of the children of Israel; For they have perverted their ways, they have forgotten the LORD their God. Return, apostate children! I will heal your apostasy."

"See! we come to thee; for thou art the LORD our God. Truly in vain is the clamor from the hills, the tumult on the mountains; Truly on the LORD our God rests the safety of Israel. From our youth has the shameful thing devoured the fruits of our fathers' toil, Their flocks and their herds, their sons and their daughters; So let us lie down in our shame, and let our dishonor unfold us, For against the LORD our God have we sinned, both we and our fathers, from our youth even till now, And we have not listened to the voice of the LORD our God."

"If you return, O Israel," is the oracle of the LORD, "return to me; If you put your detestable things out of my sight, and waver not; If you swear, 'As the LORD lives,' in truth, in honesty, and in uprightness; Then shall the nations invoke blessings on one another through him, and in him shall they glory.'

- 3 Thus says the LORD to the men of Judah and to the inhabitants of Jerusalem:  
 "Break up your fallow ground,  
 And sow not among thorns;  
 4 Circumcise yourselves to the LORD,  
 And remove the foreskin of your heart,  
 You men of Judah and inhabitants of Jerusalem;  
 Lest my fury break out like fire,  
 And burn with none to quench it,  
 Because of your evil deeds."

THE FOE FROM THE NORTH,  
 4:5—6:26

- 5 Declare in Judah, and make proclamation in Jerusalem, saying,  
 "Blow the trumpet through the land,  
 Proclaim aloud, saying,  
 'Gather and let us go  
 To the fortified cities!'  
 6 Raise a signal toward Zion,  
 Seek refuge, stay not;  
 For trouble I bring from the north,  
 Even dire destruction.  
 7 A lion has gone up from his thicket,  
 A destroyer of nations;  
 He has broken loose from his place,  
 To make your land a desolation,  
 That your cities may be ravaged,  
 And left without inhabitant.  
 8 Gird on sackcloth for this,  
 Lament, and wail;  
 For the fierce anger of the LORD  
 Has not turned back from us."
- 9 "On that day," is the oracle of the LORD, "the courage of the king and the princes shall fail, the priests shall stand aghast, and the prophets shall be dazed with horror. They shall say, 'Ah Lord GOD! thou hast certainly deceived this people and Jerusalem, saying, "All shall be well with you," when the sword was reaching the life.'  
 11 "At that time shall it be said of this people, and of Jerusalem, "A scorching wind from the desert heights—no wind  
 12 to fan or cleanse, but one too strong for this—comes at my command against the daughter of my people; for now I too pronounce judgment against them.'"  
 13 See! he comes up like a cloud,  
 his chariots like a whirlwind;  
 His horses are swifter than eagles—  
 woe to us! for we are ruined.
- O Jerusalem! wash your heart of wickedness,  
 that you may be saved!  
 How long shall your evil thoughts  
 find lodgment within you?  
 For hark! a messenger from Dan,  
 A bearer of bad news from Mount Ephraim!  
 Make it known to the nations,  
 Announce it to Jerusalem:  
 "Leopards are coming from a distant land,  
 They lift up their voice against the cities of Judah;  
 Like keepers of a field, they ring her about,  
 For she has rebelled against me," is the oracle of the LORD.  
 "Your ways and your doings have brought this upon you,  
 This is the fruit of your wickedness;  
 It is bitter, it reaches the heart."
- O my soul, my soul! I writhe in anguish!  
 O the agony of my heart!  
 My heart beats wildly within me,  
 I cannot keep silent!  
 For I hear the sound of the trumpet,  
 the alarm of war.  
 Crash follows crash,  
 for the whole land is ruined;  
 In a moment my tents are ruined,  
 in an instant my curtains.  
 How long must I see the signal,  
 hear the sound of the trumpet?  
 "It is because my people are stupid,  
 and know me not;  
 They are sottish children,  
 and have no understanding;  
 They have skill to do evil,  
 but know not how to do good."
- I looked at the earth, and lo! it was chaos;  
 At the heavens, and their light was gone.  
 I looked at the mountains, and lo! they were quaking;  
 And all the hills swayed to and fro.  
 I looked, and lo! there was no man,  
 And all the birds of the air had flown.  
 I looked, and lo! the garden land was desert,  
 And all its cities were ravaged before the LORD,  
 Before his fierce anger.



27 For thus says the LORD:  
 "The whole land shall be a desolation,  
 Though I make not a full end.

28 For this shall the earth mourn,  
 And the heavens above put on black;  
 Because I have spoken, and will not  
 retract,  
 I have purposed, and will not turn  
 back."

29 At the rumor of horsemen and archers  
 The whole land is in flight;  
 They crawl into caves, they huddle in  
 thickets,  
 They scale the crags;  
 Every city is forsaken,  
 And no man dwells in them.

30 And you, O ruined one, what mean  
 you by dressing in scarlet,  
 And decking yourself with ornaments  
 of gold,  
 And enlarging your eyes with paint?  
 In vain do you beautify yourself!  
 Your lovers scorn you—  
 They seek your life.

31 Hark! I hear a cry as of a woman in  
 travail,  
     a cry of distress as of one who  
     brings forth her first-born  
     child.  
 It is the cry of the daughter of Zion,  
 as she gasps for breath,  
 and spreads out her hands,  
 Saying, "O woe to me! for I faint  
 away  
     before the slaughterers."

5 Range through the streets of Jeru-  
 salem,  
     look and see!  
 Search her squares,  
     if you can find a man,  
 One who does justice, and aims at  
 honesty,  
     that I may pardon her!

12 Even though they say, "As the LORD  
 lives,"  
     yet they swear falsely.

13 O LORD, are not thine eyes set upon  
 the truth?  
 Thou didst smite them,  
     but they smarted not;  
 Thou didst consume them,  
     but they would not take warn-  
 ing;  
 They made their faces harder than  
 rock,  
     they would not return.

I said, "These are only the poor folk, 4  
     who are without sense;  
 For they know not the way of the LORD,  
     the rights of their God.

I will go to the great ones, 5  
     and will speak with them;  
 For they know the way of the LORD,  
     the rights of their God."  
 But they too had broken the yoke,  
     had burst the bonds.

Therefore a lion from the forest will 6  
     slay them,  
 A wolf from the desert will make hav-  
     oc of them;  
 A leopard will prowl round their cities,  
 So that all who go out of them will be  
     torn in pieces;  
 Because their transgressions are many,  
 Their apostasies are innumerable.

"How can I pardon you?" is the oracle 7  
     of the LORD;  
 "For your children have forsaken me,  
 And have sworn by them that are no  
     gods.  
 When I fed them to the full, they com-  
     mitted adultery,  
 And trooped to the houses of harlots.  
 They are pampered horses, lusty stal- 8  
     lions,  
 Neighing each for his neighbor's wife.  
 For these things shall I not punish 9  
     them?" is the oracle of the LORD;  
 "And on a nation such as this shall I  
     not take vengeance?"

"Go up through her vine-rows, and 10  
     ravage,  
 And make a full end;  
 Lop off her tendrils,  
 For they are not the LORD'S.  
 For the house of Israel and the house 11  
     of Judah have played the traitor  
     to me,"  
 Is the oracle of the LORD.  
 "They have belied the LORD, 12  
     Saying, 'Not he!  
 No harm shall befall us,  
 No sword or famine shall we see;  
 The prophets are mere wind, 13  
 And the word is not in them;  
 As they have spoken to us,  
 So let it be done to them!'"

Therefore thus says the LORD, the 14  
     God of hosts:  
 "Because you have spoken this word,  
 Behold, I am making my words in  
     your mouth a fire,

- And I am making this people wood,  
and the fire shall devour them.
- 15 Behold, I am bringing upon you a nation from afar,  
O house of Israel," is the oracle of the LORD—  
"An ancient nation,  
A very ancient nation,  
A nation whose language you know not,  
Whose speech you understand not.
- 16 Their quiver is like an open grave,  
They are all men of war;  
17 They shall eat up your harvest and your food,  
They shall eat up your sons and your daughters;  
They shall eat up your flocks and your herds,  
They shall eat up your vines and your fig trees;  
They shall batter down with the sword  
Your fortified cities in which you trust."
- 18 "But even in those days," is the oracle of the LORD, "I will not make a full end of you. And when men ask, 'Why is it that the LORD our God has done all these things to us?' you shall say to them, 'Thus says the LORD: As you have forsaken me, and served alien gods in your land, so shall you serve aliens in a land that is not yours.'"
- 20 Proclaim this in the house of Jacob,  
And publish it in Judah:  
21 "Hear this, O foolish and senseless people,  
Who have eyes, but see not,  
Ears, but hear not!  
22 Do you not revere me?" is the oracle of the LORD,  
"Do you not tremble before me?  
I set the sand as a bound for the sea,  
As an everlasting barrier, which it may not pass over—  
Its waves may toss, but they cannot prevail,  
Its billows may roar, but they cannot pass over—  
23 Yet this people has a restive and rebellious mind,  
They have swerved and gone off.  
24 Nor do they say to themselves,  
'Let us reverence the LORD our God,  
Who gives us both winter and spring rain in its season,  
And keeps for us the weeks appointed for harvest!'
- Your crimes have upset this order, 2:11  
And your sins have withheld the blessing from you.  
For knives are found among my 2:6  
people,  
Who lie in wait as fowlers do,  
And set a trap to catch men.  
As a cage is full of birds, 2:7  
Their houses are full of fraud;  
So they become great and rich,  
They grow fat and sleek. 2:11  
They pass all bounds in wickedness,  
They uphold not the cause of the orphan, to carry it to success,  
And the rights of the needy they do not defend.  
For these things shall I not punish 2:11  
them?" is the oracle of the LORD;  
"And on a nation such as this shall I not take vengeance?"
- An awful and appalling thing has hap- 3:4  
pened in the land:  
The prophets prophesy by false gods, 3:1  
And the priests make profit through them;  
My people love to have it so,  
But what will you do when the end comes?
- Flee for safety, O sons of Benjamin, 6:6  
From the midst of Jerusalem!  
In Tekoa blow the trumpet,  
And on Beth-haccherem raise a signal!  
For trouble is looming from the north,  
Even dire destruction.  
O the fair and luxuriant height  
Of the daughter of Zion!  
Against her shepherds will come,  
They and their flocks;  
They will pitch their tents around her,  
And pasture each his plot.  
"Prepare you war against her;  
Upl! let us storm her at noon!"  
"Woe to us! the day declines,  
The shadows of evening lengthen."  
"Upl! let us storm her by night,  
And destroy her palaces!"
- For thus says the LORD of hosts: 1:1  
"Hew down trees,  
And cast up a siege-mound against Jerusalem!  
For she is a city of falsehood,  
In whose midst there is nought but oppression.  
As a fountain wells up its water,  
So she wells up her wickedness.

- Sounds of violence and robbery are heard in her,  
Sickness and wounds are ever before me.
- 8 Take warning, O Jerusalem,  
Lest I be alienated from you,  
And make you a desolation,  
An uninhabited land."
- 9 Thus says the LORD of hosts:  
"Glean out as a vine  
the remnant of Israel;  
Pass your hand, like a grape-gatherer,  
over its tendrils!"
- 10 But to whom shall I speak and give warning,  
that they may hear?  
See! their ears are sealed,  
and they cannot give heed;  
See! the word of the LORD has become to them scorn,  
they find no pleasure in it.
- 11 Therefore I am full of the fury of the LORD,  
I am weary of holding it in.  
"Pour it out on the children in the street,  
and on the gatherings of young men also;  
Both husband and wife shall be taken,  
the old and the full-aged.
- 12 Their homes shall be turned over to others,  
their fields and their vineyards also;  
For I will stretch out my hand against the inhabitants of the land,"  
is the oracle of the LORD;
- 13 "Because from the least to the greatest of them  
each one traffics in ill-gotten gain;  
And from prophet to priest  
each one deals in falsehood.
- 14 The wound of the daughter of my people  
they lightly heal,  
Saying, 'All is well, all is well,'  
when nought is well.
- 15 Were they ashamed when they did their vile deeds?  
they were not at all ashamed,  
they knew not how to blush.  
Therefore they shall fall among those who fall,  
they shall stumble in the hour when I punish them,"  
says the LORD.
- Thus says the LORD: 16  
"Stand by the ways, and look,  
And ask for the ancient paths,  
Where the good way is, and walk in it;  
And find rest for yourselves.  
But they said, 'We will not walk in it!'  
So I set watchmen over them, saying, 17  
'Give heed to the sound of the trumpet!  
But they said, 'We will not give heed!'  
Therefore hear, O heavens, and learn 18  
well  
What shall befall them!  
Hear, O earth; for behold, I am bring- 19  
ing trouble upon this people,  
The fruit of their own devices,  
Because they have not given heed to my words,  
And have spurned my instruction.  
What care I for the frankincense that 20  
comes from Sheba,  
Or the sweet cane from a distant land?  
Your burnt-offerings are not acceptable to me,  
And your sacrifices bring me no pleasure.  
Therefore thus says the LORD: 21  
'Behold, I am laying stumblingblocks  
before this people,  
And they shall stumble against them,  
fathers and sons together,  
And shall perish, both neighbor and friend.' "
- Thus says the LORD: 22  
"Behold, a people is coming from the north land,  
A mighty nation is stirring from the ends of the earth;  
They lay hold on bow and javelin, 23  
They are cruel and pitiless;  
The sound of them is like that of the sea when it roars,  
And they ride upon horses—  
Arrayed as a man for the battle  
Against you, O daughter of Zion!"
- We have heard the report of them, 24  
and our hands fall helpless;  
Anguish lays hold on us,  
pain like that of a woman in travail.  
Go not out to the fields, 25  
nor walk on the way!  
For there is the sword of the enemy,  
terror all around.  
O daughter of my people, gird on sack- 26  
cloth,  
and wallow in ashes;

Take up mourning, as for an only son,  
wailing most bitter!  
For suddenly will come  
the despoiler upon us.

THE PROPHET AS ASSAYER,  
6:27-30

- 27 "I have made you an assayer and tester  
among my people,  
That you may prove and assay their  
ways.
- 28 For they are all of them hardened  
rebels,  
Dealers in slander;  
29 They are all of them bronze and iron,  
Wholly corrupt.
- 29 The bellows are scorched with the fire,  
The lead is consumed;  
But in vain does the smelter keep on  
smelting,  
The dross is not drawn out.
- 30 'Refuse silver,' are they called,  
For the LORD has refused them."

INSTRUCTIONS REGARDING  
THE TEMPLE ADDRESS,  
7:1-8:13

- 7 The word that came to Jeremiah  
from the LORD:
- 2 "Stand in the court of the house of  
the LORD, and there proclaim this mes-  
sage: 'Hear the word of the LORD, all  
you men of Judah, who enter by these  
3 gates to worship the LORD! Thus says  
the LORD of hosts, the God of Israel:  
"Amend your ways and your doings,  
that I may establish your home in this  
4 place. Trust not in deceptive words,  
such as 'The temple of the LORD, the  
temple of the LORD, the temple of the  
5 LORD is this!' For if you but amend  
your ways and your doings—if you  
practice strict justice toward one  
6 another, if you do not oppress the resi-  
dent alien, the orphan, and the widow,  
nor shed innocent blood in this place,  
nor run after other gods to your own  
7 hurt—I will establish your home in this  
place, in the land which I gave to your  
8 fathers for all time. But, as it is, you  
trust in deceitful words, that are of no  
9 avail. What? Steal, murder, and com-  
mit adultery, swear falsely, offer sacri-  
fices to the Baal, and run after other  
10 gods, whom you do not know, and then  
come and stand before me in this house

which bears my name, and say, 'We are  
safe!—only to practice all these abom-  
inations! Has this house which bears 11  
my name become a robbers' cave in  
your eyes? Lo! I see through it," is the  
oracle of the LORD. "For go, now, to 12  
my sanctuary that was at Shiloh, where  
I formerly established my name, and  
see what I did to it because of the wick-  
edness of my people Israel! So now, be- 13  
cause you have done all these deeds,"  
is the oracle of the LORD, "and I spoke  
to you early and late, but you would  
not listen, and I called you, but you  
would not answer, I will do to this 14  
house which bears my name, in which  
you trust, and to the place which I gave  
to you and your fathers, as I did to  
Shiloh; and I will cast you out of my 15  
sight, as I cast out all your kinsmen,  
even the whole race of Ephraim." "

"As for you, intercede not for this 16  
people, nor lift up cry or prayer on their  
behalf, nor plead with me, for I will not  
listen to you. Do you not see what they 17  
are doing in the cities of Judah and in  
the streets of Jerusalem? The children 18  
are gathering wood, and the fathers are  
kindling fires, and the women are  
kneading dough, to make cakes for the  
queen of the heavens; and they are  
pouring libations to other gods, in order  
to vex me. But is it me they are vex- 19  
ing?" is the oracle of the LORD. "Is it  
not their own selves, to the confusion  
of their own faces?" Therefore thus 20  
says the Lord GOD: "My anger and  
my fury shall be poured out upon this  
place—upon man and beast, upon the  
trees of the field, and upon the fruits of  
the ground—and it shall burn without  
being quenched."

Thus says the LORD of hosts, the 21  
God of Israel:

"Add your burnt-offerings to your  
sacrifices, and eat the flesh of them!  
For on the day that I brought you 22  
fathers out of the land of Egypt, I did  
not speak to them, nor give them  
command regarding burnt-offering or  
sacrifice; but this command I gave 23  
them, 'Listen to my voice, and I will be  
your God, and you shall be my people;  
and walk in all the way that I command  
you, that you may prosper!' Yet they 24  
neither listened nor inclined their ears  
to me, but followed the stubborn  
promptings of their own evil minds, and  
went backward instead of forward. And 25

though I sent all my servants the prophets, early and late, from the day that your fathers came out of the land of Egypt even to this day, they neither listened nor inclined their ears to me, but stiffened their necks, and behaved worse than their fathers. Even though you speak all these words to them, they will not listen to you; though you call to them, they will not answer you. Therefore you shall say to them:

'This is the nation that would not listen

To the voice of the LORD its God,  
The nation that took no warning,  
And from whose mouth honesty has completely gone.

29 Shear off your locks, and cast them away,

Raise a dirge on the bare heights;  
For the LORD has spurned and cast off  
The race that has roused him to wrath.'

30 "For the children of Judah have done what is evil in my sight," is the oracle of the LORD; "they have set up their detestable things in the house which

31 bears my name, to defile it, and have built the high place of Topheth, in the valley of Ben-Hinnom, to burn their sons and their daughters in the fire—a thing which I never commanded, and

32 which never entered my mind. Therefore behold, days are coming," is the oracle of the LORD, "when Topheth shall no longer be called 'The valley of Ben-Hinnom,' but 'The valley of Slaughter,' for they shall bury in

33 Topheth till there is no more room; and the dead bodies of this people shall be food for the birds of the air and the beasts of the field, with none to scare them away; and I will banish from the cities of Judah and from the streets of Jerusalem the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a desolation.

34 At that time," is the oracle of the LORD, "the bones of the kings of Judah, and the bones of its princes, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem, shall be taken out of

2 their graves and spread before the sun, the moon, and all the host of the heavens, which they loved and served, ran after, consulted, and worshiped; they shall not be gathered up nor buried,

but shall be left as dung upon the face of the ground. And death shall be preferable to life for all the remnant that is left of this evil race, in all the places to which I have driven them," is the oracle of the LORD of hosts.

"You shall also say to them, 'Thus says the LORD:

'If a man fall, does he not rise?

If he turn, does he not return?

Why, then, has this people of mine fallen into a perpetual apostasy?

They cling to deceit, they will not return!

I have given heed and listened, but none speaks the truth,

None repents of his wickedness, saying, 'What have I done?'

Each runs his own wayward course,  
Like a horse plunging headlong in battle.

Even the stork in the heavens knows her seasons,

The turtle-dove, swift, and swallow keep the time of their coming;

But my people know not the ordinance of the LORD.

How can you say, 'We are wise, And the law of the LORD is with us?'

When lo, the lying pen of the scribes Has turned it into a lie!

So the wise shall be abashed, They shall be dumbfounded and taken;

For lo, they have spurned the word of the LORD,

And what wisdom, then, have they?

Therefore I will give their wives to others,

Their fields to the conquerors;  
Because from the least to the greatest of them

Each one traffics in ill-gotten gain;  
From prophet to priest

Each one deals in falsehood.

The wound of the daughter of my people

They lightly heal,  
Saying, 'All is well, all is well,'

When nought is well.

Were they ashamed when they did their vile deeds?

They were not at all ashamed, they knew not how to blush.

Therefore they shall fall among those who fall,

They shall stumble in the hour when I punish them,"

Says the LORD.

"If I seek to gather a harvest of them,"

Is the oracle of the LORD,  
 "There is not a grape on the vine,  
 Nor a fig on the fig tree;  
 Even the leaves are withered,  
 All that I gave them is gone from  
 them."

### THE PEOPLE'S DESPAIR,

8:14-17

- 14 Why are we sitting still?  
 Gather and let us go to the fortified  
 cities,  
 And there let us meet our doom!  
 For the LORD our God has doomed us  
 to death,  
 And has given us poisoned water to  
 drink;  
 Because we have sinned against the  
 LORD.
- 15 We looked for prosperity, but no good  
 has come,  
 For a time of healing, but lo! disaster.
- 16 "From Dan is heard the snorting of  
 their horses,  
 At the neighing of their stallions the  
 whole land quakes.  
 They come and devour the land and  
 its produce,  
 The city and its inhabitants.
- 17 For behold, I am sending among you  
 serpents,  
 Adders which cannot be charmed,  
 And they shall bite you,"  
 Is the oracle of the LORD.

### THE PROPHET'S INCONSOLA- BLE GRIEF, 8:18-9:16

- 18 My pain is incurable,  
 My heart is sick within me.
- 19 Hark! the cry of the daughter of my  
 people  
 Far and wide through the land:  
 "Is not the LORD in Zion?  
 Is not her King in her?"  
 "Yes! but why have they vexed me  
 with their images,  
 With their foreign vanities?"
- 20 "The harvest is past, the summer is  
 over,  
 And we are not saved."
- 21 For the wound of the daughter of my  
 people I am wounded with grief,  
 I walk in mourning, horror has  
 seized me.

Is there no balm in Gilead?  
 Is there no physician there?  
 Why, then, is there no recovery  
 for the health of the daughter  
 of my people?  
 O that my head were waters,  
 and my eyes a fountain of tears,  
 That I might weep day and night  
 for the slain of the daughter of  
 my people!

O that I had in the desert  
 a traveler's inn,  
 That I might leave my people,  
 and be quit of them!  
 For they are all adulterers,  
 a company of traitors.  
 They stretch their tongue  
 like a treacherous bow;  
 And not in the interests of truth  
 have they grown strong in the  
 land;  
 For they go on from crime to crime,  
 "And me they know not,"  
 is the oracle of the LORD.

Be on guard each one against his  
 neighbor,  
 And let no one trust his brother!  
 For each brother is a sheer supplanter,  
 And each neighbor is a slanderer.  
 They cheat each one his neighbor,  
 And no one speaks the truth.  
 They have trained their tongue to  
 speak lies,  
 They do wrong till they are weary.  
 They heap violence on violence, fraud  
 on fraud,  
 "And me they refuse to know," is the  
 oracle of the LORD.

Therefore thus says the LORD of hosts:  
 "Behold, I will smelt them, and test  
 them,  
 For what else can I do,  
 In face of the wickedness of the daugh-  
 ter of my people?  
 Their tongue is a deadly arrow,  
 It speaks deceit;  
 With his mouth one speaks fair to his  
 neighbor,  
 But in his mind he lays a trap for him.  
 For these things shall I not punish  
 them?" is the oracle of the LORD;  
 "On a nation such as this shall I not  
 take vengeance?"

"Over the mountains raise weeping and  
 wailing,

- Over the pastures of the steppe a dirge!  
 Because they are laid waste, so that none passes through,  
 And none hears the lowing of cattle.  
 Both birds of the air and beasts have fled and gone.
- 11 I will make Jerusalem a heap of ruins,  
 a lair of jackals;  
 And the cities of Judah will I make a desolation,  
 without an inhabitant.
- 12 Who is the wise man,  
 that he may understand this?  
 And who is he to whom the mouth of the LORD has spoken,  
 that he may tell it?  
 Why is the land ruined and laid waste like a desert,  
 so that none passes through?"
- 13 The LORD says:  
 "It is because they have forsaken my law, which I set before them,  
 And have not listened to my voice, nor walked by it;
- 14 But have followed the promptings of their own stubborn minds,  
 And have run after the Baals, which their fathers taught them to worship."
- 15 Therefore thus says the LORD of hosts, the God of Israel:  
 "Behold, I will feed them with wormwood,  
 And will give them poisoned water to drink;
- 16 And I will scatter them among the nations,  
 Whom neither they nor their fathers have known;  
 And after them will I send the sword,  
 Until I have consumed them."

### THE DIRGE OF DEATH, 9:17-26

- 17 Thus says the LORD of hosts:  
 "Consider and call for the mourning women, that they may come,  
 And send for the skilful women, that they may make haste,
- 18 And raise a lament over us,  
 Till our eyes run down with tears,  
 And our eyelids gush with water!
- 19 For hark! a wail is heard from Zion:  
 'How we are ruined!  
 We are bitterly ashamed, because we have had to leave our land,

Because we have had to give up our dwellings.'

- "Hear, you women, the word of the LORD,  
 Let your ears receive the word of his mouth;  
 And teach your daughters a lamentation,  
 Each one her neighbor a dirge:  
 'Death has climbed through our windows,  
 has entered our halls,  
 Cutting off the children from the streets,  
 the young men from the squares;  
 And the dead bodies of men shall fall  
 like dung on the open field,  
 Like sheaves behind the reaper,  
 with none to gather them.' "

- Thus says the LORD: 23  
 "Let not the wise man boast of his wisdom,  
 Nor the strong man boast of his strength,  
 Nor the rich man boast of his riches!  
 But if one must boast, let him boast of this,  
 That he understands and knows me—  
 How I, the LORD, am he who practices kindness,  
 Justice, and righteousness on the earth;  
 For in these things I delight," is the oracle of the LORD.

"Behold, days are coming," is the oracle of the LORD, "when I will punish all who, though circumcised, are really uncircumcised, Egypt and Edom, Ammon and Moab, together with all those who live in the desert who have the corners of their hair clipped; for all these nations are uncircumcised, and all the house of Israel is uncircumcised in heart."

### THE FOLLY OF IDOLATRY, 10:1-16

- Hear the word which the LORD has spoken against you, O house of Israel!  
 Thus says the LORD: 2  
 "Follow not the way of the nations,  
 Nor be dismayed at the signs of the heavens,  
 When the nations are dismayed at them!

- 3 For the cults of the peoples are vanity—  
They are but a timber which one cuts  
from the forest,  
Which the carpenter's hands have  
wrought with the ax.
- 4 Men deck it with silver and gold,  
Fasten it with hammer and nails,  
And set it up, so that it cannot move.
- 5 They stand like scarecrows in a garden  
of cucumbers, and cannot speak;  
They have to be carried, for they can-  
not walk.  
Be not afraid of them! for they cannot  
do harm,  
And also to do good is not in their  
power."
- 6 There is none like thee, O LORD!  
Thou art great, and thy name is great  
in might.
- 7 Who would not reverence thee, O King  
of the nations?  
For this is thy due, and there is none  
like thee  
Among all the wise ones of the nations,  
and among all their royalties.
- 8 They are altogether stupid and sense-  
less,  
The core of their idols is but timber,
- 9 Overlaid with beaten silver brought  
from Tarshish  
And with gold from Ophir,  
The work of the carpenter and the  
goldsmith;  
While their clothing is violet and pur-  
ple,  
All of it the work of skilled men.
- 11 [Thus shall you say of them: "The  
gods that did not make the heavens and  
the earth shall vanish from the earth  
and from under the heavens!"]
- 10 But the Lord GOD is the true God,  
He is the living God, the everlasting  
King;  
At his wrath the earth quakes,  
And his fury no nation can bear.
- 12 It is he who made the earth by his  
power,  
Who established the world by his wis-  
dom,  
And stretched out the heavens by his  
skill.
- 13 When he thunders, there is a storm of  
waters in the heavens,  
And he causes vapors to rise from the  
ends of the earth;  
He makes lightnings for the rain,  
And brings out the wind from his  
storehouses.

Every man is stupid and senseless, 1:6  
Every goldsmith is put to shame  
through his images;  
For his idols are frauds, which have no  
breath in them,  
They are an empty mockery, 1:9  
Which will break down in their time  
of trial.  
Not such is the Portion of Jacob, 1:9  
But he is the framer of all things,  
And Israel is the tribe of his inherit-  
ance—  
The LORD of hosts is his name.

## THE APPROACHING DOOM,

10:17-25

Pick up your baggage from the land, 1:7  
you who sit under siege!  
For thus says the LORD: 1:8  
"Behold, I am slinging out the inhabit-  
ants of the land  
at a single shot;  
And I will put them to sore distress,  
so that they may pay for their  
guilt."

Woe is me! how hurt I am! 1:10  
how grievous is my wound!  
While I thought, "This is only a sick-  
ness,  
which I can bear."  
My tent is despoiled, 2:0  
and all my cords are snapped;  
My children have gone from me,  
and are no more;  
There is none to spread my tent again,  
to set up my curtains.  
For the shepherds are stupid, 2:11  
and consult not the LORD;  
Therefore they have had no success,  
and their flock is all scattered.

Hark! a rumor! See! it comes! 2:12  
A great commotion out of the north  
land!  
To make the cities of Judah a desola-  
tion,  
A lair of jackals.

I know, O LORD, that man's way is 2:13  
not his own,  
That it is not in man's power as he  
walks to control his steps.  
Correct me, O LORD, but in just 2:14  
measure,  
Not in thy wrath, lest thou bring me  
to nothing.



- 25 Pour out thy wrath on the nations  
that know thee not,  
On the families that invoke not thy  
name;  
For they have devoured Jacob, and  
have consumed him,  
And they have laid waste his home-  
stead.

### THE PREACHING OF THE COVENANT, 11:1-17

- 11 The word that came to Jeremiah from  
the LORD:  
2 "Hear the words of this covenant,  
and declare them to the men of Judah  
3 and the inhabitants of Jerusalem, say-  
ing to them, 'Thus says the LORD, the  
God of Israel: Cursed be the man who  
heeds not the words of this covenant,  
4 which I enjoined upon your fathers on  
the day that I brought them out of that  
iron furnace, the land of Egypt, saying,  
'Listen to my voice, and do just as I  
command you! So shall you be my  
5 people, and I will be your God,' in con-  
firmation of the oath which I swore to  
your fathers, when I promised to give  
them a land flowing with milk and  
honey, as it is this day.'"  
I answered, saying,  
"Yes, indeed, O LORD!"  
6 Then the LORD said to me,  
"Proclaim all these words in the cities  
of Judah and in the streets of Jerusalem,  
saying, 'Hear the words of this cove-  
nant, and obey them! For I earnestly  
7 appealed to your fathers on the day  
that I brought them out of the land of  
Egypt, and have appealed to them  
early and late, even to this day, saying,  
8 'Listen to my voice!' Yet they neither  
listened nor inclined their ears, but  
followed each the stubborn prompt-  
ings of his own evil mind; so I brought  
upon them all the threats of this cove-  
nant which I commanded them to ob-  
serve, but which they did not observe.'"  
9 The LORD further said to me,  
"There is open treason among the  
men of Judah and the inhabitants of  
10 Jerusalem. They have returned to the  
sins of their forefathers, who refused to  
hear my words; and they have run after  
other gods, to serve them. Both the  
house of Israel and the house of Judah  
have broken the covenant which I made  
11 with their fathers. Therefore thus says  
the LORD: 'Behold, I am bringing upon

them a disaster which they shall not be  
able to escape. They may cry to me,  
but I will not listen to them; the towns-  
12 men of Judah and the inhabitants of  
Jerusalem may likewise go and cry to  
the gods to whom they offer sacrifices,  
but they shall be utterly powerless to  
help them in their time of trouble. For  
13 as many in number as your cities are  
your gods, O Judah; and as many in  
number as the streets of Jerusalem are  
the altars which you have set up to the  
shameful thing—altars to offer sacri-  
fices to the Baal.' And as for you, inter-  
14 cede not for this people, nor lift up cry  
or prayer on their behalf; for I will not  
listen when they call to me in their time  
of trouble."

"What right has my loved one in my 15  
house,  
when she has done such vile  
deeds?  
Can vows and holy flesh avert your  
doom from you,  
or through these things can you  
escape?  
The LORD called you a green olive 16  
tree,  
fair in appearance;  
But to the roar of a mighty hurricane  
he has set fire to it,  
and its branches are burned."

"For the LORD of hosts, who planted 17  
you, has pronounced evil against you,  
because of the evil by which the house  
of Israel and the house of Judah have  
vexed me, by offering sacrifices to the  
Baal!"

### A PLOT AGAINST JEREMIAH, 11:18-23

The LORD informed me, and I knew; 18  
I saw what they were doing.  
But I was like an innocent lamb, 19  
That is led to the slaughter;  
I knew not that they had plotted  
against me, saying,  
"Let us destroy the tree with its sap,  
Let us cut him off from the land of the  
living,  
That his name may be remembered no  
more!"  
O LORD of hosts, thou who judgest 20  
righteously,  
Who testest the heart and the con-  
science,

Let me see thy vengeance upon them,  
For to thee have I confided my cause!

- 21 Therefore thus says the LORD regarding the men of Anathoth who seek your life, saying, "You shall not prophesy in the name of the LORD, lest you die by our hands!"—thus says the LORD of hosts:
- 22 "Behold, I will punish them;  
Their young men shall die by the sword,  
And their sons and their daughters shall die by famine.
- 23 No remnant shall be left to them,  
For I will bring trouble upon the men of Anathoth,  
Even their year of reckoning."

THE PROPHET'S EXPOSTULATION,  
AND THE LORD'S  
REPLY, 12:1-6

- 12 Thou must be in the right, O LORD,  
If I take issue with thee;  
Yet would I lay my case before thee:  
Why does the way of the wicked prosper?  
Why do all the faithless live in comfort?
- 2 Thou plantest them, and they take root;  
They grow, and they bring forth fruit;  
Near art thou in their mouths,  
But far from their thoughts.
- 3 Yet thou, O LORD, knowest me,  
Thou seest me, and testest my mind toward thee.  
Pull them out like sheep for the shambles,  
And devote them to the day of slaughter!
- 4 How long must the land mourn,  
And the grass of all the field wither?  
Through the wickedness of those who dwell in it  
Beast and bird are swept away;  
For they say, "God is blind to our ways."
- 5 "If you have raced with men on foot,  
and they have beaten you,  
How will you compete with horses?  
And if you take to flight in a safe land,  
How will you do in the jungle of Jordan?
- 6 For even your brothers, those of your father's household—

Even they have played you false,  
Even they are in full cry after you;  
Trust them not, though they speak fair words to you!"

THE DESOLATION OF JUDAH,  
12:7-13

"I have forsaken my house,  
have abandoned my heritage;  
I have given over my loved one  
to the hand of her enemies.  
My heritage has become to me  
like a lion in the forest;  
She has lifted up her voice against me;  
therefore I hate her.  
My heritage has become to me like a speckled vulture,  
with vultures circling against her;  
Go, gather all beasts of the field,  
bring them to devour!  
Many shepherds have destroyed my vineyard,  
have trampled down my portion;  
They have made my pleasant lot  
a desolate waste.  
They have made it a desolation,  
in its desolation it mourns to me;  
The whole land is made desolate,  
yet no man lays it to heart.  
Over all the bare heights in the desert  
despoilers have come;  
For the sword of the LORD has devoured  
From end to end of the land,  
So that no flesh is safe.  
They have sown wheat, and have reaped thorns;  
They have worn themselves out, but gained no profit;  
They are disappointed in their harvests  
Because of the fierce anger of the LORD."

WARNING AND HOPE FOR THE  
NEIGHBORS OF JUDAH, 12:14-17

Thus says the LORD concerning all my evil neighbors, who encroach upon the heritage which I gave to my people Israel:

"Behold, I am plucking them up from their land, and I will pluck up from their midst the house of Judah. But 15"

after I have plucked them up, I will once more have pity upon them, and will restore them each to his own heritage, and each to his own land. And if they learn the ways of my people—to swear by my name, 'As the LORD lives!'—even as they once taught my people to swear by the Baal, they shall be built up in the midst of my people. But if any nation will not listen, I will pluck it up completely and destroy it," is the oracle of the LORD.

#### PARABLE OF THE WAISTCLOTH, 13:1-11

**13** The LORD spoke to me as follows: "Go and buy a linen waistcloth, and put it on your loins, without passing it through water."  
**2** So I bought the waistcloth, in accordance with the word of the LORD, and put it on my loins.  
**3** Then the word of the LORD came to me a second time, saying,  
**4** "Take the waistcloth which you bought, which is on your loins, and arise, go to the Euphrates, and hide it there in a crevice of the rock."  
**5** So I went and hid it by the Euphrates, as the LORD had bidden me.  
**6** After a number of days the LORD said to me,  
 "Arise! Go to the Euphrates, and bring thence the waistcloth which I bade you hide there."  
**7** So I went to the Euphrates, and dug, and got the waistcloth from the place where I had hidden it. And lo! the waistcloth was ruined, and good for nothing.  
**8** Then the word of the LORD came to me, saying,  
**9** "Thus says the LORD: So will I ruin the pride of Judah and the great pride of Jerusalem. This evil people, who will not hear my words, but follow the stubborn promptings of their own minds, and run after other gods, to serve and worship them, shall be like this waistcloth, which is good for nothing. For, as a waistcloth clings to the loins of a man, so did I make the whole house of Israel and the whole house of Judah cling to me," is the oracle of the LORD, "that they might become for me a people of honor and praise and glory; but they did not listen."

#### PARABLE OF THE JARS, 13:12-14

"Speak this word to them: "Thus says the LORD, the God of Israel, 'Every jar should be filled with wine.' And if they say to you, 'Do we not know quite well that every jar should be filled with wine?' you shall say to them, 'Thus says the LORD: Behold, I am filling with drunkenness all the inhabitants of this land—the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem—and I will dash them against one another, fathers and sons together,' is the oracle of the LORD. 'No pity, or mercy, or compassion, shall prevent me from destroying them.'"

#### A SOLEMN WARNING, 13:15-17

Hear, and give ear! be not haughty; for the LORD has spoken.  
 Give glory to the LORD your God, before it grows dark,  
 Before your feet stumble on the twilight mountains,  
 And while you look for light, he turn it to gloom,  
 he make it thick darkness.  
 But if you will not listen, I must weep in secret because of your pride;  
 My eyes must weep much, they must run down with tears,  
 because the flock of the LORD has been taken captive.

#### LAMENT FOR THE KING AND THE QUEEN-MOTHER, 13:18-19

Say to the king and the queen-mother: "Sit in the depths!  
 For down from your head has come your beautiful crown."  
 The cities of the south are closed up, with none to open them;  
 All Judah is swept into exile, swept wholly into exile.

#### LAMENT FOR JERUSALEM, 13:20-27

"Lift up your eyes, and see, how they come from the north. Where is the flock that was given you, your beautiful flock?"

- 21 What will you say when they set  
as heads over you  
Those whom you yourself have trained  
to be friends to you?  
Will not pangs lay hold on you,  
like those of a woman in travail?
- 22 And if you say to yourself,  
'Why have these things befallen  
me?'  
It is for your many sins that your  
skirts are stripped off,  
that your person is outraged.
- 23 Can the Ethiopian change his skin,  
or the leopard his spots?  
Then may you also do good,  
who are trained to do evil.
- 24 I will scatter you like drifting stubble  
before the wind of the desert.
- 25 This is your lot, your portion assigned  
by me,"  
is the oracle of the LORD;  
"Because you have forgotten me,  
and have trusted in lies.
- 26 I will draw your skirts over your face,  
and your shame shall be seen;
- 27 For I have seen your adulteries,  
and your lustful neighings,  
Your lewd intrigues, and your infamous  
deeds,  
on the hills in the open field.  
Woe to you, O Jerusalem! how long  
will it be  
till you are made clean?"

PROPHECIES ON THE DROUGHT,  
14:1—15:9

- 14 The word of the LORD that came to  
Jeremiah in regard to the drought:
- 2 "Judah mourns, and her gates languish;  
Men cower in black to the ground, and  
the cry of Jerusalem goes up.
- 3 Her nobles send their menials for  
water;  
They come to the cisterns, they find  
no water;  
They return with their pitchers empty;  
Abashed and dejected, they cover their  
heads.
- 4 The tillers of the soil are dismayed,  
Because there is no rain in the land;  
The plowmen are abashed, they cover  
their heads.
- 5 Even the hind in the field calves and  
abandons her young,  
Because there is no grass;
- 6 And the wild asses stand on the bare  
heights,

They gasp for air like crocodiles, their  
eyes lose their luster,  
Because there is no green thing.

"Though our sins bear witness against  
us,  
Act, O LORD, for thy name's sake!  
For many are our backslidings,  
Against thee have we sinned.  
O thou who art the hope of Israel,  
Its savior in time of trouble,  
Why shouldst thou be like a stranger  
in the land,  
Like a traveler who turns aside to  
lodge for a night?  
Why shouldst thou be like a man over-  
come by sleep,  
Like a warrior who is powerless to  
help?  
Yet thou, O LORD, art in the midst of  
us,  
And thy name we bear—abandon us  
not!"

Thus says the LORD of this people: 11  
"So do they love to wander,  
Their feet they restrain not;  
And the LORD cannot accept them;  
Now will he remember their guilt,  
And punish their sins."

The LORD said to me, 11  
"Intercede not for the good of this  
people! Though they fast, I will not 12  
listen to their cry; and though they offer  
up burnt-offering and cereal-offering,  
I will not accept them; but I will  
consume them by the sword, by famine,  
and by pestilence."

Then said I, 11  
"Ah, Lord GOD! the prophets keep  
saying to them, 'You shall not see the  
sword, nor shall famine visit you; but  
assured peace will I give to you in this  
place.'"

Then the LORD said to me, 14  
"It is lies which the prophets prophesy  
in my name. I neither sent them, nor  
commissioned them, nor spoke to them.  
What they prophesy to you is a lying  
dream, an empty superstition, a deceptive  
invention of their own minds."

Therefore thus says the LORD: 15  
"As regards the prophets who prophesy  
in my name—though I did not  
send them—saying, 'Sword and famine  
shall not visit this land,' by sword and  
famine shall those prophets be consumed,  
while the people to whom they 16

prophesy shall be cast out in the streets of Jerusalem, victims of famine and sword, with none to bury them—their selves, their wives, their sons, and their daughters—for I will pour out upon them the trouble which they deserve.

17 And you shall speak this word to them: 'Let my eyes run down with tears, And let them not cease by day or by night!

For the virgin daughter of my people is smitten with a sore wound, With a very severe blow.

18 If I go out to the field, lo! those slain by the sword;

And if I enter the city, lo! the horrors of famine.

Both prophet and priest go begging through the land— They know not where.' "

19 Hast thou utterly rejected Judah? Hast thou a loathing for Zion? Why, then, hast thou smitten us, With no healing for us? We looked for prosperity, but no good has come, For a time of healing, but lo! disaster.

20 We acknowledge, O LORD, our wickedness, and the guilt of our fathers— How we have sinned against thee.

21 Yet spurn us not, for thy name's sake, Debase not thy glorious throne; Remember, and break not thy covenant with us!

22 Are there any among the vanities of the nations that can bring rain? Or can the heavens of themselves give showers? Is it not thou, O LORD our God, on whom we set our hope? For thou doest all these things.

23 Then the LORD said to me, "Though Moses and Samuel stood before me, I would show no favor toward this people. Send them out of my sight, and let them go! And if they ask you, 'Where shall we go?' you shall say to them, 'Thus says the LORD: "Those who are destined for death, to death; And those who are destined for the sword, to the sword; And those who are destined for famine, to famine; And those who are destined for exile, to exile." "

24 "I will set over them four kinds of

fate," is the oracle of the LORD: "the sword to slay, and the dogs to tear, the birds of the air to devour, and the beasts of the earth to destroy. And I will make them a horror to all the kingdoms of the earth, because of what Manasseh, the son of Hezekiah, king of Judah, did in Jerusalem."

"Who, then, will pity you, O Jerusalem? Who will bemoan you? Who will go out of his way to give you greeting? You have cast me off," is the oracle of the LORD, "you have gone ever backward; So I stretch out my hand to destroy you, for I am weary of relenting. I will winnow you with a winnowing-fork in the gates of the land; I will make my people childless, I will destroy them, because of their perverse ways. I will make their widows more numerous than the sand of the sea; I will bring on their mothers of young men the despoiler at noonday; I will cause to fall on them suddenly terror and anguish. The mother of seven shall languish and swoon away; Her sun shall set while it is still day, ashamed and abashed shall she be. And the rest of them will I give to the sword before their enemies," is the oracle of the LORD.

#### THE PROPHET'S LONELINESS AND DESPONDENCY,

15:10—16:18, 21

Woe is me, my mother! that you bore me  
As a man of strife and a man of contention to all the earth!  
I have neither lent nor borrowed,  
Yet all of them curse me.  
So be it, O LORD, if I have failed to entreat thee,  
Or to plead with thee for the good of my enemies,  
In their time of trouble and trial!

- 12 Have I an arm of iron,  
Or a brow of bronze?
- 13 [Your riches and all your treasures will  
I give for a spoil,  
as the price of your sin, through  
all your borders;
- 14 And I will make you serve your  
enemies  
in a land which you know not;  
For a fire is kindled in my wrath,  
which shall burn against you  
forever.]<sup>1</sup>
- 15 Thou knowest, O LORD!  
Think of me, and visit me;  
Avenge me on my persecutors,  
Through thy forbearance put me not  
off.  
Know that for thy sake I have borne  
reproach
- 16 From those who despise thy words.  
As for me, thy word is my joy and de-  
light;  
For I bear thy name, O LORD, God of  
hosts!
- 17 I sat not in the company of the spor-  
tative,  
Nor made merry with them;  
Under thy mighty power I sat alone,  
For thou didst fill me with indigna-  
tion.
- 18 Why is my pain unceasing, my wound  
incurable,  
Refusing to be healed?  
Wilt thou really be to me like a treach-  
erous brook,  
Like waters that are not sure?
- 19 Therefore thus says the LORD:  
"If you turn, I will restore you,  
And you shall stand in my presence;  
And if you bring forth what is pre-  
cious, without anything base,  
You shall be my mouthpiece.  
They may turn to you,  
But you shall not turn to them.
- 20 And I will make you toward this peo-  
ple  
A fortified wall of bronze;  
They may fight against you,  
But they shall not overcome you;  
For I am with you to help you,  
And to deliver you," is the oracle of  
the LORD.
- 21 "I will deliver you from the hand of the  
wicked,  
And will redeem you from the clutch  
of the cruel."

<sup>1</sup> Vss. 13-14 are repeated, more fully, in their true context in 17:3-4.

The word of the LORD came to me, I  
saying,

"You shall not take a wife, nor have  
sons and daughters in this place! For  
thus says the LORD regarding the sons  
and daughters that are born in this  
place, and regarding the mothers that  
bore them and the fathers that begot  
them in this land:  
'Of grievous deaths shall they die,  
'And shall be neither lamented nor  
buried,  
But they shall lie like dung on the  
face of the ground.  
They shall perish by sword and fam-  
ine,  
And their dead bodies shall be food  
For the birds of the air and the beasts  
of the earth.'"

Thus says the LORD:  
"Do not enter the house of mourning,  
nor go to lament,  
nor bemoan them;  
For I have withdrawn from this people  
my good will,  
my kindness and pity,"  
is the oracle of the LORD.  
"Both high and low shall die in this  
place,  
and shall not be buried;  
None shall lament for them, nor gash  
himself,  
nor make himself bald for them;  
None shall break bread for the  
mourner,  
to comfort him for the dead;  
And none shall give him the cup of  
consolation to drink,  
for his father or mother.  
Nor shall you enter the house of feast-  
ing, to sit down with them,  
to eat and to drink";  
For thus says the LORD of hosts,  
the God of Israel:  
"Behold, I am banishing from this  
place,  
before your eyes, and in your  
days,  
The sound of mirth  
and the sound of gladness,  
The voice of the bridegroom  
and the voice of the bride.

"And when you tell this people all  
these things, and they ask you, 'Why  
has the LORD pronounced all this great  
evil upon us? And what offense or sin  
have we committed against the LORD

- 11 our God?' you shall say to them, 'Because your fathers forsook me,' is the oracle of the LORD, 'and ran after other gods, and served and worshiped them, while they forsook me, and did not obey my law; and because you have behaved worse than your fathers, following each the stubborn promptings of his own evil mind, without listening to me, 12 therefore I will hurl you out of this land into a land which neither you nor your fathers have known, and there day and night shall you serve other gods, who will show you no favor.' "
- 14 ["Therefore behold, days are coming," is the oracle of the LORD, "when it shall no longer be said, 'As the LORD lives, who brought up the children of 15 Israel from the land of Egypt,' but 'As the LORD lives, who brought up the children of Israel from the north land and from all the other lands to which I had driven them, and settled them on their own land, which I had given to their fathers.' "]
- 16 "Behold, I am sending for many fishers," is the oracle of the LORD, "And they shall fish for them; And afterward I will send for many hunters, And they shall hunt them, Out of every mountain and every hill, Even from the crevices of the rocks. 17 For my eyes are upon all their ways, They are not concealed from me, Nor is their guilt wrapped up from my sight. 18 And I will doubly repay their guilt and their sin, For with the lifeless bodies of their detestable things have they profaned my land, And with their abominations have they filled my heritage. 21 Therefore behold, I will show them, Once for all will I show them, My power and my might, And they shall know that the LORD is my name."

#### CONVERSION OF THE NATIONS, 16:19-20

- 19 "O LORD, my strength and my stronghold, My refuge in time of trouble, To thee shall the nations come

<sup>1</sup> Vss. 14-15 are repeated, with slight changes, in 23:7-8.

From the ends of the earth, saying, 'Our fathers inherited nought but lies, Vain superstitions, which are good for nothing;

- Can a man make gods for himself? 20 But such are no gods! "

#### SIN AND DOOM, 17:1-4

- "The sin of Judah is written 17 with an iron pen; It is engraved with the point of a diamond on the tablet of their heart; It appears on the horns of their altars, on their sacred pillars and sacred poles, 2 Under every spreading tree, and on every high hill, on the mountains in the open 3 field. So your riches and all your treasures will I give for a spoil, as the price of your sin, through all your borders; 4 I will make you loosen your grip of the heritage which I have given you, And will make you serve your enemies in a land which you know not; For you have kindled my wrath to a fire, which shall burn forever."

#### TRUST IN MAN AND TRUST IN GOD, 17:5-8

- Thus says the LORD: 5 "Cursed is the man who trusts in man, And makes flesh his arm of strength, His mind being turned from the LORD! He shall be like a scrub in the desert, 6 Unable to see the coming of good; He shall dwell in the scorched lands of the wilderness, In an uninhabited salt land. "Blessed is the man who trusts in the 7 LORD, To whom the LORD is his confidence! He shall be like a tree planted by waters, 8 That sends out its roots to the stream; And is not afraid when heat comes, For its leaves remain green; Nor is anxious in a year of drought, For it ceases not to bear fruit."

## WORDS OF WISDOM,

17:9-18

- 9 The heart is treacherous above all things, and desperately sick—  
Who can understand it?
- 10 "I the LORD am a searcher of the heart,  
A tester of the conscience;  
That I may give to every man according to his ways,  
According to the fruit of his doings."
- 11 Like a partridge hatching eggs which she has not laid,  
Is the man who amasses wealth which he has not justly earned;  
In the midst of his days he must leave it,  
And at the end he will prove himself a fool.
- 12 A glorious throne, set on high from of old,  
Is the site of our sanctuary.
- 13 O LORD, thou hope of Israel,  
All who forsake thee shall be put to shame,  
Those who prove faithless to thee in the land shall be brought to confusion,  
Because they have forsaken the LORD,  
The fountain of living water.
- 14 Heal me, O LORD, that I may be healed;  
Save me, that I may be saved;  
For thou art my praise.
- 15 Lol they keep saying to me,  
'Where is the word of the LORD?  
Pray, let it come!'
- 16 Yet I never urged thee to bring trouble upon them,  
Nor longed for the fatal day—  
Thou knowest!  
That which came out of my lips was open before thee.
- 17 Be not a terror to me,  
Thou who art my refuge on the day of trouble!
- 18 Let them be put to shame that persecute me,  
But let me not be put to shame;  
Let them be confounded,  
But let me not be confounded;  
Bring upon them the day of trouble,  
With double destruction destroy them!"

THE SANCTITY OF THE  
SABBATH, 17:19-27

Thus said the LORD to me:

"Go and stand at the Benjamin Gate, by which the kings of Judah pass in and out, and at all the other gates of Jerusalem, by which the children of your people pass in and out, and say to them: 'Hear the word of the LORD, you kings of Judah, and all you people of Judah and inhabitants of Jerusalem, who enter by these gates! Thus says the LORD: As you value your lives, be careful to carry no load on the sabbath day. You shall bring no load through the gates of Jerusalem, nor carry one out of your houses, on the sabbath day. And you shall do no work at all on it, but shall keep the sabbath day holy, as I commanded your fathers, though they neither listened nor inclined their ears, but stiffened their necks, refusing to listen or to take warning. If you listen attentively to me,' is the oracle of the LORD, 'and refrain from bringing any load through the gates of this city on the sabbath day, and if you keep the sabbath day holy, and refrain from doing any work on it, then shall there enter by the gates of this city kings sitting on the throne of David, riding in chariots and on horses, they and their princes, together with the people of Judah and the inhabitants of Jerusalem; and this city shall be inhabited for ever. And people shall come from the cities of Judah, and from the districts around Jerusalem, from the land of Benjamin, and from the Shephelah, from the hill country, and from the Negeb, bringing burnt-offerings and sacrifices, cereal-offerings, frankincense, and thank-offerings to the house of the LORD. But if you do not listen to me, in regard to keeping the sabbath day holy by not carrying a load or bringing it through the gates of Jerusalem on the sabbath day, then will I kindle in its gates a fire, which shall devour the palaces of Jerusalem, and shall not be quenched.'"

## PARABLE OF THE POTTER,

18:1-17

The word that came to Jeremiah 18  
from the LORD:

"Arise, and go down to the potter's 21



house; and there will I give you my message."

3 So I went down to the potter's house and found him engaged in work on the  
4 wheels. And whenever the vessel at which he was working became spoiled, as clay is apt to do in the potter's hand, he would turn it into another vessel, such as seemed suitable in the potter's own eyes.

5 Then the word of the LORD came to me, saying,

6 "Cannot I deal with you like this potter, O house of Israel?" is the oracle of the LORD. "As the clay in the potter's hand, so are you in my hand, O  
7 house of Israel! If at one moment I issue an order concerning a nation or kingdom to pluck up, to tear down, and  
8 to destroy, and if that nation against which I issued the order turn from its evil conduct, I will repent of the evil  
9 which I planned to inflict upon it. And if at another moment I issue an order concerning a nation or kingdom to  
10 build and to plant, and if it do what is evil in my sight, by not listening to my voice, I will repent of the good which I  
11 intended to do to it. So now, speak to the men of Judah and the inhabitants of Jerusalem, saying, 'Thus says the LORD: Behold, I am framing evil against you, and am planning a scheme against you. Turn, therefore, every man from his evil course, and amend  
12 your ways and your doings!' But they will say, 'It is hopeless! for we will follow our own plans and will act each according to the stubborn promptings of  
13 his own evil mind.' Therefore thus says the LORD:

"Inquire among the nations!  
who has heard the like of this?

The virgin Israel has done  
a very dreadful thing.

14 Does the white snow vanish  
from the crest of Sirion?

Does the cold flowing water  
of the mountains run dry?

15 Yet my people have forgotten me,  
and offer sacrifices to idols;

They stumble off their ways,  
off the ancient tracks,

To walk in bypaths,  
that have not been graded up,

16 Making their land a horror,  
a perpetual scorn;

Everyone who passes by it is horrified,  
and shakes his head.

Like the east wind will I scatter them 17  
before the enemy;  
I will show them my back, and not my  
face,  
on the day of their doom."

### A FURTHER PLOT AGAINST JEREMIAH, 18:18-23

Then said they, 18  
"Come and let us hatch a plot against  
Jeremiah,  
For instruction shall not pass from the  
priest,  
Nor counsel from the wise, nor the  
word from the prophet;  
Come and let us smite him for his  
speech,  
And let us pay no more heed to any of  
his words!"

Pay thou heed to me, O LORD; 19  
And listen to my plea!

Shall evil be repaid for good, 20  
That they have dug a pit for my life?

Remember how I stood before thee  
To intercede in their favor,  
To avert thy wrath from them!

Therefore give up their children to 21  
famine,

And hand them over to the sword;  
Let their wives become childless wid-  
ows,

And their men be slain by pestilence,  
And their young men smitten by the  
sword in battle!

Let a cry be heard from their houses, 22  
When of a sudden thou bringest a  
troop of raiders against them;

For they have dug a pit to catch me,  
And have hidden snares for my feet.

But thou, O LORD, knowest 23  
All their deadly scheme against me;  
Therefore pardon not their guilt,  
Nor blot out their sin from thy sight;

Let them be laid prostrate before thee,  
Deal with them in thy time of anger!

### PARABLE OF THE BROKEN FLASK, 19:1-13

Thus said the LORD: 19  
"Go and get a potter's earthenware  
flask, and take with you certain of the  
elders and priests, and go out to the  
valley of Ben-Hinnom, which is at the  
entrance to the Potsherd Gate, and 2

there proclaim the message that I will give you. Say, 'Hear the word of the LORD, you men of Judah and inhabitants of Jerusalem! Thus says the LORD of hosts, the God of Israel: Behold, I am bringing disaster upon this place—such that the ears of everyone who hears of it shall tingle—because they have forsaken me, and have desecrated this place by offering sacrifices to other gods whom neither they nor their fathers have known, and because the kings of Judah have filled this place with the blood of innocent persons, and have built high places to the Baal, in order to burn their sons in the fire as burnt-offerings to the Baal—a thing which I never commanded, nor spoke of, nor did it enter my mind. Therefore behold, days are coming,' is the oracle of the LORD, 'when this place shall no longer be called "Topheth," nor "The valley of Ben-Hinnom," but "The valley of Slaughter," and I will break up the plans of the men of Judah and Jerusalem in this place, and cause them to fall by the sword before their enemies—by the hand of those who seek their lives—and give their dead bodies as food for the birds of the air and the beasts of the earth, and make this city a horror and a scorn, so that everyone who passes by it shall be horrified and shall hiss in scorn because of all the blows that have fallen upon it; and I will make them eat the flesh of their sons and daughters, and they shall eat each other's flesh, through the stress of the siege which their enemies—even those who seek their lives—shall press upon them.'

Then break the flask before the eyes of the men who accompany you, and say to them, 'Thus says the LORD of hosts: As the potter's vessel is broken and cannot be mended again, so will I break this people and this city; and they shall be buried in Topheth till there is no more room to bury. For I will so act toward this place and its inhabitants,' is the oracle of the LORD, 'as to turn this city into a Topheth; and the houses of Jerusalem, including the houses of the kings of Judah—even all the houses on whose roofs they have offered sacrifices to all the host of the heavens, and have poured libations to other gods—shall be defiled like the site of Topheth.'

## JEREMIAH IN THE STOCKS,

19:14—20:6

Then Jeremiah returned from Topheth, where the LORD had sent him to prophesy, and stood in the court of the house of the LORD, and said to all the people,

"Thus says the LORD of hosts, the God of Israel: 'Behold, I am bringing upon this city and upon all its towns the full disaster that I pronounced against it, because its people have stiffened their necks so as not to listen to my words.'"

Now when Pashhur, the son of Immer the priest, who was chief overseer in the house of the LORD, heard Jeremiah prophesying these things, Pashhur beat Jeremiah the prophet, and put him in the stocks at the upper Benjamin Gate of the house of the LORD. The next morning Pashhur released Jeremiah from the stocks. Thereupon Jeremiah said to him,

"The LORD calls you not Pashhur, but 'Terror all around.' For thus says the LORD: 'Behold, I am making you a center of terror, to yourself and to all your friends. You shall see them fall by the sword of their enemies; and I will give all Judah into the hand of the king of Babylon, who shall carry them captive to Babylon and shall slay them by the sword. And I will give all the wealth, all the gains, and all the goods of this city, with all the treasures of the kings of Judah, into the hand of their enemies, who shall despoil them, and take them, and carry them to Babylon. And you, Pashhur, and all who live in your house, shall go into exile. To Babylon shall you go, and there shall you die, and there shall you be buried, yourself and all your friends, to whom you have prophesied falsely.'"

## THE PROPHETIC IMPULSE,

20:7-13

Thou hast duped me, O LORD, and I let myself be duped;  
Thou hast been too strong for me, and hast prevailed.  
I have become a laughing-stock all day long,  
Everyone mocks me.  
As often as I speak, I must cry out,  
I must call, "Violence and spoil!"

- For the word of the LORD has become  
to me  
A reproach and derision all day long.  
9 If I say, "I will not think of it,  
Nor speak any more in his name,"  
It is in my heart like a burning fire,  
Shut up in my bones;  
I am worn out with holding it in—  
I cannot endure it.  
0 For I hear 'the whispering of many,  
Terror all around.  
"Denounce him! let us denounce him!"  
Say all my intimate friends, who  
watch for my tripping;  
"Perhaps he will be duped, and we  
shall prevail over him,  
And shall take our revenge on him."  
1 But the LORD is with me as a dreaded  
warrior,  
Therefore my persecutors shall stumble,  
and shall not prevail,  
They shall be put to bitter shame, because  
they have not succeeded,  
To everlasting confusion, which shall  
not be forgotten.  
2 O LORD of hosts, thou who testest the  
right,  
Who searchest the heart and the conscience,  
Let me see thy vengeance on them,  
For to thee have I confided my cause.  
3 Sing to the LORD, praise the LORD;  
For he has saved the life of the needy  
From the hand of the wicked.

JEREMIAH CURSES HIS DAY,  
20:14-18

- 4 Cursed be the day on which I was  
born,  
The day on which my mother bore  
me—  
Let it not be blessed!  
5 Cursed be the man who brought the  
good news to my father,  
"A son is born to you"—  
Wishing him much joy!  
6 Let that man be like the cities  
Which the LORD overthrew without  
mercy;  
Let him hear a cry in the morning,  
And an alarm at noon;  
7 Because he did not let me die in the  
womb,  
That my mother might have been my  
grave,  
And her womb have remained pregnant  
forever!

- Why came I out of the womb, 18  
To see trouble and sorrow,  
That my days might be spent in  
shame?

THE WARNING TO KING  
ZEDEKIAH, 21:1-12

The word that came to Jeremiah 21  
from the LORD, when King Zedekiah  
sent to him Pashhur, the son of Mal-  
chiah, and Zephaniah, the son of  
Maaseiah the priest, saying, "Pray, 2  
inquire of the LORD on our behalf; for  
Nebuchadrezzar, king of Babylon, has  
opened hostilities against us. Perhaps  
the LORD will deal with us in accord-  
ance with all his wonderful works, and  
will compel him to withdraw from us."

Then Jeremiah said to them, 3  
"Thus shall you say to Zedekiah, 4  
"Thus says the LORD, the God of Is-  
rael: "Behold, I will turn the edge of  
the weapons of war which are in your  
hands, with which you fight against the  
king of Babylon and the Chaldeans  
who are besieging you outside the wall;  
and I will bring them into the midst of  
this city. And I myself will fight 5  
against you with an outstretched hand  
and with a strong arm, in anger,  
in fury, and in great wrath. And I will 6  
smite the inhabitants of this city, both  
man and beast, with a great pestilence,  
of which they shall die. And after- 7  
wards," is the oracle of the LORD, "I  
will give Zedekiah, king of Judah, his  
servants, and the people that are left in  
this city from pestilence, sword, and  
famine, into the hand of Nebuchad-  
rezzar, king of Babylon, and into the  
hand of their enemies—into the hand  
of those who seek their lives—and they  
shall put them to the sword, and shall  
have neither mercy nor pity nor com-  
passion upon them."

"And to this people say, "Thus says 8  
the LORD: "Behold, I set before you  
the way of life and the way of death.  
He who stays in this city shall die by 9  
sword, famine, and pestilence; but he  
who goes out and surrenders to the  
Chaldeans who are besieging you shall  
escape, and shall have his life as a prize  
of war. For I have set my face against 10  
this city for evil and not for good," is  
the oracle of the LORD; "it shall be  
given into the hand of the king of Baby-  
lon, who shall burn it."

- 11 "And to the household of the king of Judah say, 'Hear the word of the  
 12 LORD, O House of David! Thus says the LORD:  
 "Morning by morning give righteous judgment,  
 And deliver the despoiled from the hand of the oppressor;  
 Lest my fury go forth like fire,  
 And burn with none to quench it,  
 Because of your evil doings.'"

**THE PENALTY OF FALSE  
 PRIDE, 21:13-14**

- 13 "Behold, I am against you, O dweller in the valley,  
 On the rock of the plain," is the oracle of the LORD;  
 "You who say, 'Who shall come down against us?  
 Who shall enter our haunts?'"  
 14 I will punish you according to the fruit of your doings,"  
 Is the oracle of the LORD;  
 "I will kindle a fire in her forest,  
 Which shall devour all that is round about her."

**PROPHECIES AGAINST THE  
 KINGS OF JUDAH,**

22:1-30

- 22 Thus says the LORD:  
 "Go down to the house of the king of Judah, and there speak this word!  
 Say, 'Hear the word of the LORD, O king of Judah, who sit on the throne of David—you, your servants, and your  
 3 people, who enter by these gates! Thus says the LORD: "Do justice and righteousness; deliver the despoiled from the hand of the oppressor; commit no wrong or violence against the resident alien, the orphan, and the widow; and do not shed innocent blood in this  
 4 place. For if you but do these things, then shall there enter by the gates of this house kings sitting on the throne of David, riding in chariots and on horses—they, their servants, and their  
 5 people. But if you do not listen to these words, I swear by myself," is the oracle of the LORD, "that this house  
 6 shall become a desolation." For thus says the LORD concerning the house of the king of Judah:  
 "Though you are as Gilead to me,  
 as the crest of Lebanon,

Yet will I make you a desert,  
 an uninhabited city.  
 I will bring destroyers against you,  
 each with his weapons;  
 They shall cut down your choicest cedars,  
 and shall cast them into the fire.

"And when people from many nations pass by this city, and ask one another, 'Why has the LORD done such a thing to this great city?' they shall receive this answer, 'Because they forsok the covenant of the LORD their God, and worshiped other gods, and served them.'"

"Weep not for him that is dead,  
 Nor bemoan him;  
 But weep bitterly for him that goes away,  
 For he shall return no more,  
 Nor see his native land!"

For thus says the LORD concerning Shallum, the son of Josiah, king of Judah, who reigned instead of Josiah his father, and went away from this place:

"He shall return no more to it, but shall die in the place to which they carried him captive, and he shall see this land no more!"

"Woe to him that builds his house by unrighteousness,  
 His upper chambers by injustice;  
 That makes his neighbor serve him without pay,  
 And gives him not his wages;  
 That says, 'I will build myself a roomy house,  
 With spacious chambers,'  
 And cuts out windows for it,  
 Panels it with cedar, and paints it with vermilion!  
 Would you play the king by vying with others in cedar?  
 Did not your father, as he ate and drank,  
 Do justice and righteousness?  
 Then all went well with him.  
 He defended the cause of the poor and needy;  
 Then all went well.  
 Is not that how to know me?"  
 Is the oracle of the LORD.  
 "But your eyes and your thoughts  
 Are set on nought but your ill-gotten gain,  
 On the shedding of innocent blood,

- And the practice of outrage and violence."
- 8 Therefore thus says the LORD concerning Jehoiakim, the son of Josiah, king of Judah:  
"None shall lament for him,  
'Ah my brother!' or 'Ah his brotherliness!'  
None shall lament for him,  
'Ah lord!' or 'Ah his highness!'"
- 9 With the burial of an ass shall he be buried,  
Dragged and flung out beyond the gates of Jerusalem."
- 0 "Go up Lebanon and cry,  
In Bashan lift up your voice;  
Cry from Abarim  
That all your friends are exiled.
- 1 I spoke to you in your time of prosperity,  
But you said, 'I will not listen!'  
Such has been your way from your youth,  
That you listened not to my voice.
- 2 All your neighbors shall be driven like sheep before the wind,  
And your friends shall go into exile;  
Then shall you be ashamed and confounded  
Because of all your wickedness.
- 3 You who dwell in Lebanon, nestled among the cedars,  
How you shall groan when pangs come upon you,  
Pain as of a woman in travail!"
- 4 "As I live," is the oracle of the LORD, "though Coniah, the son of Jehoiakim, king of Judah, be the signet ring on my right hand, I will pluck you off,  
and give you into the hand of those who seek your life—those of whom you stand in dread—into the hand of Nebuchadrezzar, king of Babylon, and the hand of the Chaldeans. And I will hurl you, together with the mother who bore you, into another land, where you were not born; and there shall you die. And to the land to which you long to return, you shall not return."
- 26 Is this man Coniah a contemptible, common utensil?  
Is he an article that no one cares for?  
Why, then, have he and his race been hurled and cast off  
To a land that they know not?
- 29 O land, land, land,

- Hear the word of the LORD!  
Thus says the LORD: 30  
"Write this man down as childless,  
As a man who has no success with his sons;  
For none of his race shall succeed  
In sitting on the throne of David,  
And ruling any more in Judah."

### THE COMING OF THE TRUE KING, 23:1-8

- "Woe to the shepherds who ruin and scatter  
The sheep of my pasture!" is the oracle of the LORD.
- Therefore thus says the LORD, the God of Israel, concerning the shepherds that tend my people: 2  
"You have scattered my flock, you have driven them away, and have not taken care of them. Behold, I am taking care of you, to punish you for the evil you have done," is the oracle of the LORD. "Then will I gather the remnant of my flock from all the lands to which I have driven them, and I will bring them back to their fold, where they shall be fruitful and multiply. And I will raise up shepherds over them, who shall tend them; and they shall no more be afraid, nor dismayed, nor troubled," is the oracle of the LORD.
- "Behold, days are coming," is the oracle of the LORD, 5  
"When I will raise up for David a righteous shoot;  
And he shall reign as king with success,  
Doing justice and righteousness in the land.  
In his days shall Judah be saved, 6  
And Israel shall live in security;  
And this is the name they shall give him:  
'The LORD is our vindicator.'
- "Therefore behold, days are coming," is the oracle of the LORD, "when men shall no longer say, 'As the LORD lives, who brought up the children of Israel from the land of Egypt,' but 'As the LORD lives, who brought up and led the descendants of the house of Israel from the north land and from all the other lands to which he had driven them, and settled them on their own land.' "

JUDGMENT ON THE PROPHETS OF JUDAH, 23:9-40

- 9 Concerning the prophets:  
 "My heart is broken within me,  
 All my bones are unstrung;  
 I am like a drunken man,  
 Like a man overcome by wine;  
 In the presence of the LORD,  
 And before his glorious majesty.
- 10 For the land is full of adulterers,  
 Because of whom the land mourns,  
 And the pastures of the steppe are parched;  
 Their course is evil,  
 And their might is not right.
- 11 Both prophet and priest are ungodly;  
 Even in my house have I met with their villainy,"  
 Is the oracle of the LORD.
- 12 "Therefore their way shall be to them  
 Like slippery ground in the dark,  
 Along which they shall be thrust till they fall.  
 For I will bring trouble upon them,  
 Their year of reckoning," is the oracle of the LORD.
- 13 "In the prophets of Samaria I saw an offensive thing:  
 They prophesied by the Baal, and misled my people Israel.
- 14 But in the prophets of Jerusalem have I seen a horrible thing:  
 They commit adultery, and walk in lies;  
 They strengthen the hands of evil-doers,  
 So that no one turns from his evil ways;  
 To me they have all become like Sodom,  
 The citizens of Jerusalem like Gomorrah."
- 15 Therefore thus says the LORD of hosts concerning the prophets:  
 "Behold, I will feed them with worm-wood,  
 And will give them poisoned water to drink;  
 For from the prophets of Jerusalem  
 Has ungodliness spread through all the land."
- 16 Thus says the LORD of hosts:  
 "Listen not to the words of the prophets  
 Who prophesy to you!  
 They fill you with vain hopes;  
 They speak a vision from their own minds,

Not from the mouth of the LORD,  
 Saying continually to those who de-<sup>17</sup>  
 spise the word of the LORD,  
 'All shall be well with you,'  
 While to everyone who follows the  
 stubborn promptings of his own  
 mind they say,  
 'No harm shall come upon you.'  
 For which of them has stood in the<sup>18</sup>  
 council of the LORD,  
 To see and hear his word?  
 Which of them has heeded and heard  
 his word?  
 [See! the storm of the LORD has gone<sup>19</sup>  
 out in fury,  
 A sweeping storm, that will whirl on  
 the head of the wicked.  
 The anger of the LORD will not turn<sup>20</sup>  
 back,  
 Until he has fully accomplished the  
 designs of his mind;  
 In the end of the days you will under-  
 stand it perfectly.]<sup>1</sup>  
 I sent not the prophets, yet they ran;<sup>21</sup>  
 I spoke not to them, yet they prophesied.  
 But if only they had stood in my<sup>22</sup>  
 council,  
 And had listened to my words,  
 They would have turned my people  
 from their evil course,  
 And from their evil doings.

"Am I a God near at hand," is the ora-<sup>23</sup>  
 cle of the LORD,  
 "And not a God far off?  
 Can any man hide in secret places,<sup>24</sup>  
 So that I cannot see him?" is the ora-  
 cle of the LORD.  
 "Do not I fill the heavens and the  
 earth?"  
 Is the oracle of the LORD.  
 "I have heard what the prophets say,<sup>25</sup>  
 Who prophesy lies in my name, say-  
 ing,  
 'I have dreamed, I have dreamed, I  
 have dreamed!'  
 Will the mind of the prophets ever<sup>26</sup>  
 turn,  
 Who prophesy lies, who prophesy the  
 delusion of their own minds,  
 Thinking to make my people forget<sup>27</sup>  
 my name—  
 Through their dreams which they tell  
 one another—  
 As their fathers forgot my name for  
 the Baal?

<sup>1</sup> Vs. 19-20 are repeated, with slight changes, in 30:23-24.

28 The prophet who has a dream,  
Let him tell his dream!  
And he who has my word,  
Let him speak my word in sincerity!  
What has the straw to do with the  
wheat?"

Is the oracle of the LORD.

29 "Is not my word like fire,"  
Is the oracle of the LORD;  
"Or like a hammer that breaks the rock  
in pieces?"

30 "Therefore behold, I am against the  
prophets," is the oracle of the LORD,  
"who steal my words from one another."  
31 Behold, I am against the prophets," is  
the oracle of the LORD, "who use their  
32 own tongues, and utter an oracle. Behold,  
I am against the prophets who  
deal in lying dreams," is the oracle of  
the LORD, "and tell them, and mislead  
my people by their lies and their bombast—  
when I neither sent them nor  
commissioned them—and are of no use  
at all to this people," is the oracle of the  
LORD.

33 "And if anyone of this people, lay-  
man, or prophet, or priest, ask you,  
'What is the burden of the LORD?' you  
shall say to them, 'You are the burden,  
and I will cast you off, is the oracle of  
34 the LORD.' And if anyone, prophet, or  
priest, or layman mention 'The burden  
of the LORD,' I will punish that man  
35 and his household. Thus shall you ask,  
each of his neighbor, and each of his  
brother, 'What has the LORD  
answered?' or 'What has the LORD  
36 spoken?' But 'The burden of the LORD'  
you shall mention no more; for every  
man takes his own word as the burden,  
and thus you distort the words of the  
living God, the LORD of hosts, our  
37 God! So you shall ask the prophet,  
'What has the LORD answered?' or  
38 'What has the LORD spoken?' But if  
you mention 'The burden of the LORD,'  
thus says the LORD, 'Because you have  
used this phrase, "The burden of the  
LORD," when I sent to you, saying,  
"You shall not mention the burden of  
39 the LORD," therefore behold, I will lift  
you up, and will hurl you out of my  
presence—you and the city that I gave  
40 to you and your fathers—and I will lay  
upon you everlasting reproach and  
everlasting disgrace, that shall not be  
forgotten.'"

## PARABLE OF THE FIGS,

24:1-10

After Nebuchadrezzar, king of Baby-  
lon, had carried Jeconiah, the son of  
Jehoiakim, king of Judah, together  
with the princes of Judah, the artisans,  
and the smiths, into exile from Jerusa-  
lem, and brought them to Babylon, the  
LORD showed me two baskets of figs  
placed in front of the temple of the  
LORD. One basket had very good figs, 2  
like first-ripe ones, while the other  
basket had very bad figs, so bad that  
they could not be eaten. Then the 3  
LORD said to me,

"What do you see, Jeremiah?"

And I said,

"Figs—the good figs very good, and  
the bad ones very bad, so bad that they  
cannot be eaten."

Then the word of the LORD came to 4  
me, saying,

"Thus says the LORD, the God of 5  
Israel: Like these good figs, so will I  
regard with favor the exiles of Judah,  
whom I sent from this place to the land  
of the Chaldeans. I will look with 6  
friendly eyes upon them, and will re-  
store them to this land; I will build  
them, and not tear them down; I will  
plant them, and not pluck them up.  
And I will give them a heart to know 7  
me as the LORD; and they shall be my  
people, and I will be their God; for they  
shall turn to me with all their heart.  
But like the bad figs, which are so bad 8  
that they cannot be eaten," thus says  
the LORD, "will I treat Zedekiah, king  
of Judah, his princes, and the remnant  
of Jerusalem which remains in this  
land, together with those who live in 9  
the land of Egypt. I will make them a  
horror and offense to all the kingdoms  
of the earth, a reproach and a byword,  
a taunt and a curse, in all the places to  
which I have driven them. And I will 10  
send among them sword, famine, and  
pestilence, till they are wiped off the  
land which I gave to them and their  
fathers."

## WARNING TO JUDAH,

25:1-14

The word which came to Jeremiah 25  
concerning all the people of Judah in  
the fourth year of Jehoiakim, the son of

Josiah, king of Judah—that was the first year of the reign of Nebuchadrezzar, king of Babylon—which Jeremiah the prophet delivered to all the people of Judah and all the inhabitants of Jerusalem:

3 “For these twenty-three years, from the thirteenth year of Josiah, the son of Amon, king of Judah, even to this day, the word of the LORD has come to me, and I have delivered it to you early and  
4 late, but you did not listen—as in days gone by the LORD sent all his servants the prophets to you early and late, but you neither listened nor inclined your  
5 ears to listen—saying, ‘Turn, I pray you, each from his evil way and from his evil doings, that you may live in the land which the LORD gave to you and  
6 your fathers forever and ever. And do not run after other gods, to serve them and worship them, nor vex me with the work of your hands, that I may do you  
7 no harm.’ But you did not listen to me,” is the oracle of the LORD, “but deliberately vexed me with the work of  
8 your hands, to your own harm. Therefore thus says the LORD of hosts: ‘Because you have not listened to my  
9 words, behold, I am sending for a family from the north, and will bring them against this land and its inhabitants, and against all these nations round about; and I will utterly destroy them, and will make them a horror, a scorn,  
10 and an everlasting reproach; and I will banish from them the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and  
11 the light of the lamp. And all this land  
12 shall be a waste and a horror; and these nations shall serve the king of Babylon for seventy years. But when seventy years are completed, I will punish the king of Babylon and that nation for their guilt,’” is the oracle of the LORD, “and also the land of the Chaldeans, and I will make it an everlasting deso-  
13 lation. And I will bring upon that land all my words which I have pronounced against it—all that is written in this book which Jeremiah prophesied against  
14 all the nations. For they also shall serve mighty nations and great kings, and I will repay them according to their deeds and according to the work of their hands.”

## THE CUP OF WRATH,

25:15-38

Thus said the LORD, the God of Israel, to me:

“Take from my hand this wine cup of wrath, and make all the nations to whom I am sending you drink it. And  
16 when they drink it, let them reel, and behave like madmen, because of the sword which I am sending among them.”

So I took the cup from the LORD'S  
17 hand, and made all the nations to whom the LORD had sent me drink it—Jerusalem and all the cities of Judah,  
18 its kings and its princes, making them a desolation, a horror, a hissing, and a curse, as it is this day; Pharaoh, king of  
19 Egypt, his servants, his princes, and all his people, together with all the foreign  
20 population; all the kings of the land of Uz, and all the kings of the land of the Philistines, of Askalon, Gaza, Ekron, and the remnant of Ashdod;  
21 Edom, Moab, and the Ammonites; all the  
22 kings of Tyre and all the kings of Sidon, and the kings of the coast-land which is beyond the sea; Dedan, Tema, Buz,  
23 and all those who have the corners of their hair clipped; all the kings of Ara-  
24 bia, and all the kings of the foreign population that live in the desert; all  
25 the kings of Zimri, all the kings of Elam, and all the kings of the Medes; all the kings of the north, far and near,  
26 one with another; and all the kingdoms that are on the face of the earth.

Then the LORD said to me:

“The king of Sheshach shall drink after them. And you shall say to them,  
27 ‘Thus says the LORD of hosts, the God of Israel: Drink yourselves drunk, till you vomit, and fall to rise no more, because of the sword which I am sending among you.’ And if they refuse to take  
28 the cup from your hand to drink, you shall say to them, ‘Thus says the LORD of hosts: Drink you shall! For  
29 if I begin my work of destruction with the city which bears my name, how can you go unpunished? You shall not go unpunished; for I am summoning a sword upon all the inhabitants of the earth,’ is the oracle of the LORD of hosts.

“As for you, prophesy all these words  
30 to them, and say to them:

‘The LORD shall roar from on high,



- From his holy abode shall he lift up  
his voice;  
With a mighty voice shall he roar  
against his fold,  
He shall raise a huzzah, like those who  
tread the grapes,  
Against all the inhabitants of the  
earth.
- 31 The noise shall reach to the ends of  
the earth,  
For the LORD has a case against the  
nations,  
He has brought an indictment against  
all flesh;  
And the wicked shall be put to the  
sword,  
Is the oracle of the LORD."
- 32 Thus says the LORD of hosts:  
"Behold, trouble is spreading  
from nation to nation,  
A mighty tempest is stirring  
from the ends of the earth.
- 33 "And those who are slain by the  
LORD on that day shall extend from  
one end of the earth to the other; they  
shall not be mourned, nor gathered up,  
nor buried, but shall lie like dung upon  
the face of the ground.
- 34 "Wail, you shepherds, and cry,  
Wallow in ashes, you lords of the  
flock!  
For your time for slaughter is ripe,  
And you shall fall down slain like  
choice lambs.
- 35 There shall be no means of flight for  
the shepherds,  
No escape for the lords of the flock.
- 36 Hark! the cry of the shepherds,  
The wail of the lords of the flock!  
For the LORD is despoiling their pas-  
ture,
- 37 And the peaceful folds are destroyed,  
Because of the fierce anger of the  
LORD.
- 38 The lions have left their covert,  
For their land has become a waste,  
Because of the sword of the LORD,  
And because of his fierce anger."

### THE TEMPLE ADDRESS, AND ITS CONSEQUENCES,

26:1-24

- 1 In the beginning of the reign of Je-  
hoiakim, the son of Josiah, king of Ju-  
dah, came this word from the LORD:  
2 "Thus says the LORD: Stand in the  
court of the house of the LORD, and

3 speak to all the people of Judah who  
come to worship in the house of the  
LORD all the words that I command  
you to speak to them; keep not back  
one word! Perhaps they may listen, 3  
and turn each from his evil way, so that  
I may repent of the evil which I am  
planning to bring upon them because of  
their evil doings. Say to them, 'Thus 4  
says the LORD: If you do not listen to  
me, by following my law which I have  
set before you, and listening to the 5  
words of my servants the prophets  
whom I have been sending to you early  
and late, but to whom you have not  
listened, I will make this house like 6  
Shiloh, and will make this city a curse  
to all the nations of the earth.' "

7 Now the priests and the prophets, to-  
gether with all the people, heard Jer-  
emiah speaking these words in the house  
of the LORD. So when Jeremiah had 8  
finished speaking all that the LORD  
had commanded him to speak to all the  
people, the priests and the prophets  
laid hold of him, saying,

9 "You shall die! How dare you  
prophesy in the name of the LORD,  
saying, 'This house shall become like  
Shiloh, and this city shall become an  
uninhabited waste?'"

Thereupon all the people crowded  
round Jeremiah in the house of the  
LORD.

10 When the princes of Judah heard the  
news, they came up from the palace to  
the house of the LORD, and took their  
seats at the entrance to the new gate of  
the house of the LORD. Then the 11  
priests and the prophets addressed the  
princes and all the people, saying,

"This man deserves to die; for he has  
prophesied against this city in the  
terms which you have heard."

12 Then Jeremiah addressed the princes  
and all the people, saying,

"The LORD sent me to prophesy  
against this house and this city all the  
words which you have heard. But now, 13  
if you amend your ways and your do-  
ings, and listen to the voice of the  
LORD your God, the LORD will repent  
of the evil which he has pronounced  
against you. As for myself, see! I am 14  
in your hands. Do to me as you think  
right and proper. Only be well assured 15  
of this, that, if you put me to death,  
you will be bringing innocent blood  
upon yourselves, upon this city, and

upon its people; for the LORD has truly sent me to you, to speak all these words in your hearing."

- 16 Then the princes and all the people said to the priests and the prophets,

"This man does not deserve to die; for he has spoken to us in the name of the LORD our God."

- 17 Then certain of the elders of the land rose and addressed the whole assembly of the people, saying,

- 18 "Micah of Moresheth prophesied in the days of Hezekiah, king of Judah; and he said to all the people of Judah, 'Thus says the LORD of hosts:

"Zion shall be plowed like a field, And Jerusalem shall become a ruin, And the temple hill a high place in a forest.'"

- 19 "Did Hezekiah king of Judah and all the people of Judah go the length of putting him to death? Did they not rather reverence the LORD, and entreat the favor of the LORD, so that the LORD repented of the evil which he had pronounced against them? We, on the contrary, are in the act of bringing great evil upon ourselves."

- 20 Now there was another man prophesying in the name of the LORD, Uriah, the son of Shemaiah, from Kirjath-jearim, who prophesied against this city and this land just as Jeremiah had

- 21 done. And when King Jehoiakim, with all his guardsmen and princes, heard what he had said, the king sought to put him to death. When Uriah heard of it, he took flight, and fled to Egypt.

- 22 But King Jehoiakim dispatched men to Egypt, Elnathan, the son of Achbor,

- 23 and some other men with him, who brought Uriah from Egypt, and led him to King Jehoiakim, who slew him with the sword, and cast his dead body

- 24 into the public burying-ground. But Jeremiah had the support of Ahikam, the son of Shaphan, who saved him from being handed over to the people for execution.

#### THE YOKE OF THE KING OF BABYLON, 27:1-22

- 27 In the beginning of the reign of Zedekiah, the son of Josiah, king of Judah, came this word to Jeremiah from the LORD.

- 2 Thus said the LORD to me:  
"Make yourself a yoke of thongs and

bars, and put it on your neck. Then send to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, through their ambassadors who have come to Jerusalem on a mission to Zedekiah, king of Judah, charging them with this message to their masters, 'Thus says the LORD of hosts, the God of Israel: Say to your masters, "I made the earth, with the men and beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it to whom I please. Now I have given all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant, and I have likewise given him the beasts of the field to serve him. And all the nations shall serve him, his son, and his grandson, until the time of his own land shall come, when he shall serve mighty nations and great kings. And if any nation or kingdom will not serve Nebuchadnezzar, king of Babylon, and will not put its neck under the yoke of the king of Babylon, I will punish that nation by sword, famine, and pestilence," is the oracle of the LORD, "until I have given it into his hand. Do not listen, then, to your prophets and diviners, your dreamers, soothsayers, and sorcerers, who keep on saying to you, 'You shall not serve the king of Babylon!' For it is a lie which they are prophesying to you, with the result that you shall be removed far from your land, and I shall have to drive you away to perish. But if any nation will bring its neck under the yoke of the king of Babylon, and will serve him, I will leave it on its own land," is the oracle of the LORD; "and it shall till the land, and live in it.'"

To Zedekiah, king of Judah, I also spoke in the very same terms, saying,

"Bring your neck under the yoke of the king of Babylon, and serve him and his people that you may live! Why should you and your people die by sword, famine, and pestilence, as the LORD has warned the nation that will not serve the king of Babylon? Do not listen to the words of the prophets who say to you, 'You shall not serve the king of Babylon!' For it is a lie which they are prophesying to you. I did not send them," is the oracle of the LORD, "but they prophesy falsely in my name,

so that I shall have to drive you away to perish, you and the prophets who are prophesying to you."

16 And to the priests and to all this people I spoke, saying,

"Thus says the LORD: Do not listen to the words of your prophets who prophesy to you, saying, 'Lo! the vessels of the LORD'S house are very soon to be brought back from Babylon'; for it is a lie which they are prophesying to

17 you. Do not listen to them, but serve the king of Babylon, that you may live. Why should this city become a desolation?

18 If they be prophets, and if the word of the LORD be with them, let them entreat the LORD of hosts to prevent the vessels that are left in the house of the LORD, and in the house of the king of Judah, and in Jerusalem,

19 from going to Babylon. For thus says the LORD of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city—

20 those which Nebuchadnezzar, king of Babylon, did not take away when he carried Jeconiah, the son of Jehoiakim, king of Judah, with all the nobles of Judah and Jerusalem, into exile from

21 Jerusalem to Babylon—thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, and in the house of the king of Judah, and in Jerusalem:

22 'To Babylon shall they be brought, and there shall they remain, until the day that I take cognizance of them,' is the oracle of the LORD, 'when I will bring them up and restore them to this place.'"

#### JEREMIAH AND HANANIAH,

28:1-17

18 Now that same year, in the beginning of the reign of Zedekiah, king of Judah—in the fourth year, the fifth month—Hananiah, the son of Azzur, the prophet, who belonged to Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying,

2 "Thus says the LORD of hosts, the God of Israel: 'I have broken the yoke of the king of Babylon. Within three years will I bring back to this place all the vessels of the house of the LORD which Nebuchadnezzar, king of Babylon, took away from this place and car-

ried to Babylon. I will also bring back 4 to this place Jeconiah, the son of Jehoiakim, king of Judah, with all the exiles of Judah who went to Babylon,' is the oracle of the LORD; 'for I will break the yoke of the king of Babylon.'"

Then Jeremiah the prophet answered Hananiah the prophet, in the presence of the priests and all the people who stood in the house of the LORD, saying,

5 "Amen! The LORD do so! The LORD fulfil the words which you have prophesied, by bringing back the vessels of the LORD'S house, together with all the exiles, from Babylon to this place! Listen, however, to this word 7 which I speak in your hearing, and in the hearing of all the people! The prophets who preceded you and me, from the very earliest times, when they prophesied against mighty lands and great kingdoms, prophesied of war, famine, and pestilence. So when a 9 prophet prophesies of peace, that prophet can be proved to be one whom the LORD has truly sent only when the word of the prophet is fulfilled."

Then Hananiah the prophet took the 10 yoke from the neck of Jeremiah the prophet, and broke it. And Hananiah 11 said in the presence of all the people,

"Thus says the LORD: 'So will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all the nations within two years.'"

Then Jeremiah the prophet went on his way.

But after Hananiah the prophet had 12 broken the yoke from the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah, saying,

"Go and say to Hananiah, "Thus 13 says the LORD: You have broken the bars of wood, but I will replace them by bars of iron. For thus says the LORD 14 of hosts, the God of Israel: I will put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon—and serve him they shall—and I will give him also the beasts of the field.'"

Then Jeremiah the prophet said to 15 Hananiah the prophet,

"Hear now, Hananiah! The LORD has not sent you, but you are making this people put their trust in a lie. Therefore thus says the LORD: 'Be- 16 hold, I am sending you off the face of

the ground. This very year shall you die; for you have spoken disloyalty against the LORD.' "

- 17 So Hananiah the prophet died that very year, in the seventh month.

### THE LETTER TO THE EXILES, 29:1-23

- 29 These are the words of the letter which Jeremiah the prophet sent from Jerusalem to the elders among the exiles, and to the priests, the prophets, and all the people whom Nebuchadnezzar had carried into exile from Jerusalem to Babylon—after King Jeconiah, with the queen-mother, the eunuchs, the princes of Judah and Jerusalem, the artisans, and the smiths, had left Jerusalem—by the hand of Elasah, the son of Shaphan, and Gemariah, the son of Hilkiah, whom Zedekiah, king of Judah, sent to Babylon on a mission to Nebuchadnezzar, king of Babylon:
- 4 "Thus says the LORD of hosts, the God of Israel, to all the exiles whom I carried into exile from Jerusalem to 5 Babylon: 'Build houses, and live in them; plant vineyards, and eat the 6 fruit of them; take wives, and beget sons and daughters; take wives also for your sons, and give your daughters to husbands, that they may bear sons and daughters; so let your numbers increase, and not diminish. And seek the welfare of the land to which I have carried you into exile, and pray to the LORD on its behalf; for in its welfare 8 shall you find your welfare.' For thus says the LORD of hosts, the God of Israel: 'Do not be deluded by the prophets and diviners who are in the midst of you, nor listen to the dreams which 9 they dream; for they are prophesying falsely to you in my name—I did not send them,' is the oracle of the LORD.
- 10 For thus says the LORD: 'As soon as Babylon has finished seventy years, I will take cognizance of you, and will fulfil my gracious promise to you, by 11 restoring you to this place. For I know the thoughts that I cherish toward you,' is the oracle of the LORD, 'thoughts of good and not of evil, to 12 give you a future and a hope. Then you shall call me, and I will answer you; you shall pray to me, and I will listen to 13 you; you shall seek me, and you shall find me; for when you seek me with all

your heart, I will let myself be found by 14 you,' is the oracle of the LORD, 'and I will restore your fortune, and will gather you from all the nations and places to which I have driven you away,' is the oracle of the LORD, 'and I will bring you back to the place from which I carried you into exile.'

["For thus says the LORD concerning 16 the king who sits on the throne of David, and concerning all the people who live in this city—your brothers who have not gone out with you to exile—thus says the LORD of hosts: 'Behold, I 17 am sending among them sword, famine, and pestilence, and I will make them like the bad figs which were so bad that they could not be eaten; I will pursue 18 them with sword, famine, and pestilence, and I will make them a horror to all the kingdoms of the earth—a curse and a consternation, a scorn and a derision, among all the nations to which I have driven them—because they did 19 not listen to my words,' is the oracle of the LORD, 'with which I sent my servants the prophets early and late to them, but they did not listen,' is the oracle of the LORD. 'Therefore hear the 20 word of the LORD, all you exiles whom I sent from Jerusalem to Babylon:]

"Because you say, 'The LORD has 15 raised us up prophets in Babylon,' thus 21 says the LORD of hosts, the God of Israel, concerning Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, who prophesy falsely to you in my name: 'Behold, I am handing them over to Nebuchadnezzar, king of Babylon, who shall slay them before your eyes; and from their fate shall all 22 the exiles of Judah in Babylon take a curse—"May the LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire!"—because 23 they have done godless deeds in Israel, have committed adultery with their neighbors' wives, and have spoken in my name lying words which I did not command them—I know it, and I bear witness to it,' is the oracle of the LORD."

### THE MESSAGE TO SHEMAIAH, 29:24-32

To Shemaiah of Nehelam you shall 24 speak, saying,  
"Thus says the LORD of hosts, the 25

God of Israel: 'Because you have sent a letter in your own name to Zephaniah, the son of Maaseiah, the priest, 26 saying, "The LORD has made you priest instead of Jehoiada the priest, to exercise oversight in the house of the LORD over every madman who plays the prophet, and to put such a person 27 into the stocks and the collar. Now, then, why have you not put a check on Jeremiah of Anathoth, who has been 28 playing the prophet among you? For he has actually sent a message to us in Babylon, saying, 'Your exile shall be prolonged; therefore build houses, and live in them; plant vineyards, and eat the fruit of them.' " " "

29 When Zephaniah the priest had read this letter in the hearing of Jeremiah 30 the prophet, the word of the LORD 31 came to Jeremiah, saying, "Send a message to all the exiles, saying, 'Thus says the LORD concerning Shemaiah of Nehelam: Because Shemaiah has prophesied to you, when I did not send him, and has made you put your trust 32 in a lie, therefore thus says the LORD: Behold, I will punish Shemaiah of Nehelam and his family; not one man shall he have living in the midst of this people to see the good fortune which I am bringing to my people,' is the oracle of the LORD, 'for he has spoken disloyalty against the LORD.' "

#### THE HEALING OF THE WOUND, 30:1-22

30 The word that came to Jeremiah from the LORD, as follows:  
2 "Thus says the LORD, the God of Israel: 'Write in a book all the words 3 that I have spoken to you. For behold, days are coming,' is the oracle of the LORD, 'when I will restore the fortune of my people Israel and Judah,' says the LORD, 'and will bring them back to possess the land which I gave to their fathers.' "

4 Now these are the words that the LORD spoke concerning Israel and Judah.  
5 "Thus says the LORD:  
'I hear a sound of terror,  
of dread and disaster.  
6 Ask, now, and see  
if a male may bear a child!  
Why, then, do I see every man with  
his hand on his loins,

like a woman in travail,  
and every face turned to a  
pallor?  
Alas! for that day is great, 7  
none is like it;  
It is a time of distress for Jacob,  
yet out of it shall he be saved.  
On that day,' is the oracle of the 8  
LORD of hosts,  
'I will break the yoke from their neck,  
and will burst their bonds;  
And they shall serve aliens no more,  
but shall serve the LORD their 9  
God,  
And David their king,  
whom I will raise up for them.  
So fear not, O Jacob my servant,' 10  
is the oracle of the LORD,  
'nor be dismayed, O Israel!  
For behold, I will save you from afar,  
and your race from the land of  
their exile.  
Then shall Jacob have once more  
quiet and ease,  
with none to make him afraid.  
For I am with you to save you,' 11  
is the oracle of the LORD;  
'And I will make a full end of all the na-  
tions  
among whom I scattered you;  
But of you will I not make a full end; I  
will correct you in just measure,  
without leaving you wholly un-  
punished.'

"For thus says the LORD: 12  
'Your wound is incurable,  
your affliction sore;  
There is no medicine for your wound, 13  
no healing plaster.  
All your friends have forgotten you, 14  
they care no more for you;  
For I have dealt you the blow of an  
enemy,  
the chastisement of a ruthless  
foe;  
Because your guilt is great,  
your sins are flagrant.  
Why do you cry out over your wound, 15  
that your hurt is incurable?  
It is because your guilt is great, your  
sins are flagrant,  
that I have done these things  
to you.  
Therefore all who devour you shall be 16  
devoured,  
And all your enemies shall go into exile;  
Those who despoil you shall become a  
spoil,

- And all who prey on you will I give as a prey.
- 17 For I will bring recovery to you,  
And will heal you of your wounds,' is the oracle of the LORD;  
'Because they have called you "Outcasts,"  
O Zion, for whom none cares.' "
- 18 "Thus says the LORD:  
'Behold, I am restoring the tents of Jacob,  
And I will have pity upon his homes;  
The city shall be built over its own mound,  
And the palace shall stand upon its rightful site.
- 19 Out of them shall go songs of thanksgiving,  
And the voices of those who make merry.  
I will multiply them, and they shall not diminish;  
I will increase them, and they shall not dwindle away.
- 20 Their children shall be as in days of old,  
And their congregation shall be established before me,  
While I will punish all those who oppress them.
- 21 Their prince shall be one of themselves,  
Their ruler shall come from the midst of them;  
And I will allow him to draw near and approach me,  
For who else would dare to approach me?'
- Is the oracle of the LORD.
- 22 'And you shall be my people,  
And I will be your God.' "

THE STORM OF VENGEANCE,  
30:23-24

- 23 See! the storm of the LORD has gone out in fury,  
A sweeping storm, that will whirl on the head of the wicked.
- 24 The fierce anger of the LORD will not turn back,  
Until he has fully accomplished the designs of his mind;  
In the end of the days you will understand it.

THE RESTORATION OF ISRAEL  
AND JUDAH, 31:1-26

- 31 "At that time," is the oracle of the LORD, "I will be the God of all the

families of Israel, and they shall be my people."

Thus says the LORD:  
"The people that escapes from the sword  
Shall find grace in the wilderness;  
When Israel goes to seek rest,  
The LORD from afar shall appear to him.  
With an everlasting love have I loved you,  
Therefore with kindness will I draw you to me.  
Once more will I build you, and you shall be built,  
O virgin of Israel!  
Once more shall you take your timbrels,  
And go out in the dances of those who make merry.  
Once more shall you plant your vineyards  
On the hills of Samaria;  
The planters shall plant, and shall raise their praises;  
For a day shall come when the vintagers shall call  
On the hills of Ephraim:  
'Arise, and let us go up to Zion,  
To the LORD our God!'"

For thus says the LORD:  
"Raise a peal of gladness for Jacob,  
And shout on the top of the mountains;  
Publish, praise, and say,  
'The LORD has saved his people,  
The remnant of Israel.'  
Behold, I am bringing them out of the north land,  
And will gather them from the uttermost parts of the earth,  
Among them the blind and the lame,  
The woman with child, and her that is about to give birth—  
A great company shall they return hither.  
With weeping they went away, but with consolation will I bring them back;  
I will lead them to streams of water,  
By a level way on which they shall not stumble;  
For I have become a father to Israel,  
And Ephraim is my first-born.

"Hear the word of the LORD, O you nations,

- And announce it in distant coast-lands;  
Say, 'He who scattered Israel shall gather him,  
And shall keep him as a shepherd keeps his flock.'
- 11 For the LORD has ransomed Jacob,  
He has redeemed him from the hand of those that were stronger than he.
- 12 They shall come and be jubilant on the height of Zion,  
They shall be radiant at the goodness of the LORD—  
At the grain, the wine, and the oil,  
At the young of the flock and the herd.  
They shall be like a well-watered garden,  
And they shall languish no more.
- 13 Then shall the maiden rejoice in the dance,  
And the young men and the old shall make merry;  
For I will turn their mourning to joy,  
I will comfort them, and will give them gladness instead of grief.
- 14 I will satisfy the priests with fat things,  
And my people shall have their fill of my goodness,"  
Is the oracle of the LORD.
- 15 Thus says the LORD:  
"Hark! in Ramah is heard lamentation,  
bitter weeping!  
It is Rachel weeping for her children,  
Refusing to be comforted for her children,  
because they are not."
- 16 Thus says the LORD:  
"Restrain your voice from weeping,  
And your eyes from tears!  
For your labor shall have its reward,"  
Is the oracle of the LORD;  
"And they shall return from the land of the enemy,
- 17 There is hope for your future,"  
Is the oracle of the LORD;  
"And your children shall return to their own domain.
- 18 "Truly have I heard Ephraim bemoaning:  
"Thou hast chastened me, and I let myself be chastened,  
Like an untrained calf;  
O restore me, that I may be restored!  
For thou art the LORD my God.
- 19 Since I was exiled, I have repented,

And since I was disciplined, I have smitten upon my thigh;  
I am ashamed and confounded,  
For I bear the disgrace of my youth.'

'Is Ephraim my precious son? 20  
Is he my darling child?  
For as often as I speak of him,  
I cherish his memory still.  
Therefore my heart yearns for him,  
I must have pity upon him,"  
Is the oracle of the LORD.

"Set up waymarks for yourself, 21  
Make yourself guideposts;  
Pay heed to the highway,  
The way by which you went.  
Return, O virgin of Israel,  
Return to these your cities!  
How long will you hesitate, 22  
O backturning daughter?  
For the LORD has created a new thing  
on the earth—  
The woman woos the man!"

Thus says the LORD of hosts, the 23  
God of Israel:

"Once more shall they use this speech,  
In the land and the cities of Judah,  
When I have restored their fortune:  
'The LORD bless you, O home of  
righteousness,  
O holy mountain!  
Yea, the people of Judah shall dwell 24  
there,  
And all her cities as well—  
The plowmen, and those who wander  
with flocks.  
For I shall have satisfied the weary 25  
spirit,  
And every drooping spirit I shall have  
filled."

Thereupon I awoke, and looked up; 26  
and my dream was pleasant to me.

#### THE NEW COVENANT, 31:27-34

"Behold, days are coming," is the 27  
oracle of the LORD, "when I will sow  
the house of Israel and the house of  
Judah with the seed of men and with  
the seed of cattle; and as once I watched 28  
over them to root up and to pull down,  
to wreck, to ruin, and to harm, so will  
I watch over them to build and to  
plant," is the oracle of the LORD. "In 29  
those days shall they say no more,  
'The fathers have eaten sour grapes,  
And the children's teeth are set on edge';

- 30 but everyone shall die for his own guilt—everyone who eats the sour grapes shall have his own teeth set on edge.
- 31 "Behold, days are coming," is the oracle of the LORD, "when I will make a new covenant with the house of Israel
- 32 and with the house of Judah, not like the covenant which I made with their fathers on the day that I took them by the hand to lead them out of the land of Egypt—that covenant of mine which they broke, so that I had to reject
- 33 them—but this is the covenant which I will make with the house of Israel after those days," is the oracle of the LORD: "I will put my law within them, and will write it on their hearts; and I will be their God, and they shall be my
- 34 people. And they shall teach no more every one his neighbor, and every one his brother, saying, 'Know the LORD'; for all of them shall know me, from the least of them to the greatest of them," is the oracle of the LORD; "for I will pardon their guilt, and their sin will I remember no more."

#### THE CERTAINTY OF ISRAEL'S REDEMPTION, 31:35-37

- 35 Thus says the LORD,  
Who gives the sun for a light by day,  
And the fixed orbs of moon and stars  
for a light by night,  
Who stirs up the sea till its waters  
roar—  
The LORD of hosts is his name:  
36 "If these fixed orbs depart from my  
sight,"  
Is the oracle of the LORD,  
"Then shall the race of Israel cease from  
being a nation  
Before me forever."
- 37 Thus says the LORD:  
"If the heavens above can be measured,  
Or the foundations of the earth below  
can be fathomed,  
Then will I too cast off all the race of  
Israel  
For all that they have done," is the  
oracle of the LORD.

#### THE REBUILDING OF JERUSALEM, 31:38-40

- 38 "Behold, days are coming," is the oracle of the LORD, "when the city

shall be rebuilt for the LORD from the tower of Hananel to the corner-gate. And the line shall go straight on from 31. there to the hill Gareb, and snail then turn round to Goah. And all the valley 46. of Hinnom, with its dead bodies and ashes, and all the fields extending to the valley of Kidron, as far as the corner of the horse-gate on the east, shall be sacred to the LORD; it shall not be pulled up nor torn down any more forever."

#### JEREMIAH'S PURCHASE OF THE FAMILY INHERITANCE,

32:1-44

The word that came to Jeremiah from 38 the LORD in the tenth year of Zedekiah, king of Judah—which was the eighteenth year of Nebuchadrezzar—at the time when the king of Babylon's 44. army was besieging Jerusalem, and Jeremiah the prophet was shut up in the guard-court of the palace of the king of Judah, because Zedekiah, king 41. of Judah, had shut him up, saying, "Why have you prophesied, saying, 'Thus says the LORD: Behold, I am giving this city into the hand of the king of Babylon, and he shall take it; and Zedekiah, king of Judah, shall not 41. escape from the hand of the Chaldeans, but shall most certainly be given into the hand of the king of Babylon, and shall speak with him face to face, and shall see him eye to eye; and to Babylon 41. shall Zedekiah be led, and there shall he remain until I visit him,' is the oracle of the LORD; 'though you fight against the Chaldeans, you shall have no success.' "

Jeremiah said,

"The word of the LORD came to me, saying, 'Behold, Hanamel, the son of 41. your uncle Shallum, is coming to you, to say, 'Buy my field which is at Anathoth; for on you devolves the right of redemption through purchase.' " According 41. to the word of the LORD, then, Hanamel, my uncle's son, came to me in the guard-court, and said to me, 'Pray, buy my field which is at Anathoth, in the land of Benjamin; for yours is the right of possession, since on you devolves the right of redemption; buy it for yourself.' So I recognized that this was the word of the LORD, and I 41. bought the field which was at Anathoth.



from Hanamel, my uncle's son, and weighed him out the money—seventeen  
 10 shekels of silver. I signed the deed, and sealed it, got witnesses, and weighed  
 11 the money with the scales. Then I took the sealed deed of purchase, containing the terms and conditions, together with  
 12 an open copy of it, and handed them over to Baruch, the son of Neriah, the son of Mahseiah, in the presence of Hanamel, my uncle's son, and of the witnesses who had signed the deed of purchase, and of all the Jews who were seated  
 13 in the guard-court. Then I charged Baruch in their presence, saying, "Thus  
 14 says the LORD of hosts, the God of Israel: "Take these deeds—this deed of purchase which is sealed, and this copy of it which is open—and place them in an earthenware jar, so that they may last for a long time to come."  
 15 For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall once more be bought in this land." "  
 16 Now after I had handed over the deed of purchase to Baruch, the son of Neriah, I prayed to the LORD, saying,  
 17 "Ah Lord GOD! Thou hast made the heavens and the earth by thy great power and by thine outstretched arm; nothing is too hard for thee. Thou  
 18 showest kindness to thousands, and repayest the guilt of fathers upon the bosom of their children after them. Thou art the great and mighty God, whose name is the LORD of hosts—  
 19 great in counsel and mighty in deed, whose eyes are open to all the ways of the children of men, rewarding each according to his ways and according to  
 20 the fruit of his doings. Thou didst perform signs and wonders in the land of Egypt both toward Israel and toward other men, which are remembered to this day, and so thou didst win for thyself the renown which thou hast this  
 21 day. Thou didst bring thy people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror; and thou gavest them this land  
 22 which thou didst swear to their fathers to give them—a land flowing with milk and honey. But when they had entered into possession of it, they neither listened to thy voice, nor followed thine instruction; they did nothing that thou didst command them to do, and so thou

hast brought all this trouble upon them. Lo! the siege-mounds for storming the  
 24 city have reached it; and through stress of sword, famine, and pestilence the city is as good as given into the hand of the Chaldeans who are fighting against it. What thou didst threaten has come, as thou seest. Yet thou, O Lord GOD,  
 25 hast said to me: "Buy the field for money, and get witnesses," when the city is as good as given into the hand of the Chaldeans!"

Then the word of the LORD came to  
 26 Jeremiah, saying,

"Since I am the LORD, the God of all  
 27 flesh, is anything too hard for me? Therefore thus says the LORD: "Behold, I am giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar, king of Babylon; and he shall take it. And the Chaldeans who  
 29 are fighting against this city shall come and set this city on fire, and they shall burn it, with the houses on whose roofs men have offered sacrifices to the Baal and poured libations to other gods, so as to vex me. For the children of Israel  
 30 and the children of Judah, from their youth up, have been doing nothing but what was evil in my sight—they have been doing nothing but vexing me with the work of their hands," is the oracle of the LORD. "For this city, from the day  
 31 that they built it, even to this day, has roused my anger and my fury to the point of removing it from my presence, because of all the evil which the children  
 32 of Israel and the children of Judah have done to vex me—they, their kings and their princes, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. They have  
 33 turned to me their back, and not their face; and though I taught them early and late, they would not listen and take warning, but have set up their detest-  
 34 able things in the house which bears my name, to defile it, and have built the  
 35 high places of the Baal which are in the valley of Ben-Hinnom, to offer up their sons and their daughters as burnt-offerings to Molech, which I did not command them, nor did it enter my mind that they would commit this abomination, thus causing Judah to sin. Now, therefore, thus says the LORD,  
 36 the God of Israel, concerning this city of which you say, "Through stress of sword, famine, and pestilence it is as

good as given into the hand of the king of Babylon": Behold, I will gather them from all the lands to which I have driven them in my anger, my fury, and my great wrath, and will bring them back to this place, and will settle them in security; and they shall be my people, and I will be their God; and I will give them a new heart and a new way, so that they may revere me always, for their own good, and for the good of their children after them; and I will make an everlasting covenant with them, never to swerve from doing them good; and I will put awe of me in their hearts, so that they may not turn aside from me; I will take delight in doing them good, and will plant them on this land with all the loyalty of my mind and heart.' For thus says the LORD: 'As I have brought upon this people all this great trouble, so will I bring upon them all the good that I promise them. And fields shall be bought in this land of which you say, "It is a desolation, abandoned by man and beast, given into the hand of the Chaldeans." Yes, men shall buy fields for money, and shall sign the deeds, seal them, and get witnesses, in the land of Benjamin, in the neighborhood of Jerusalem, and in the cities of Judah—in the cities of the hill country, the cities of the Shephelah, and the cities of the Negeb—for I will restore their fortune,' is the oracle of the LORD."

#### FURTHER PROMISES OF RESTORATION, 33:1-26

83 A second time the word of the LORD came to Jeremiah, while he was still shut up in the guard-court, saying, "Thus says the LORD, who made the earth and formed it to stand fast—the LORD is his name: 'Call to me, and I will answer you, and will tell you great and secret things, which you know not.' For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been broken down for bulwarks and ramparts against the Chaldeans who are coming to fight against them, and to fill them with the dead bodies of the men whom I will slay in my anger and my fury, and for whose manifold wickedness I will hide my face from this city: 'Behold, I will

bring them complete recovery and healing, and will reveal to them abundance of peace and security. And I will restore the fortune of Judah and the fortune of Israel, and will build them up as at first; and I will cleanse them from all the guilt of their sin against me, and will pardon all the guilt of their sin and rebellion against me. Then this city shall be to me a joy and praise and glory among all the nations of the earth who shall hear of all the good that I will bring to her; and they shall fear and tremble because of all the good and all the prosperity that I will bring to her.'

"Thus says the LORD: 'In this place of which you say, "It is a ruin, abandoned by man and beast"—even in the cities of Judah and in the streets of Jerusalem, which are made a desolation, abandoned by man and beast—there shall once more be heard the sound of mirth and the sound of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, as they bring thank-offerings to the house of the LORD,

"Give thanks to the LORD of hosts, For the LORD is good, For his kindness is everlasting."

For I will restore the fortune of the land to its former state,' says the LORD.

"Thus says the LORD of hosts: 'In this place which is a ruin, abandoned by man and beast, and in all its cities, there shall once more be homesteads of shepherds, resting their flocks. In the cities of the hill country, the cities of the Shephelah, and the cities of the Negeb, in the land of Benjamin, in the neighborhood of Jerusalem, and in the cities of Judah, flocks shall once more pass under the hands of those who count them,' says the LORD.

"Behold, days are coming," is the oracle of the LORD, "when I will fulfill the gracious promise which I made concerning the house of Israel and the house of Judah.

"In those days, and at that time, I will raise up for David a righteous shoot, Who shall do justice and righteousness in the land.

In those days shall Judah be saved, And Jerusalem shall live in security; And this is the name that they shall give him:

'The LORD is our Vindicator.'

17 "For thus says the LORD: 'David shall never want a man to sit on the throne of the house of Israel; nor shall the Levitical priests want a man to offer up burnt-offerings, to burn cereal-offerings, or to make sacrifices in my presence for all time to come.' "

19 The word of the LORD came to Jeremiah, saying,

20 "Thus says the LORD: 'If you can break my covenant with the day and my covenant with the night, so that day and night shall no longer come at their appointed time; then also shall my covenant be broken with David my servant—so that a son of his shall no longer reign upon his throne—and with the Levitical priests my ministers. Like the host of the heavens which cannot be numbered, and the sand of the sea which cannot be measured, so will I multiply the descendants of David my servant and the Levites who minister to me.' "

23 The word of the LORD came to Jeremiah, saying,

24 "Have you not observed what this people have said, that 'the LORD has cast off the two families whom he chose, and has spurned his people so as to be no longer a nation before him'? Therefore thus says the LORD: 'If my covenant be not maintained with the day and the night, or if I do not uphold the fixed ordinances of the heavens and the earth, then also will I cast off the descendants of Jacob and of David my servant, so as to take none of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob; but I will restore their fortune, and will have pity upon them.' "

#### JEREMIAH WARNS ZEDEKIAH OF HIS FATE, 34:1-7

84 The word that came to Jeremiah from the LORD, when Nebuchadnezzar, king of Babylon, and all his army, with all the kingdoms and nations of the earth that were under his sway, were fighting against Jerusalem and all its cities:

2 "Thus says the LORD, the God of Israel: Go to Zedekiah, king of Judah, and say to him, 'Thus says the LORD: Behold, I am giving this city into the hand of the king of Babylon, and he

shall burn it; and you yourself shall not escape from his hand, but shall most certainly be seized and given into his hand, and shall see the king of Babylon eye to eye, and shall speak with him face to face; and to Babylon shall you go. Yet hear the word of the LORD, O Zedekiah, king of Judah! Thus says the LORD concerning you: You shall not die by the sword, but shall die in peace; and they shall burn sweet spices for you, as they burned them for your fathers, the former kings that were before you; and they shall lament for you with "Ah lord!" for I have spoken the word,' is the oracle of the LORD."

So Jeremiah the prophet spoke all these words to Zedekiah, king of Judah, in Jerusalem, when the king of Babylon's army was fighting against Jerusalem and all the cities of Judah that were left, namely, Lachish and Azekah, for these were the only cities of Judah that remained as fortified cities.

#### ON THE BROKEN PLEDGE TO THE SLAVES, 34:8-22

The word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people that were in Jerusalem to make them a proclamation of liberty that each of them should liberate his Hebrew slaves, both male and female, so that none should hold his fellow-Jew in slavery—and after all the princes and people who had entered into the covenant to liberate their slaves, both male and female, so that none should hold them any longer in slavery, had obeyed the covenant and liberated them, but afterward turned round and brought back the slaves that they had liberated, both male and female, and reduced them once more to slavery; then the word of the LORD came to Jeremiah, saying,

"Thus says the LORD, the God of Israel: 'On the day that I brought your fathers out of the land of Egypt, out of a state of slavery, I made a covenant with them, saying, "At the end of six years you shall liberate each one his fellow-Hebrew who has sold himself to you, and has served you for six years—you shall liberate him from your service." But your fathers neither lis-

tened nor inclined their ears to me. 15 Just now you turned round, and did what was right in my sight, by making a proclamation of liberty to one another, and entering into a covenant to this effect before me in the house which bears my name. But you have again turned round and dishonored my name by bringing back the slaves you had liberated, both male and female, and reducing them once more to slavery.' 17 Therefore thus says the LORD: 'Since you have not listened to me in regard to the proclamation of liberty to one another, behold, I am making for you,' is the oracle of the LORD, 'a proclamation of liberty to sword, pestilence, and famine; and I will make you a horror to all the kingdoms of the earth. And as for the men who have broken my covenant—the men who have not carried out the terms of the covenant which they made in my presence, when they cut the calf in two and passed between the parts of it—even the princes of Judah and Jerusalem, the eunuchs, the priests, and all the people of the land, who passed between the parts of the calf—I will give them into the hand of their enemies, into the hand of those who seek their lives, and their dead bodies shall be food for the birds of the air and the beasts of the earth. And Zedekiah, king of Judah, and his princes will I give into the hand of their enemies, into the hand of those who seek their lives—into the hand of the king of Babylon's army, which has meanwhile gone away from you. Behold, I am issuing orders,' is the oracle of the LORD, 'and will bring them back to this city; and they shall fight against it, and shall take it, and shall burn it; and the cities of Judah will I make a desolation, without an inhabitant.'

#### THE FIDELITY OF THE RECHABITES, 35:1-19

35 The word that came to Jeremiah from the LORD in the days of Jehoiakim, the son of Josiah, king of Judah, as follows:  
2 "Go to the household of the Rechabites, and talk with them, and bring them to one of the chambers in the house of the LORD, and offer them wine to drink."

So I took Jaazaniah, the son of Jeremiah, the son of Habazziniah, with his brothers and all his sons, even the whole household of the Rechabites, and brought them to the house of the LORD, to the chamber of the sons of Hanan, the son of Igdaliah, the man of God, which adjoined the chamber of the princes, above the chamber of Maaseiah, the son of Shallum, the keeper of the threshold; and I set before the Rechabites a bowl full of wine, with drinking cups, and said to them,

"Drink wine!"

But they said,

"We will drink no wine; for Jonadab, the son of Rechab, our ancestor, laid a charge upon us, saying, 'You shall drink no wine, neither you nor your sons forever; and you shall build no house, nor sow seed, nor plant or own a vineyard, but shall live in tents all your days, so that you may live long in the land where you pass your days.' And we have obeyed in every respect the charge which Jonadab, the son of Rechab, our ancestor, laid upon us, drinking no wine all our lives—neither we, nor our wives, nor our sons, nor our daughters—building no houses to live in, nor owning vineyard, field, or seed, but living in tents, acting in obedience to all the charge which Jonadab our ancestor laid upon us. It was only when Nebuchadnezzar, king of Babylon, invaded the land that we said, 'Come and let us go up to Jerusalem before the advance of the Chaldean and Syrian armies'; and so we are living in Jerusalem."

Then the word of the LORD came to Jeremiah, saying,

"Thus says the LORD of hosts, the God of Israel: 'Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not learn the lesson of obedience to my words?' is the oracle of the LORD. 'The charge which Jonadab, the son of Rechab, laid upon his sons, to drink no wine, has been observed; and in obedience to their ancestor's charge they have drunk no wine to this day. But though I spoke to you early and late, you have not listened to me; and though I sent all my servants the prophets to you early and late, saying, "Turn, I pray you, each from his evil way, and amend your doings, and do not run after other gods, to serve them, that you may live in the land which I

gave to you and your fathers," you have neither listened nor inclined your ears to me. Therefore, because the sons of Jonadab, the son of Rechab, have observed the charge which their father laid upon them, while this people has not listened to me, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing upon Judah and upon all the inhabitants of Jerusalem all the evil which I pronounced against them, because I spoke to them, but they did not listen, and I called to them, but they did not answer.' "

18 But to the household of the Rechabites, Jeremiah said,

"Thus says the LORD of hosts, the God of Israel: 'Because you have been obedient to the charge of Jonadab your ancestor, and have kept all his instructions, and have done just as he charged you, thus says the LORD of hosts, the God of Israel: Jonadab, the son of Rechab, shall not want a man to stand in my presence forever.' "

### THE BURNING OF THE SCROLL,

36:1-32

36 In the fourth year of Jehoiakim, the son of Josiah, king of Judah, came this word to Jeremiah from the LORD:

2 "Take a scroll, and write on it all the words that I have spoken to you against Israel, and Judah, and all the other nations, from the day that I first spoke to you in the days of Josiah even to this day. Perhaps when the house of Israel hears of all the evil that I am planning to bring upon them, they will turn each from his evil way, and will receive my pardon for their guilt and their sin."

4 So Jeremiah called Baruch, the son of Neriah; and at Jeremiah's dictation Baruch wrote on a scroll all the words that the LORD had spoken to him.

5 Then Jeremiah instructed Baruch, saying,

6 "I am debarred from going to the house of the LORD. Go you, then, and from the scroll which you have written at my dictation read the words of the LORD in the hearing of the people gathered in the house of the LORD on a fast day, as well as in the hearing of all Judah who come from their cities.

7 Perhaps, as they present their supplication before the LORD, they will turn each from his evil way, when they real-

ize how great is the anger and fury which the LORD has expressed against this people."

8 So Baruch, the son of Neriah, did just as Jeremiah the prophet instructed him, reading from the book the words of the LORD in the house of the LORD. It was in the fifth year of Jehoiakim, the son of Josiah, king of Judah, the ninth month, the first day of the month, when all the people in Jerusalem and all those who came to Jerusalem from the cities of Judah had proclaimed a fast before the LORD, that Baruch in the hearing of all the people read from the book the words of Jeremiah in the house of the LORD, from the chamber of Gemariah, the son of Shaphan, the secretary, which was in the upper court, at the entrance to the new gate of the house of the LORD.

11 Now when Micaiah, the son of Gemariah, the son of Shaphan, had heard all the words of the LORD read from the book, he went down to the palace, to the secretary's chamber, where he found all the princes seated—Elishama the secretary, Delaiah, the son of She-maiah, Elnathan, the son of Achbor, Gemariah, the son of Shaphan, Zedekiah, the son of Hananiah, and all the other princes. And Micaiah reported 13 to them all the words that he had heard Baruch read from the book in the hearing of the people. Then all the princes 14 sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch with this message,

"Take with you the scroll from which you have read in the hearing of the people, and come to us."

15 So Baruch, the son of Neriah, took the scroll with him, and went to them. And they said to him,

"Read it once more in our hearing."

16 So Baruch read it in their hearing. And when they had heard all the words, 16 they turned in alarm to one another, and said to Baruch,

"We must certainly report all this to the king."

17 Then they asked Baruch,

"Pray, tell us! How did you write all these words? Was it at his dictation?"

18 And Baruch answered them,

"Yes! He dictated all these words to me, and I wrote them with ink on the scroll."

19 Then the princes said to Baruch,

"Go into hiding, you and Jeremiah, and let no one know where you are."

- 20 When they had deposited the scroll in the chamber of Elishama the secretary, they went to the king in his court, and reported the whole matter in his
- 21 hearing. The king then sent Jehudi to bring the scroll; and when he had brought it from the chamber of Elishama the secretary, Jehudi read it in the hearing of the king and of all the princes who stood in attendance upon the king.
- 22 Since it was the ninth month, the king was seated in the winter house, with a
- 23 fire burning in a brazier before him. As Jehudi read three or four columns, the king would cut it up with his penknife and fling it into the fire that was in the brazier, until the whole scroll was consumed in the fire that was in the
- 24 brazier. Yet neither the king nor any of his servants showed any alarm, nor did they tear their clothes, as they heard
- 25 all these words. Even though Elnathan, Delaiah, and Gemariah entreated the king not to burn the scroll, he did not
- 26 listen to them. The king then ordered Jerahmeel the royal prince, Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to arrest Baruch the secretary and Jeremiah the prophet. But the LORD kept them concealed.
- 27 Now after the king had burned the scroll containing the words that Baruch had written at Jeremiah's dictation, the word of the LORD came to Jeremiah, saying,
- 28 "Take another scroll, and write on it all the words that were on the first scroll, which Jehoiakim, the king of
- 29 Judah, burned. And concerning Jehoiakim, king of Judah, you shall say, 'Thus says the LORD: You have burned this scroll, saying, "Why have you written on it these words, "The king of Babylon will certainly come and destroy this land, and will annihilate from it man
- 30 and beast?'" Therefore thus says the LORD concerning Jehoiakim, king of Judah: "No descendant of his shall sit on the throne of David; and his dead body shall be flung out to the heat by
- 31 day and to the cold by night. And I will punish him, his family, and his servants, for their guilt; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I pronounced against them, though they did not listen."'"

So Jeremiah took another scroll, and gave it to Baruch, the son of Neriah, the secretary, who wrote on it at Jeremiah's dictation all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and many words of like nature were added to them.

#### A FURTHER WARNING TO ZEDEKIAH, 37:1-10

Zedekiah, the son of Josiah, whom Nebuchadrezzar, king of Babylon had made king in the land of Judah, reigned as king in the place of Coniah, the son of Jehoiakim. But neither he, nor his servants, nor the people of the land, listened to the words of the LORD which he spoke through Jeremiah the prophet. King Zedekiah, however, sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to Jeremiah the prophet, saying, "Pray, intercede on our behalf with the LORD our God." (For Jeremiah had not yet been put in prison, but was still coming and going freely among the people; and when Pharaoh's army advanced out of Egypt, the Chaldeans who were besieging Jerusalem, on hearing the news, raised the siege of Jerusalem.) Then the word of the LORD came to Jeremiah the prophet, saying, "Thus says the LORD, the God of Israel: 'Thus shall you say to the king of Judah, who has sent you to consult me: Behold, Pharaoh's army, which is advancing to your aid, shall return to the land of Egypt; and the Chaldeans shall come back to fight against this city, and take it, and burn it.' Thus says the LORD: 'Do not delude yourselves by saying, "The Chaldeans are leaving us for good"; for they shall not leave you. Even if you defeated the whole Chaldean army that is fighting against you, leaving but a few wounded men of them in their several tents, they would rise up and burn this city.'

#### JEREMIAH ARRESTED AND IMPRISONED, 37:11-21

Now when the Chaldean army had raised the siege of Jerusalem, because of the advance of Pharaoh's army, Jeremiah set out from Jerusalem on a

journey to the land of Benjamin, to take possession of the property that belonged to him among the people there.

13 But just as he reached the Benjamin Gate, a sentry who was posted there, named Irijah, the son of Shememiah, the son of Hananiah, arrested Jeremiah the prophet, saying,

"You are deserting to the Chaldeans."

14 Jeremiah replied,

"It is false; I am not deserting to the Chaldeans."

But he would not listen to him. So Irijah arrested Jeremiah, and brought 15 him to the princes. And the princes were so angry with Jeremiah that they beat him and put him in prison in the house of Jonathan the secretary, which 16 had been turned into a prison. Having thus come to the dungeon-cells, Jeremiah remained there for a number of days.

17 Then King Zedekiah sent for him, and received him; and the king asked him secretly in his palace, "Is there any word from the LORD?"

And Jeremiah said,

"There is. You shall be given into the hand of the king of Babylon."

18 Then Jeremiah said to King Zedekiah,

"What wrong have I done to you, or to your servants, or to this people, that 19 you have put me in prison? Where are your prophets who prophesied to you, saying, 'The king of Babylon shall not come against you, nor against this 20 land?' So now, pray, listen to me, O my lord the king; and give a favorable hearing to my supplication, that I may not be sent back to the house of Jonathan the secretary, and left to die there!"

21 King Zedekiah then gave orders, and Jeremiah was committed to the guard-court, and given a loaf of bread daily from the bakers' street, until all the bread in the city was consumed. So Jeremiah remained in the guard-court.

#### JEREMIAH RESCUED BY EBEDMELECH, 38:1-13

22 Now Shephatiah, the son of Mattan, and Gedaliah, the son of Pashhur, and Jucal, the son of Shelemiah, and Pashhur, the son of Malchiah, heard Jere-

miah addressing all the people in these terms,

"Thus says the LORD: 'He who re- 2 mains in this city shall die by sword, famine, and pestilence; but he who surrenders to the Chaldeans shall have his life given to him as a prize of war.' For 3 thus says the LORD: 'This city shall certainly be given into the hand of the king of Babylon's army, and they shall take it.'"

So they said to the king;

4 "Pray, have this man put to death; for he is disheartening the soldiers that are left in this city, and all the people as well, by addressing such words to them; for this man is seeking not the welfare of this people, but their ruin."

Whereupon King Zedekiah said, 5 "See! he is in your hand; for the king can do nothing against you."

So they took Jeremiah, and cast him 6 into the cistern of Malchiah, the royal prince, which was in the guard-court, letting Jeremiah down with ropes. And as there was no water in the cistern, but only mud, Jeremiah sank in the mud.

But Ebedmelech the Ethiopian, a 7 eunuch in the service of the palace, heard that they had put Jeremiah in the cistern. The king being seated at the Benjamin Gate, Ebedmelech set 8 out from the palace, and addressed the king, saying,

"My lord the king, these men have 9 done wrong in treating Jeremiah as they have done, casting him into the cistern, to die where he is of famine, because there is no more bread in the city."

The king then gave orders to Ebed- 10 melech the Ethiopian, saying,

"Take with you three men from here, and draw Jeremiah the prophet out of the cistern, before he die."

So Ebedmelech took the men with 11 him, and went to the wardrobe of the palace, and took from there some torn and tattered rags, and let them down by ropes to Jeremiah in the cistern. Then Ebedmelech the Ethiopian said 12 to Jeremiah,

"Pray, put these torn and tattered rags below your armpits under the ropes."

Jeremiah did so, and then they drew 13 Jeremiah up with the ropes, and brought him up from the cistern. And Jeremiah remained in the guard-court.

THE SECRET MEETING WITH  
ZEDEKIAH, 38:14-28a

- 14 Then King Zedekiah sent for Jeremiah the prophet, and received him at the third entrance to the house of the LORD; and the king said to Jeremiah, "I am going to ask you a question, and you must conceal nothing from me."
- 15 Jeremiah said to Zedekiah, "If I tell you the truth, are you not sure to put me to death? And if I give you advice, you will not listen to me."
- 16 So King Zedekiah swore an oath in secret to Jeremiah, saying, "As the LORD lives, who made this life of ours, I will neither put you to death, nor hand you over to these men who are seeking your life."
- 17 Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: 'If you but surrender to the officers of the king of Babylon, your life shall be spared, and this city shall not be burned; both yourself and your household shall be spared.'"
- 18 But if you do not surrender to the officers of the king of Babylon, this city shall be handed over to the Chaldeans, who shall burn it; and you yourself shall not escape from their hand."
- 19 Then King Zedekiah said to Jeremiah, "I am afraid of the Jews who have gone over to the Chaldeans, lest I be handed over to them, and they subject me to indignity."
- 20 But Jeremiah said, "You shall not be handed over. Pray, then, listen to the voice of the LORD, as I declare it to you, that your life may be spared, and all may be well with you."
- 21 But if you refuse to surrender, this is the word that the LORD has revealed
- 22 to me: all the women who are left in the palace of the king of Judah shall be led out to the officers of the king of Babylon, saying, "Your bosom friends have deceived you, and have overreached you; They have sunk your feet in the mire, and have turned away from you."
- 23 All your wives and children shall be led out to the Chaldeans, while you yourself shall not escape from their hand, but shall be captured by the king of Babylon; and this city shall be burned."
- 24 Then Zedekiah said to Jeremiah, "Let no one know of this conversa-

tion, on pain of death. And if the princes hear that I have been talking with you, and come and say to you, 'Pray, tell us what you said to the king, and what the king said to you; conceal nothing from us, on pain of death,' you shall say to them, 'I was presenting my petition to the king, that he would not send me back to Jonathan's house, to die there.'"

So when all the princes came to Jeremiah, and questioned him, he answered them in accordance with all these instructions that the king had given; and they pressed him no further, for the conversation had not been overheard. Jeremiah then remained in the guard-courtyard till the day that Jerusalem was taken.

THE CAPTURE OF JERUSALEM,

39:1-2, 4-10<sup>1</sup>

In the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadnezzar, king of Babylon, and all his army advanced against Jerusalem and besieged it; and in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was breached. When Zedekiah, king of Judah and all the soldiers saw what had happened, they left the city by night, and fled by way of the king's garden, through the gate between the two walls, and made for the Jordan valley. But the Chaldean army pursued them, and overtook Zedekiah in the steppes of Jericho; and they arrested him, and brought him up to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where he pronounced judgment against him. And the king of Babylon slew the sons of Zedekiah at Riblah before his eyes. The king of Babylon likewise slew all the nobles of Judah. Then he put out the eyes of Zedekiah, and bound him with chains, to carry him to Babylon. The Chaldeans also burned the house of the king and the houses of the people, and demolished the walls of Jerusalem. Then Nebuzaradan, the commander of the guard, carried captive to Babylon the rest of the people that were left in the city, and the deserters who had surrendered to him, together with the artisans that were left. But Nebuzaradan

<sup>1</sup> 38:28b and 39:3 will be found in the next section.



dan, the commander of the guard, left in the land of Judah a number of the poor people, who had nothing, and at the same time gave them vineyards and fields.

#### THE RELEASE OF JEREMIAH, 38:28b, 39:3, 11-14

38:28b When Jerusalem had been taken, all the officials of the king of Babylon—  
39:3 Nergal-sharezer, the chief counselor, Nebushazban, the chief eunuch, and all the rest of the officials of the king of Babylon—came and took their seats at  
11 the middle gate. Now Nebuchadrezzar, king of Babylon, had given orders regarding Jeremiah to Nebuzaradan, the  
12 commander of the guard, saying, "Take him, and look well after him; do him no harm, but treat him as he tells you."  
13 So Nebuzaradan, the commander of the guard, issued orders, and Nebushazban, the chief eunuch, Nergal-sharezer, the chief counselor, and all the chief officials  
14 of the king of Babylon sent and took Jeremiah out of the guard-court, and handed him over to Gedaliah, the son of Ahikam, the son of Shaphan, to have him conveyed to his home. So he stayed among the people.

#### THE PROMISE TO EBEDMELECH, 39:15-18

15 While Jeremiah was still shut up in the guard-court, the word of the LORD came to him saying,  
16 "Go and say to Ebedmelech the Ethiopian, 'Thus says the LORD of hosts, the God of Israel: Behold, I am about to fulfil the words that I have spoken concerning this city—for evil and not for good—and you shall see  
17 them fulfilled on that day. But I will deliver you on that day,' is the oracle of the LORD, 'and you shall not be handed over to the men of whom you  
18 stand in dread. For I will most certainly save you from falling by the sword, and your life shall be given to you as a prize of war, because you have put your trust in me,' is the oracle of the LORD."

#### JEREMIAH WITH GEDALIAH, 40:1-12

10 The word that came to Jeremiah from the LORD, after his release from Ramah

by Nebuzaradan, the commander of the guard, who had found him bound with chains among all the exiles of Jerusalem and Judah who were being carried captive to Babylon.

Now the commander of the guard 2 had taken Jeremiah and said to him,

"The LORD your God pronounced 3 this doom upon this place, and the LORD has fulfilled his word, and has done as he said, because you sinned against the LORD, and did not listen to his voice—therefore this thing has come upon you. But now, see! I release you 4 this day from the chains that are upon your hands. If you are disposed to come with me to Babylon, come, and I will look well after you; but if you are not disposed to come with me to Babylon, think no more of it. See! the whole land is before you. Go wherever you think right and proper. Go back, if you 5 wish, to Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed governor over the cities of Judah, and stay with him among the people; or go wherever else you please."

The commander of the guard then gave him an allowance of victuals and released him. So Jeremiah came to Gedaliah, the son of Ahikam, at Mizpeh, and stayed with him among the people that were left in the land.

Now when all the commanders of the 7 forces that were in the field, together with their men, heard that the king of Babylon had appointed Gedaliah, the son of Ahikam, governor of the land, and that he had intrusted to his charge the men, women, and children, of the poorest classes of the land, who had not been carried captive to Babylon, they 8 came to Gedaliah at Mizpeh—Ishmael, the son of Nethaniah, Johanan, the son of Kareah, Seraiah, the son of Tanhumeth, the sons of Ephai of Netophah, and Jezaniah, the son of the Maacathite—together with their men. Then 9 Gedaliah, the son of Ahikam, the son of Shaphan, swore an oath to them and their men, saying,

"Do not be afraid of the Chaldean officials. If you stay in the land, and serve the king of Babylon, all shall be well with you. As for myself, I intend 10 to stay at Mizpeh, to represent your interests before the Chaldeans who may visit us; but you may gather wine, fruit,

and oil, store them in your vessels, and stay in the cities which you choose to occupy."

- 11 Likewise, all the Jews who were in Moab, Ammon, Edom, and all the other countries, when they heard that the king of Babylon had left a remnant in Judah, and that he had appointed Gedaliah, the son of Ahikam, the son of Shaphan, governor over them, returned from all the places to which they had been driven, and came to the land of Judah—to Gedaliah at Mizpeh—and gathered wine and fruit in great abundance.

### MURDER OF GEDALIAH,

40:13—41:18

- 13 Now Johanan, the son of Kareah, and all the commanders of the forces that were in the field, came to Gedaliah at Mizpeh, and said to him, "Are you at all aware that Ballis, king of the Ammonites, has sent Ishmael, the son of Nethaniah, to take your life?"
- But Gedaliah, the son of Ahikam, did not believe them.
- 15 Then Johanan, the son of Kareah, spoke secretly to Gedaliah at Mizpeh, saying, "Pray, let me go and slay Ishmael, the son of Nethaniah, without anyone knowing it. Why should he take your life, and cause all the Jews who are gathered round you to be scattered, and the remnant of Judah to perish?"
- 16 But Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, "You shall do no such thing. For you are speaking falsely of Ishmael."
- 41 In the seventh month, however, Ishmael, the son of Nethaniah, the son of Elishama, a member of the royal family, accompanied by ten men, came to Gedaliah, the son of Ahikam, at Mizpeh.
- 2 As they dined together at Mizpeh, Ishmael, the son of Nethaniah, and the ten men who were with him arose, and smote with the sword, and slew Gedaliah, the son of Ahikam, whom the king of Babylon had appointed governor over the land. Ishmael also smote all the Jews who were with him at Mizpeh, as well as the Chaldean soldiers who happened to be there.
- 4 The day after the murder of Gedaliah, 5 before anyone was aware of it, certain

men from Shechem, Shiloh, and Samaria—eighty in all—with their beards shaved, their clothes rent, and their bodies gashed, came bearing cereal-offerings and frankincense, to present them in the house of the LORD. Ishmael, the son of Nethaniah, went out from Mizpeh to meet them, as they came along weeping; and when he met them, he said to them,

"Come to Gedaliah, the son of Ahikam."

When they reached the middle of the city, Ishmael, the son of Nethaniah, and the the men who were with him slew them, and cast them into a cistern. There were ten of their number, however, who said to Ishmael,

"Do not put us to death; for we have stores of wheat, barley, oil, and honey, buried in the fields."

So he let them alone, and did not put them to death with their fellows.

Now the cistern into which Ishmael cast all the dead bodies of the men whom he had slain was a great cistern which King Asa had made as a means of defense against Baasha, king of Israel; this cistern Ishmael, the son of Nethaniah, filled with the slain.

Ishmael then carried away captive all the rest of the people that were at Mizpeh—the king's daughters, and all the people that remained at Mizpeh, whom Nebuzaradan, the commander of the guard, had committed to the charge of Gedaliah, the son of Ahikam—all these Ishmael, the son of Nethaniah, carried away captive, and started to cross over to the Ammonites. But when Johanan, the son of Kareah, and all the commanders of the forces that were with him, heard of all the crimes that Ishmael, the son of Nethaniah, had committed, they took all their men, and set out to fight with Ishmael, the son of Nethaniah, overtaking him by the great waters that are at Gibeon. And when all the people that were with Ishmael saw Johanan, the son of Kareah, and all the commanders of the forces that were with him, they were filled with joy; and all the people whom Ishmael had carried captive from Mizpeh turned round and went back to Johanan, the son of Kareah. But Ishmael, the son of Nethaniah, with eight men, escaped from Johanan, and made his way to the Ammonites.

16 Then Johanan, the son of Kareah, and all the commanders of the forces that were with him, took all the remnant of the people whom Ishmael, the son of Nethaniah, had carried captive from Mizpeh, after he had slain Gedaliah, the son of Ahikam—men, women, children, and eunuchs, whom he had brought back from Gibeon—and they went and stayed at Chimham's Inn, in the neighborhood of Bethlehem, intending to go on to Egypt, through fear of the Chaldeans; for they were afraid of them, because Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king of Babylon had appointed governor over the land.

#### THE MIGRATION TO EGYPT,

42:1—43:13

42 Then all the commanders of the forces, including Johanan, the son of Kareah, and Azariah, the son of Hoshai, with all the people from the least to the greatest, approached Jeremiah the prophet, and said to him,

"Give a favorable hearing to our supplication, and pray to the LORD your God for us, even for all this remnant—for we are left but a few out of many, as you can see with your own eyes—that the LORD your God may show us the way we should go and the thing we should do."

4 Then Jeremiah the prophet said to them,

"I have heard your petition. I will pray to the LORD your God, as you request; and whatever answer the LORD may give you, I will tell you—I will hold nothing back from you."

5 They said to Jeremiah,

"The LORD be a true and faithful witness against us, if we do not act in accordance with all the word which the LORD your God may send to us! Whether it be pleasant or unpleasant, we will obey the voice of the LORD our God, to whom we are sending you, that we may prosper through obeying the voice of the LORD our God."

7 At the end of ten days the word of the LORD came to Jeremiah. So he summoned Johanan, the son of Kareah, and all the commanders of the forces that were with him, and all the people from the least to the greatest; and he said to them,

"Thus says the LORD, the God of Israel, to whom you sent me to present your supplication before him: 'If you 10 stay on in this land, I will build you up and not tear you down, and I will plant you and not uproot you; for I regret the harm that I have done to you. Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,' is the oracle of the LORD; 'for I am with you to save you, and to deliver you out of his hand. I will have 12 pity upon you, and will inspire him with pity for you, so that he may allow you to stay in your own land. But if 13 you say, "We will not stay in this land," refusing to obey the voice of the LORD your God, and saying, "No, we 14 will go to the land of Egypt, where we shall see no war, and shall hear no sound of trumpet, and shall have no hunger for bread; and there will we stay," then hear the word of the LORD, 15 O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you are determined to go to Egypt, and if you go to settle there, the sword 16 which you fear shall overtake you there in the land of Egypt, and the famine which you dread shall cling to your heels there in Egypt; and there shall you die. All the men who are deter- 17 mined to go to Egypt, to settle there, shall die by sword, famine, and pestilence, not one of them surviving or escaping from the doom that I am bringing upon them.' For thus says the 18 LORD of hosts, the God of Israel: 'As my anger and my fury have been poured out upon the inhabitants of Jerusalem, so shall my fury be poured out upon you when you enter Egypt; and you shall be an execration and a horror, a curse and a scorn; and you shall see this place no more.' So this is the word 19 that the LORD has spoken to you, O remnant of Judah: 'Do not go to Egypt!' And be certain of this—for I 20 warn you this day that you will wrong your own selves if, after sending me to the LORD your God, saying, 'Pray to the LORD our God for us; and whatever the LORD our God may say, tell us, and we will do it,' and if, after I have told it 21 to you this day, you do not listen to the voice of the LORD your God in regard to anything that he has sent me to tell you—now be certain of this, that you 22 shall die by sword, famine, and pesti-

lence, in the place where you desire to go to settle there."

43 When Jeremiah had finished speaking to all the people all the words of the LORD their God, even all these words which the LORD their God had sent 2 him to speak to them, Azariah, the son of Hoshaiah, Johanan, the son of Kareah, and all the proud and defiant men said to Jeremiah,

"You are telling a lie. The LORD our God did not send you to say, 'You shall not go to Egypt to settle there'; 3 but Baruch, the son of Neriah, has been egging you on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, or carry us captive to Babylon."

4 So Johanan, the son of Kareah, and all the commanders of the forces, and all the people, did not listen to the voice of the LORD by staying in the 5 land of Judah; but Johanan, the son of Kareah, and all the commanders of the forces, took all the remnant of Judah that had returned from all the nations to which they had been driven, to settle 6 in the land of Judah—the men, women, and children, the king's daughters, every person whom Nebuzaradan, the commander of the guard, had left with Gedaliah, the son of Ahikam, the son of Shaphan, including Jeremiah the prophet 7 and Baruch, the son of Neriah—and, not listening to the voice of the LORD, they came to the land of Egypt, and arrived at Daphne.

8 Then the word of the LORD came to Jeremiah at Daphne, saying,

9 "Take some large stones, and bury them among the mortar under the pavement in the gateway of Pharaoh's palace at Daphne, in the sight of 10 certain Jews. Then say to them, 'Thus says the LORD of hosts, the God of Israel: Behold, I am sending for Nebuchadrezzar, king of Babylon, my servant, who shall set his throne above these stones which you have buried, and shall spread his royal pavilion over 11 them. And he shall come and smite the land of Egypt, devoting to death those who are doomed to death, to exile those who are doomed to exile, and to the sword those who are doomed to the 12 sword. And he shall kindle a fire in the houses of the gods of Egypt, and shall burn them and carry them away captive; and he shall purge the land of

Egypt as a shepherd purges his mantle of vermin, and shall go from it unmo-  
lest. Also he shall break in pieces the 13 obelisks at Heliopolis, in the land of Egypt, and shall burn the houses of the gods of Egypt.' "

### JEREMIAH'S LAST APPEAL TO HIS PEOPLE,

44:1-30

The word that came to Jeremiah 44 concerning all the Jews living in the land of Egypt—at Migdol, Daphne, Memphis, and in the land of Pathros—as follows:

"Thus says the LORD of hosts, the 2 God of Israel: 'You have seen all the trouble that I have brought upon Jerusalem and all the other cities of Judah, so that they are now an uninhabited waste, because of the wickedness by 3 which they vexed me, by going off to sacrifice and render worship to other gods, whom neither they nor you nor your fathers knew. Though I sent all my servants the prophets to you early and late, saying, "Pray, do not do this abominable thing which I hate," they 4 neither listened nor inclined their ears, to turn from their wickedness by not offering sacrifices to other gods, so that 5 my fury and my anger were poured out and blazed in the cities of Judah and the streets of Jerusalem, and they became a waste and a desolation, as they are this day.' And now thus says the 6 LORD, the God of hosts, the God of Israel: 'Why are you doing yourselves a great wrong, cutting off man and woman, child and suckling, from the midst of Judah, without leaving a remnant behind you, by vexing me with the work of your hands, in offering sacrifices to other gods in the land of Egypt, where you have gone to settle, and so making yourselves a curse and a scorn among all the nations of the earth? Have you forgotten the crimes of your 7 fathers, the crimes of the kings of Judah, the crimes of your princes, the crimes of yourselves, and the crimes of your wives, which they committed in the land of Judah and in the streets of Jerusalem? To this day they have 8 neither humbled themselves, nor been afraid, nor followed my law and my

statutes which I set before you and  
 11 your fathers.' Therefore thus says the  
 LORD of hosts, the God of Israel: 'I am  
 determined to bring ruin upon you, and  
 12 to cut off the whole of Judah. So I will  
 take the remnant of Judah that were  
 determined to go to the land of Egypt  
 to settle there, and they shall all be  
 consumed in the land of Egypt; they  
 shall fall by the sword and be con-  
 sumed by famine; from the least to the  
 greatest shall they die by sword and  
 famine, and they shall be an execration  
 13 and a horror, a curse and a scorn. I will  
 punish those who live in the land of  
 Egypt, as I punished Jerusalem, by  
 14 sword, famine, and pestilence, so that  
 none of the remnant of Judah that have  
 gone to the land of Egypt to settle there  
 shall escape or survive to return to the  
 land of Judah where they long to return  
 to live there; for none shall return but a  
 handful of fugitives.' "

15 Then all the men who knew that  
 their wives were offering sacrifices to  
 other gods, and all the women who  
 stood by—even all the people who  
 lived in the land of Egypt and in Path-  
 ros, a great multitude—answered Jerem-  
 iah, saying,

16 "As regards the word that you have  
 spoken to us in the name of the LORD,  
 17 we will not listen to you, but will as-  
 surely carry out every word that has  
 gone from our own mouths, by offering  
 sacrifices to the queen of the heavens,  
 and by pouring libations to her, as we  
 did, both we and our fathers, our kings  
 and our princes, in the cities of Judah  
 and in the streets of Jerusalem. For  
 then we had plenty to eat, and were  
 18 well, and met with no trouble; but  
 since we gave up offering sacrifices to  
 the queen of the heavens, and pouring  
 libations to her, we have been destitute  
 of all things, and have been consumed  
 by sword and famine.' "

19 The women also said,

"And when we were offering sacri-  
 fices to the queen of the heavens, and  
 pouring libations to her, was it without  
 the approval of our husbands that we  
 made for her cakes stamped with her  
 image, and poured libations to her?"

20 Then Jeremiah spoke to all the peo-  
 ple, both men and women—all the peo-  
 ple that had given him this answer—  
 saying,

"As regards the sacrifices that you 21  
 offered in the cities of Judah and in the  
 streets of Jerusalem, you and your  
 fathers, your kings and your princes, as  
 well as your common people, did they  
 not rankle in the mind and thought of  
 the LORD, so that the LORD could no  
 longer bear your wicked and abomi- 22  
 nable deeds, and so your land became an  
 uninhabited waste, horror, and curse, as  
 it is this day? It is just because you  
 offered these sacrifices, and sinned 23  
 against the LORD, by not listening to  
 the voice of the LORD, nor following his  
 law, his statutes, and his decrees, that  
 this present trouble has befallen you."

Jeremiah further said to all the peo- 24  
 ple, and to all the women,

"Hear the word of the LORD, all you  
 people of Judah who are in the land of  
 Egypt! Thus says the LORD of hosts, 25  
 the God of Israel: 'You and your wives  
 have pledged your word, and have ful-  
 filled it in actual deed, saying, "We will  
 assuredly carry out the vows we have  
 taken, to offer sacrifices to the queen of  
 the heavens, and to pour libations to  
 her." By all means keep your word,  
 and carry out your vows! Hear, how- 26  
 ever, the word of the LORD, all you  
 people of Judah who live in the land of  
 Egypt! I have sworn by my great  
 name,' says the LORD, 'that never  
 more shall my name be invoked by any  
 man of Judah in all the land of Egypt,  
 saying, "As the Lord GOD lives!" Be- 27  
 hold, I am watching over them for evil  
 and not for good; and all the men of  
 Judah who are in the land of Egypt  
 shall be consumed by sword and fam-  
 ine, until an end is made of them. And 28  
 those who escape from the sword—few  
 in number—shall return from the land  
 of Egypt to the land of Judah. Then all  
 the remnant of Judah, who came to the  
 land of Egypt to settle there, shall  
 know whose word shall stand—mine, or  
 theirs! And this is the sign for you,' is 29  
 the oracle of the LORD, 'that I will pun-  
 ish you in this place, so that you may  
 know that my words shall stand against  
 you for evil. Thus says the LORD: Be- 30  
 hold, I am giving Pharaoh Hophra,  
 king of Egypt, into the hand of his en-  
 emies, into the hand of those who seek  
 his life, as I gave Zedekiah, king of Ju-  
 dah, into the hand of Nebuchadrezzar,  
 king of Babylon, his enemy, who sought  
 his life.' "

## THE ORACLE TO BARUCH,

45:1-5

- 46 The word that Jeremiah the prophet spoke to Baruch, the son of Neriah, when he had written these words on a scroll at the dictation of Jeremiah, in the fourth year of Jehoiakim, the son of Josiah, king of Judah.
- 2 Thus says the LORD, the God of Israel, concerning you, O Baruch:
- 3 "You have said, 'Woe to me! For the LORD has added sorrow to my pain;  
I am weary with my groaning,  
I can find no rest.'  
4 Say to him, 'Thus says the LORD: Behold, I am tearing down what I have built,  
And I am rooting up what I have planted.  
[That is the whole earth.]  
5 Do you seek great things for yourself? Seek them not; for behold, I am bringing trouble  
Upon all flesh,' is the oracle of the LORD.  
'But your life will I give to you as a prize of war  
In every place where you go.'"

## ORACLES ON EGYPT,

46:1-28

- 46 The word of the LORD that came to Jeremiah the prophet concerning the nations.
- 2 On Egypt: concerning the army of Pharaoh Necho, king of Egypt, encamped at Carchemish by the River Euphrates, which was defeated by Nebuchadrezzar, king of Babylon, in the fourth year of Jehoiakim, the son of Josiah, king of Judah.
- 3 "Set buckler and shield in array,  
And advance to battle;  
4 Harness the steeds, and mount, you horsemen,  
Stand forth with your helmets;  
Unsheathe the spears, don the breast-plates!  
5 Why do I see them dismayed, turned back,  
And their warriors beaten?  
Why have they fled apace, without looking back,  
With terror on every side?"  
Is the oracle of the LORD.
- 6 "The swift cannot flee,

Nor the strong man escape;  
To the north, by the River Euphrates,  
They stumble and fall.

- "Who is this rising up like the Nile, 7  
Like rivers whose waters toss?  
Egypt rises up like the Nile, 8  
Like rivers whose waters toss.  
He says, 'I will rise up, I will cover the earth,  
I will destroy its inhabitants.'  
Up, you steeds; rage, you chariots; 9  
March forth, you warriors—  
Cush and Put, that handle the shield,  
And the Lydians, that bend the bow.
- "But that day shall be for the Lord, the 10  
GOD of hosts,  
A day of vengeance, to avenge himself  
on his enemies;  
And the sword shall devour till it is  
sated,  
And shall drink its fill of their blood.  
For the Lord, the GOD of hosts, shall  
hold a sacrifice  
In the north land, by the River Eu-  
phrates.  
Go up to Gilead, and take balm, 11  
O virgin daughter of Egypt!  
In vain do you multiply medicines;  
For you there is no healing.  
The nations have heard your cry, 12  
The earth is full of your wailing;  
For warrior stumbles on warrior,  
Both of them fall together."

- The word that the LORD spoke to 13  
Jeremiah the prophet, in regard to the  
coming of Nebuchadrezzar, king of  
Babylon, to smite the land of Egypt:  
"Tell it in Migdol, 14  
And publish it in Memphis;  
Say, 'Stand to arms, and make ready,  
For the sword devours round about  
you.'  
Why has Apis fled, and your bull god 15  
not held his ground?  
Because the LORD has thrust him  
down.  
The foreigners among you stumble 16  
and fall,  
They say to one another,  
'Up, and let us return to our people,  
To the land of our birth, before the  
deadly sword.'  
"Call Pharaoh, king of Egypt, 'Bluster- 17  
er,  
Who has let the hour go by!'

- 18 As I live," is the oracle of the King,  
Whose name is the LORD of hosts,  
"One shall come like Tabor among the  
mountains,  
Or like Carmel by the sea.
- 19 Get ready your baggage for exile,  
O daughter that dwells in Egypt!  
For Memphis shall become a desolation,  
A waste without an inhabitant.
- 20 "A graceful heifer is Egypt;  
But a wasp from the north has attacked her.
- 21 Even the hired soldiers within her are  
like calves of the stall—  
Even they have turned and fled together,  
Without making a stand;  
For their day of doom has come upon them,  
Their time of reckoning.
- 22 She hisses like a serpent,  
As her enemies advance in force;  
With axes they come against her,  
Like fellers of trees.
- 23 They shall cut down her forest," is the  
oracle of the LORD,  
"Although it is impenetrable;  
For they are more in number than locusts,  
They cannot be counted.
- 24 "Put to shame is the daughter of  
Egypt,  
Handed over to the people of the north.
- 25 Says the LORD of hosts, the God of  
Israel:  
'Behold, Amon of Thebes will I punish,  
And Pharaoh, and those who trust in him.
- 26 I will hand them over to those who  
seek their lives,  
To Nebuchadrezzar, king of Babylon,  
and his servants;  
Though afterward she shall be inhabited,  
As in the days of old,' " is the oracle  
of the LORD.
- 27 "So fear not, O Jacob my servant,  
Nor be dismayed, O Israel!  
For behold, I will save you from afar,  
And your race from the land of their  
exile.  
Then shall Jacob have once more  
quiet and ease,  
With none to make him afraid.

Fear not, O Jacob my servant," is the 2<sup>d</sup>  
oracle of the LORD,  
"For I am with you;  
And I will make a full end of all the  
nations  
Among whom I drove you away,  
But of you will I not make a full end;  
But I will correct you in just measure,  
Not leaving you wholly unpunished."

## ON THE PHILISTINES,

47:1-7

The word of the LORD that came to 4<sup>7</sup>  
Jeremiah the prophet concerning the  
Philistines, before Pharaoh smote Gaza.  
Thus says the LORD: 2  
"Behold, waters are rising from the  
north,  
And shall become a raging torrent;  
They shall overflow the land and all  
that fills it,  
The cities and those who dwell in  
them.  
Men shall cry out,  
All the inhabitants of the land shall  
wail.  
At the noise of the gallop of the hoofs 3  
of his steeds,  
At the rush of his chariots, the rumble  
of his wheels,  
The fathers look not back to their  
children,  
So slack are their hands;  
Because of the day that is coming 4  
To despoil all the Philistines,  
To cut off from Tyre and Sidon  
Every helper that remains;  
For the LORD is about to despoil the  
Philistines,  
The remnant of the coast-land of  
Capthor.  
Baldness has come upon Gaza, 5  
Ruined is Askelon;  
How long must you gash yourselves,  
O remnant of the Anakim?  
Ah, sword of the LORD! when will you 6  
be at peace?  
Get back to your scabbard; rest and  
be still!  
But how can it be at peace, 7  
Since the LORD has given it a charge,  
Has made it an appointment  
Against Askelon and the seashore?"

## ON MOAB, 48:1-46

48

Thus says the LORD of hosts, the  
God of Israel:

- "Woe to Nebo! because it is despoiled;  
 Kirjathaim is shamed, is taken;  
 The bulwark is shamed, is discomfited.  
 2 No more is the fame of Moab,  
 In Heshbon they plotted her ruin:  
 'Come, let us cut her off from her place  
 among nations!'  
 You also, O Madmen, shall be si-  
 lenced;  
 The sword shall pursue you.
- 3 "Hark! a cry from Horonaim,  
 'Havoc and dire destruction!'  
 4 Moab is ruined;  
 As far as Zoar they send out the cry.  
 5 For up the ascent of Luhith weeping  
 they go;  
 And down the pass to Horonaim the  
 cry of ruin they raise:  
 6 'Flee, save yourselves,  
 Though you be like a scrub in the  
 desert!'
- 7 "Because you trusted in your works  
 and in your treasures,  
 You also shall be taken;  
 And Chemosh shall go into exile,  
 Along with his priests and his princes.  
 8 The despoiler shall come upon every  
 city,  
 And no city shall escape;  
 The valley shall perish, and the pla-  
 teau shall be destroyed,  
 As the LORD has said.
- 9 "Give wings to Moab,  
 For fain would she fly away,  
 While her cities become a desolation,  
 With none to dwell in them.  
 10 Cursed be he who does the work of the  
 LORD with slackness,  
 And cursed be he who holds back his  
 sword from bloodshed!
- 11 "Moab has been at ease from his  
 youth,  
 He has settled on his lees;  
 He has not been emptied from vessel  
 to vessel,  
 Nor has he gone into exile;  
 So his taste remains in him,  
 And his scent is unchanged.  
 12 Therefore behold, days are coming,"  
 is the oracle of the LORD,  
 "When I will send tilters to him, who  
 shall tilt him,  
 And empty his vessels, and dash his  
 jars in pieces.
- Then shall Moab be put to shame 13  
 through Chemosh,  
 As the house of Israel was put to shame  
 Through Bethel, in whom they trusted.
- "How can you say, 'We are heroes, 14  
 And mighty men of war,'  
 When the despoiler of Moab has come 15  
 up against him,  
 And the flower of his youth has gone  
 down to the slaughter?"  
 Is the oracle of the King, whose name  
 is the LORD of hosts.
- "Near at hand is the doom of Moab, 16  
 And his fate speeds on apace.  
 Bemoan him, all you who are round 17  
 about him,  
 All you who know his name;  
 Say, 'How is the strong staff broken,  
 The beautiful rod!'
- "Come down from your throne of 18  
 glory, and sit in the mire,  
 O daughter that dwells in Dibon;  
 For the despoiler of Moab has come  
 up against you,  
 has destroyed your fortresses.  
 Stand by the wayside, and watch, 19  
 you who dwell in Aroer;  
 Ask him that flees, and her that es-  
 capes,  
 "What has happened?"  
 Moab is shamed, is discomfited; 20  
 wail and cry!  
 Tell the news in Arnon,  
 that Moab is despoiled.  
 So judgment has come on the table- 21  
 land: on Holon, Jahzah, and Me-  
 phaath; on Dibon, Nebo, and Beth- 22  
 diblathaim; on Kirjathaim, Beth- 23  
 gamul, and Beth-meon; on Kerioth and 24  
 Bozrah, and on all the cities of the land  
 of Moab, far and near.  
 "Hewn off is the horn of Moab, 25  
 And broken is his arm," is the oracle  
 of the LORD.
- "Make him drunk, for against the 26  
 LORD has he magnified himself;  
 Moab has clapped his hands,  
 So he too shall be held in derision.  
 Was not Israel a derision to you? 27  
 Was he found in the company of  
 thieves,  
 That as often as you speak of him,  
 you shake your head?  
 Leave the cities, and occupy the 28  
 crags,  
 You who dwell in Moab;



Be like the doves that nest  
In the sides of the cavern's mouth!

20 "We have heard of the pride of Moab—  
How very proud he is—  
Of his haughtiness and pride and arro-  
gance—

The lordliness of his mind.

30 I know his insolence," is the oracle of  
the LORD,

"How baseless are his boastings, ac-  
complishing nothing.

31 Therefore I wail for Moab,  
I cry for all Moab,  
I moan for the men of Kir-heres.

32 "With Jazer I weep for you,  
O vine of Sibmah!  
Your branches passed over the sea,  
reached as far as Jazer;  
Now on your fruits and your vintage  
the despoiler has fallen,

33 And joy and gladness vanish  
from the garden land of Moab,  
The wine have I stopped from the  
winepresses,  
no grape-treader treads them,  
The shout is the shout of battle,  
not the shout of joy.

34 "Heshbon and Elealeh cry out,  
As far as Jahaz they send forth their  
voice,  
From Zoar to Horonaim and the third  
Eglath;  
For even the waters of Nimrim are a  
desolation.

35 And I will bring to an end in Moab,"  
is the oracle of the LORD,  
"Him that goes up to the high place,  
and offers sacrifices to his god.

36 Therefore my heart for Moab moans  
like a flute,  
My heart for the men of Kir-heres  
moans like a flute,  
Because the gain that they acquired  
has perished.

37 "Every head is bald, and every beard is  
clipped;  
On every hand are gashes, and on  
every loin is sackcloth.

38 On all the housetops of Moab, and on  
all its squares,  
There is universal mourning;  
For I have broken Moab like a worth-  
less vessel,"  
Is the oracle of the LORD.

"How is Moab discomfited! how he 39  
wails!

How he turns his back in shame!  
So shall Moab become a derision and a  
horror  
To all who are round about him."

For thus says the LORD: 40

"One like a vulture shall swoop down,  
And spread his wings against Moab.  
The cities shall be taken, and the 41  
strongholds be seized;

And the heart of the warriors of Moab  
on that day  
Shall be like the heart of a woman in  
travail.

And Moab shall be destroyed from be- 42  
ing a people,

Because he has magnified himself  
against the LORD.

Terror, and pit, and snare 43  
Are upon you, O inhabitants of

Moab."

Is the oracle of the LORD.

"And he who flees from the terror shall 44  
fall into the pit,

And he who escapes from the pit shall  
be caught in the snare;

For these things will I bring upon  
Moab

In their year of reckoning," is the ora-  
cle of the LORD.

"In the shadow of Heshbon there stand 45  
Fugitives without strength;

For a fire has gone out of Heshbon,  
A flame from the city of Sihon;

It devours the brow of Moab,  
The crown of the sons of tumult.

Woe to you, O Moab! 46  
The people of Chemosh is perished.

Your sons have been taken captive,  
And your daughters have been led in-

to exile;  
Though I will restore the fortune of 47  
Moab

In the end of the days," is the oracle  
of the LORD.

Thus far is the judgment on Moab.

#### ON THE AMMONITES, 49

49:1-6

Thus says the LORD:

"Has Israel no sons?

Has he no heir?

Why, then, has Milcom taken over the  
inheritance of Gad?

- And why do his people dwell in its cities?  
 2 Therefore behold, days are coming,"  
 is the oracle of the LORD,  
 "When I will cause the shout of battle  
 to be heard  
 Against Rabbah of the children of  
 Ammon;  
 And she shall become a desolate  
 mound,  
 And her daughter cities shall be  
 burned;  
 Then shall Israel take over the in-  
 heritance of those who took over  
 his inheritance,"  
 Says the LORD.
- 3 "Wail, O Heshbon!  
 for the city has been despoiled.  
 Cry, O daughters of Rabbah!  
 gird on sackcloth, lament,  
 and lacerate yourselves with  
 gashes;  
 For Milcom shall go into exile,  
 along with his priests and  
 princes.
- 4 "Why do you boast of your valleys,  
 O daughter that lives at ease,  
 Trusting in your treasures, and say-  
 ing,  
 'Who shall come against me?'  
 Behold, I am bringing terror upon  
 you,"  
 is the oracle of the Lord, the  
 GOD of hosts,  
 "from all who are round about  
 you;  
 And you shall be driven each one in  
 headlong flight,  
 with none to rally the fugitives;
- 6 Though afterward I will restore  
 the fortune of the children of  
 Ammon,"  
 is the oracle of the LORD.
- 7           ON EDOM, 49:7-22
- Thus says the LORD of hosts:  
 "Is wisdom no more in Teman?  
 Is the counsel of the sages gone?  
 Is their wisdom scattered to the  
 winds?  
 8 Flee, hide yourselves in inaccessible  
 haunts,  
 You who live in Dedan!  
 For the doom of Esau am I bringing  
 upon him,  
 His time of reckoning.
- If grape-gatherers came to you,           9  
 They would leave no gleanings be-  
 hind;  
 If robbers came by night,  
 They would destroy to their heart's  
 content.  
 So I strip Esau bare,           10  
 His retreats I uncover,  
 So that he cannot conceal himself.  
 He is despoiled by the arm of his broth-  
 ers and neighbors,  
 With none to help him.  
 Leave your orphans, I will keep them 11  
 alive;  
 And your widows—let them put their  
 trust in me!"
- For thus says the LORD:           12  
 "If those who did not deserve to  
 drink the cup must yet drink it, shall  
 you go unpunished? You shall not go  
 unpunished, but drink you shall. For 13  
 by myself have I sworn," is the oracle  
 of the LORD, "that Bozrah shall be-  
 come a horror and a scorn, a waste and  
 a curse, and all her daughter cities shall  
 become perpetual wastes."
- A message have I heard from the 14  
 LORD,  
 And an envoy is sent through the na-  
 tions:  
 "Gather, and go against her,  
 And advance to the battle!  
 For behold, I make you small among 15  
 the nations,  
 And despised among men.  
 The terror you inspired has deceived 16  
 you,  
 Your pride of heart—  
 You who dwell in the clefts of the  
 crags,  
 Who hold the heights of the hills!  
 Though you build your nest as high as  
 the eagle,  
 Even thence will I bring you down,"  
 is the oracle of the LORD.  
 "Then shall Edom become a horror; 17  
 Everyone who passes by her shall hiss  
 with horror  
 At all her wounds.  
 As when Sodom and Gomorrah were 18  
 overthrown,  
 Along with their neighbors," says the  
 LORD,  
 "No man shall dwell there,  
 No mortal man shall stay in her.  
 Like a lion coming up from the jungle 19  
 of Jordan

- Against the peaceful sheepfold,  
 So will I chase them in a moment from  
 their place,  
 And whom I choose I will set upon it.  
 For who is like me? and who will chal-  
 lenge me?  
 What shepherd is there who will face  
 me?
- 20 Therefore hear the purpose that the  
 LORD has formed against Edom,  
 And the plans that he has laid against  
 the inhabitants of Teman!  
 Even the youngest of the flock shall be  
 dragged away,  
 And their fold shall be shocked at  
 their fate.
- 21 At the sound of their fall the earth  
 shall quake,  
 And the noise of their crying shall be  
 heard as far as the Red Sea.
- 22 Behold, one like a vulture shall mount  
 up and swoop down,  
 And spread his wings against Bozrah;  
 And the heart of the warriors of Edom  
 on that day  
 Shall be like the heart of a woman in  
 travail."
- 23 ON DAMASCUS, 49:23-27  
 Hamath and Arpad are put to shame,  
 For bad news have they heard;  
 They melt in fear, they are in turmoil  
 like the sea,  
 Which cannot rest.
- 24 Damascus is unstrung, she turns to  
 flee,  
 Trembling seizes her;  
 Anguish and pangs lay hold on her,  
 Like a woman in travail.
- 25 How forlorn is the famous city,  
 The joyous town!
- 26 So her young men shall fall in her  
 squares,  
 And all her warriors shall be silenced  
 on that day,"  
 Is the oracle of the LORD of hosts.
- 27 "And I will kindle a fire in the wall of  
 Damascus,  
 Which shall devour the palaces of  
 Benhadad."
- 28 ON KEDAR AND THE KINGDOM  
 OF HAZOR, WHICH NEBU-  
 CHADREZZAR KING OF BABY-  
 LON SMOTE, 49:28-33  
 Thus says the LORD:  
 "Arise, go up against Kedar,

- And despoil the Kedemites.  
 Their tents and their flocks shall be 29  
 taken,  
 Their curtains and all their goods;  
 Their camels also shall be borne away,  
 While men shout at them, "Terror all  
 around!"  
 Scatter in flight to inaccessible 30  
 haunts,  
 You inhabitants of Hazor," is the ora-  
 cle of the LORD;  
 "For Nebuchadrezzar, king of Babylon,  
 has formed a purpose against you,  
 And has laid a plan against you.
- "Arise, go up against a nation at ease, 31  
 That dwells in security," is the oracle  
 of the LORD,  
 "A nation that has neither gates nor  
 bars,  
 That lives alone.  
 Their camels shall fall a prey, 32  
 And their throngs of cattle shall be-  
 come a spoil;  
 I will scatter to all the winds those who  
 have the corners of their hair  
 clipped,  
 And from every side of them will I  
 bring doom upon them,"  
 Is the oracle of the LORD.  
 "And Hazor shall become a haunt of 33  
 jackals,  
 A desolation forever;  
 No man shall dwell there,  
 No mortal man shall stay in her."

## ON ELAM, 49:34-39

- The word of the LORD that came to 34  
 Jeremiah the prophet concerning Elam,  
 in the beginning of the reign of Zede-  
 kiah, king of Judah.  
 Thus says the LORD of hosts: 35  
 "Behold, I am breaking the bow of  
 Elam,  
 The mainstay of their might;  
 And I will bring upon Elam four winds 36  
 From the four quarters of the heavens,  
 And will scatter them to all these  
 winds,  
 So that there shall be no nation  
 To which the outcasts of Elam shall  
 not come.  
 And I will discomfit Elam before their 37  
 enemies,  
 Before those who seek their lives;  
 And I will bring trouble upon them,  
 Even my fierce anger," is the oracle  
 of the LORD.

- 36 "And I will send the sword after them,  
Until I have consumed them;  
And I will set my throne in Elam,  
And thence will I destroy both king  
and princes,"  
Is the oracle of the LORD;
- 39 "Though in the end of the days I will  
restore the fortune of Elam,"  
Is the oracle of the LORD.

## ON BABYLON, 50:1—51:58

- 60 The word that the LORD spoke concern-  
ing Babylon and the land of the  
Chaldeans by Jeremiah the prophet:
- 2 "Tell among the nations, publish the  
news,  
Raise a signal, publish without concealment;  
Say, 'Babylon is taken,  
Bel is put to shame, Merodach is discomfited,  
Her images are put to shame, her idols  
are discomfited.'
- 3 For against her has come up a people  
from the north,  
That shall make her land a desolation,  
So that none shall dwell in it—  
Both man and beast shall have fled  
and gone.
- 4 "In those days, and at that time,"  
Is the oracle of the LORD,  
"The children of Israel shall come,  
Along with the children of Judah,  
Weeping as they go,  
To seek the LORD their God.
- 5 They shall ask the way to Zion,  
With their faces turned to it,  
And they shall come and join them-  
selves to the LORD  
In an everlasting covenant that shall  
not be forgotten.
- 6 "Lost sheep have my people been,  
Their shepherds have misled them,  
They have turned them astray on the  
mountains;  
From mountain to hill have they gone,  
Forgetting their fold.
- 7 All who found them devoured them—  
While their enemies said, 'We are  
guiltless'—  
Because they sinned against the  
LORD, the fold of righteousness,  
Against the LORD, the hope of their  
fathers.
- 8 "Flee from the midst of Babylon,  
Go out of the land of the Chaldeans,

Like he-goats before the flock.  
For behold, I am rousing and raising <sup>w</sup>  
against Babylon  
A muster of mighty nations from the  
north land,  
Who shall set themselves in array  
against her,  
Till she is taken from her place.  
Their arrows shall be like those of a  
skilful warrior,  
Who returns not with empty hands;  
And Chaldea shall be a spoil— <sup>10</sup>  
All who despoil her shall have their  
fill,"  
Is the oracle of the LORD.

"Though you rejoice and exult, <sup>11</sup>  
you who plunder my heritage.  
Though you gambol like calves at grass,  
and neigh like stallions,  
Your mother shall be bitterly <sup>12</sup>  
ashamed,  
she who bore you shall be  
abashed;  
Behold, the last of the nations shall  
become a wilderness,  
a dry land, and a desert;  
Through the wrath of the LORD she <sup>13</sup>  
shall not be inhabited,  
but shall become an utter deso-  
lation;  
Everyone who passes by Babylon shall  
hiss in horror  
at all her wounds.

"Set yourselves in array against Baby- <sup>14</sup>  
lon round about,  
all you who bend the bow;  
Shoot at her, spare not your arrows,  
for she has sinned against the  
LORD.  
Shout against her round about, <sup>15</sup>  
'She gives way,  
Her buttresses have fallen,  
her walls are torn down!'  
Because it is the vengeance of the  
LORD,  
therefore take vengeance upon  
her,  
do to her as she has done.  
Cut off from Babylon both him that <sup>16</sup>  
sows  
and him that wields the sickle  
in time of harvest;  
While from the presence of the deadly  
sword  
they turn everyone to his people,  
and flee everyone to his land.

17 "A scattered flock is Israel,  
Chased away by lions.  
First the king of Assyria devoured  
him,  
And now at the last Nebuchadrezzar,  
king of Babylon, has gnawed his  
bones."

18 Therefore thus says the LORD of  
hosts, the God of Israel:  
"Behold, I am punishing the king of  
Babylon and his land,  
As I punished the king of Assyria;  
19 And I will bring back Israel to his  
fold,  
And he shall pasture on Carmel and  
Bashan,  
And shall browse to his heart's con-  
tent on Mount Ephraim and  
Gilead.

20 In those days, and at that time,"  
Is the oracle of the LORD,  
"Men shall search for the guilt of Is-  
rael, but shall find none,  
And for the sins of Judah, but shall  
discover none;  
For I will pardon those whom I leave  
as a remnant.

21 "Go up against the land of Merathaim,  
And against the inhabitants of Pekod;  
Slay and destroy them utterly,"  
Is the oracle of the LORD;  
"Do just as I have commanded you.

22 Hark! the sound of battle in the land,  
The sound of dire destruction!  
23 How the hammer of all the earth  
Is hewn and broken in pieces!  
How Babylon is become  
A horror among the nations!  
24 I set a snare for you, O Babylon,  
And you have been taken unawares;  
You have been found, you have been  
caught,  
Because you have challenged the  
LORD.

25 The LORD has opened his armory,  
And has brought forth his weapons of  
wrath;  
For the Lord, the GOD of hosts,  
Has a work to do in the land of the  
Chaldeans.

26 "Come upon her from every quarter,  
throw open her granaries,  
Pile her up like heaps of grain, destroy  
her utterly,  
Let nothing of her be left!  
27 Slay all her bullocks, let them go down  
to the slaughter;

Woe to them! for their day has come,  
Their time of reckoning.  
Hark! they flee, they escape from the 28  
land of Babylon,  
To tell in Zion of the vengeance which  
the LORD our God has taken,  
The vengeance he has taken for his  
temple.

"Summon against Babylon archers, 29  
All who bend the bow;  
Encamp against her round about,  
Let none of her escape!  
Repay her for her deeds,  
Do to her just as she has done;  
For she has been insolent to the  
LORD,  
The Holy One of Israel.  
Therefore her young men shall fall in 30  
the squares,  
And all her warriors shall be silenced  
on that day,"  
Is the oracle of the LORD.

"Lo! I am against you, O Insolence!" 31  
Is the oracle of the Lord, the GOD of  
hosts;  
"For your day has come, your time of  
reckoning.  
Insolence shall stumble and fall, 32  
With none to lift him up;  
And I will kindle a fire in his cities,  
Which shall devour all who are round  
about him."

Thus says the LORD of hosts: 33  
"The children of Israel are crushed,  
Along with the children of Judah;  
And all who took them captive hold  
them fast,  
They refuse to let them go.  
But their vindicator is strong, 34  
He whose name is the LORD of hosts;  
He will surely defend their cause,  
That he may bring rest to the earth,  
But unrest to the inhabitants of Baby-  
lon.

"A sword upon the Chaldeans," is the 35  
oracle of the LORD,  
"Upon the inhabitants of Babylon,  
upon her princes and her sages;  
A sword upon her soothsayers, that 36  
they may become fools,  
A sword upon her soldiers, that they  
may be discomfited:  
A sword upon her horses, and upon 37  
her chariots,

- And upon all the foreign people in the midst of her, that they may be turned into women;  
 A sword upon her treasures, that they may be plundered,
- 38 A sword upon her waters, that they may be dried up;  
 For she is a land of images,  
 And with idols they make themselves mad.
- 39 "Therefore desert demons and goblins shall dwell there,  
 And ostriches shall inhabit her;  
 She shall be peopled no more forever,  
 Nor occupied throughout the ages.
- 40 As when God overthrew Sodom and Gomorrah,  
 Along with their neighbors," is the oracle of the LORD,  
 "No man shall dwell there,  
 No mortal man shall stay in her.
- 41 "Behold, a people is coming from the north,  
 A great nation and mighty kings are stirring from the ends of earth;  
 42 They lay hold on bow and javelin,  
 They are cruel and pitiless;  
 The sound of them is like that of the sea when it roars,  
 And they ride upon horses—  
 Arrayed as a man for the battle  
 Against you, O daughter of Zion!
- 43 The king of Babylon has heard the report of them,  
 And his hands fall helpless;  
 Anguish lays hold on him,  
 Pain like that of a woman in travail.
- 44 "Behold, like a lion coming up from the jungles of Jordan,  
 Against the peaceful sheepfold,  
 So will I chase them in a moment from their place,  
 And whom I choose I will set over it.  
 For who is like me? and who will challenge me?  
 What shepherd is there who will face me?
- 45 Therefore hear the purpose that the LORD has formed against Babylon,  
 And the plans that he has laid against the land of the Chaldeans!  
 Even the youngest of the flock shall be dragged away,  
 And their fold shall be shocked at their fate.
- At the sound of the capture of Babylon the earth shall quake,  
 And her cry shall be heard through the nations."
- Thus says the LORD: 5  
 "Behold, I am rousing against Babylon,  
 And against the people of Leb-kamai,  
 the spirit of a destroyer;  
 And I will send to Babylon winnowers  
 who shall winnow her,  
 and shall clean her land bare;  
 Then woe betide her on every side  
 on her day of trouble!  
 Let the archer bend his bow,  
 and stand up in his coat of mail;  
 Spare not her young men,  
 but utterly destroy all her host;  
 Let them lie down slain in the land of  
 the Chaldeans,  
 thrust through in her streets!  
 For their land is full of guilt  
 against the Holy One of Israel:  
 But Israel and Judah have not been  
 left widows  
 by their God, the LORD of  
 hosts.
- "Flee from the midst of Babylon,  
 save everyone his life;  
 Perish not through her guilt,  
 for this is the LORD'S time of  
 vengeance—  
 due recompense is he repaying  
 to her.
- Babylon was a cup of gold in the hand  
 of the LORD,  
 that made all the earth drunk;  
 Of her wine the nations drank,  
 so that the nations went mad.  
 Suddenly Babylon falls and is broken;  
 wail over her!  
 Take balm for her wound;  
 perhaps she may be healed!  
 We would fain have healed Babylon,  
 but she is not healed.  
 Leave her, and let us go  
 each to his land;  
 For her judgment touches the heavens,  
 and reaches the skies.  
 The LORD has vindicated our rights;  
 Come, and let us recount in Zion  
 What the LORD our God has done.
- "Polish the arrows, prepare the shields;  
 For the LORD has roused the spirit of  
 the king of the Medes,

- He has formed a design against Babylon, to destroy it;  
 For such is the vengeance the LORD will take,  
 The vengeance he will take for his temple.
- 12 Against the walls of Babylon raise a signal,  
 Strengthen the blockades, set blockaders,  
 Prepare the ambushes;  
 For the LORD has both designed and done  
 What he spoke concerning the inhabitants of Babylon.
- 13 O you who dwell by many waters,  
 And are rich in treasures,  
 Your end has come, your ill-gotten gains are gone;
- 14 For the LORD of hosts has sworn by himself:  
 'I will fill you with men, swarming like locusts,  
 Who shall raise against you the shout of victory.'
- 15 "It is he who made the earth by his power,  
 Who established the world by his wisdom,  
 And stretched out the heavens by his skill.
- 16 When he thunders, there is a storm of waters in the heavens,  
 And he causes vapors to rise from the ends of the earth;  
 He makes lightnings for the rain,  
 And brings out the wind from his storehouses.
- 17 Every man is stupid and senseless,  
 Every goldsmith is put to shame through his images;  
 For his idols are frauds, which have no breath in them,
- 18 They are a mockery, a delusion,  
 Which will break down in their time of trial.
- 19 Not such is the Portion of Jacob,  
 But he is the framer of all things,  
 And Israel is the tribe of his inheritance—  
 The LORD of hosts is his name.
- 20 "You are my maul, my weapon of war,  
 With you I shatter nations,  
 With you I destroy kingdoms;
- 21 With you I shatter horse and rider,  
 With you I shatter chariot and driver;
- 22 With you I shatter man and woman,  
 With you I shatter old man and boy,  
 With you I shatter young man and maiden;  
 With you I shatter shepherd and flock,  
 With you I shatter plowman and team,  
 With you I shatter governor and deputy.
- And I will requite Babylon and all the inhabitants of Chaldea, before your eyes, for all the wrong that they have done in Zion," is the oracle of the LORD.
- "Behold, I am against you, O destroying mountain,  
 That destroyed all the earth," is the oracle of the LORD;
- "I will stretch out my hand against you,  
 And will roll you down from the crags,  
 And will make you a burning mountain.  
 No cornerstone shall be taken from you,  
 No foundation stone;  
 But you shall be a perpetual desolation,"
- Is the oracle of the LORD.
- "Raise a signal on the earth,  
 Blow a trumpet among the nations;  
 Prepare the nations for war against her,  
 Summon against her the kingdoms of Ararat,  
 Minni and Ashkenaz;  
 Appoint a field marshal against her,  
 Bring up horses like bristling locusts.  
 Prepare the nations for war against her,  
 The king of the Medes, his governors,  
 and all his deputies,  
 With all the land which he rules.  
 The earth quakes and writhes in pain,  
 For the purposes of the LORD against Babylon stand,  
 To make the land of Babylon a desolation,  
 Without an inhabitant.
- "The warriors of Babylon have ceased to fight,  
 They stay in their strongholds;  
 Their strength is exhausted, they are turned into women;  
 Her dwellings are ablaze, her bars are broken.  
 Runners run to meet runner,

- Messenger to meet messenger,  
 To tell the king of Babylon  
 That his city is taken from end to end,  
 32 That the fords have been seized,  
 That the outworks are burned,  
 And that the men of war are discom-  
 fitted.  
 33 For thus says the LORD of hosts,  
 the God of Israel:  
 'The daughter of Babylon is like a  
 threshing-floor  
 after it has been trodden,  
 And in a little while the time of har-  
 vest  
 shall come for her.'
- 34 "Nebuchadrezzar, king of Babylon, has  
 devoured me,  
 he has consumed me;  
 He has set me down as an empty ves-  
 sel,  
 he has swallowed me like a  
 monster;  
 He has filled his maw with my dain-  
 ties,  
 he has rinsed me out.  
 35 'The violence done to my flesh be upon  
 Babylon!'  
 let the inhabitants of Zion say;  
 'My blood be upon the inhabitants of  
 Chaldea!'  
 let Jerusalem say.  
 36 Therefore thus says the LORD:  
 'Behold, I am defending your cause,  
 and will take vengeance for you;  
 I will dry up her sea,  
 and will drain her fountain.  
 37 And Babylon shall become a heap of  
 ruins,  
 a haunt of jackals,  
 A horror and a hissing,  
 without an inhabitant.'
- 38 "Though they roar together like young  
 lions,  
 And growl like lions' whelps,  
 39 With poison will I prepare them a  
 feast,  
 And I will make them drunk till they  
 swoon away,  
 And sleep a perpetual sleep,  
 And never awake," is the oracle of the  
 LORD.  
 40 "I will bring them down to the slaugh-  
 ter like lambs,  
 Like rams and he-goats.  
 41 "How is Sheshach taken,  
 The praise of the whole earth seized!
- How has Babylon become  
 A horror among the nations!  
 The sea has come up on Babylon, 42  
 With the surge of its waves is she cov-  
 ered;  
 Her cities have become a waste, 43  
 A dry land, and a desert,  
 A land where no man dwells,  
 Through which no mortal passes.  
 Bel also will I punish in Babylon, 44  
 And out of his mouth will I bring forth  
 what he has swallowed;  
 Then no more shall the nations stream  
 to him,  
 For the wall of Babylon is fallen.
- "Go out of the midst of her, O my peo- 45  
 ple!  
 Save everyone his life  
 From the fierce anger of the LORD.  
 Be not downhearted or fearful 46  
 At the rumors heard in the land;  
 When one rumor comes in one year,  
 And another in the next;  
 When violence reigns in the land,  
 And ruler stands against ruler.  
 Therefore behold, days are coming, 47  
 When I will punish the images of  
 Babylon,  
 And all her land shall be put to shame,  
 And all her slain shall lie in the midst  
 of her.  
 Then the heavens and the earth, and 48  
 all that is in them,  
 Shall ring out their joy over Babylon;  
 For out of the north shall the despoilers  
 come to her,"  
 Is the oracle of the LORD;  
 "And Babylon also must fall for the 49  
 slain of Israel,  
 As for Babylon have fallen the slain of  
 all the earth.
- "You that escape from the sword, 50  
 Go, stand not still;  
 Remember the LORD from afar,  
 And think of Jerusalem:  
 'We are put to shame, for reproach 51  
 have we heard;  
 Confusion has covered our faces,  
 For strangers have entered the sanc-  
 tuary  
 Of the house of the LORD.'  
 Therefore behold, days are coming," 52  
 Is the oracle of the LORD,  
 "When I will punish her images,  
 And all through her land the slain  
 shall lie.  
 Though Babylon scale the heavens, 53



And fortify her stronghold on high,  
Yet from me shall despoilers come to  
her,"  
Is the oracle of the LORD.

- 54 "Hark! a cry from Babylon,  
The sound of dire destruction from  
the land of the Chaldeans!  
55 For the LORD is despoiling Babylon,  
And stills her mighty voice.  
They roar like many waters,  
The din of their voice is raised;  
56 For the despoiler has come upon Baby-  
lon,  
And her warriors are taken, their  
bows are broken in pieces;  
For the LORD is a God of recom-  
pense,  
He will surely requite.  
57 Her princes and her sages will I make  
drunk,  
Her governors, her deputies, and her  
soldiers;  
And they shall sleep a perpetual sleep,  
And shall never awake," is the oracle  
of the King,  
Whose name is the LORD of hosts.

- 58 Thus says the LORD of hosts:  
"The broad wall of Babylon shall be  
razed to the ground,  
And her lofty gates shall be burned;  
So the peoples shall toil for nought,  
And the nations shall weary them-  
selves for the fire."

#### THE MESSAGE TO SERAIAH, 51:59-64

- 59 The word with which Jeremiah the  
prophet charged Seraiah, the son of  
Neriaah, the son of Mahseiah, when he  
went with Zedekiah, king of Judah, to  
Babylon in the fourth year of his reign,  
Seraiah being quarter-master.  
60 When Jeremiah had written on a spe-  
cial scroll a record of all the trouble  
that was to come upon Babylon—even  
all these words that he had written con-  
cerning Babylon—Jeremiah said to  
Seraiah,  
"When you reach Babylon, see that  
you read all these words, and say,  
'Thou, O LORD, hast declared concern-  
ing this place, that thou wilt cut it off,  
so that neither man nor beast may  
dwell in it, but that it will be a perpetu-  
al desolation.' And when you have fin-  
ished reading this scroll, tie a stone to

it, and throw it into the middle of the  
Euphrates, and say, 'Thus shall Baby- 64  
lon sink, to rise no more, because of the  
trouble that I am bringing upon her.' "

Thus far are the words of Jeremiah.

#### THE FALL OF JERUSALEM, 52:1-30

Zedekiah was twenty-one years old 52  
when he became king, and he reigned  
in Jerusalem for eleven years. His  
mother's name was Hamutal, the  
daughter of Jeremiah of Libnah. He 2  
did what was evil in the sight of the  
LORD, just as Jehoiakim had done; and 3  
the anger of the LORD blazed against  
Jerusalem and Judah until he had cast  
them out of his presence.

Then Zedekiah rebelled against the  
king of Babylon. Accordingly, in the 4  
ninth year of his reign, in the tenth  
month, on the tenth day of the month,  
Nebuchadrezzar, king of Babylon, with  
all his army came against Jerusalem,  
encamped against it, and built a siege-  
wall against it round about; and the 5  
city remained under siege till the  
eleventh year of King Zedekiah. In the 6  
fourth month, on the ninth day of the  
month, when the famine in the city was  
so severe that there was no food for the  
common people, the city was breached, 7  
and the king and all the soldiers fled  
and left the city by night by way of the  
gate between the two walls, which was  
by the king's garden, while the Chal-  
deans were beleaguering the city, and  
went in the direction of the Arabah.  
But the Chaldean army pursued the 8  
king, and overtook Zedekiah in the  
steppes of Jericho, his whole army hav-  
ing scattered from him. Then they 9  
took the king and brought him up to  
the king of Babylon at Riblah in the  
land of Hamath, and he pronounced  
judgment against him. Also the king of 10  
Babylon slew the sons of Zedekiah be-  
fore his eyes. He likewise slew all the  
princes of Judah at Riblah. Then the 11  
king of Babylon put out the eyes of  
Zedekiah, bound him in fetters, carried  
him to Babylon, and put him in prison,  
where he remained till the day of his  
death.

In the fifth month, on the tenth day 12  
of the month—this was the nineteenth  
year of King Nebuchadrezzar, king  
of Babylon—Nebuzaradan, the com-

13 mander of the guard, a minister in attendance on the king of Babylon, came to Jerusalem, and burned the house of the LORD and the king's house; and all the houses of Jerusalem, even every great house, he burned. The whole Chaldean army that was with the commander of the guard broke down all the walls of Jerusalem round about.

15 Then Nebuzaradan, the commander of the guard, carried captive the rest of the people that were left in the city, and the deserters who had deserted to the king of Babylon, together with the artisans that were left. But some of the poorest of the land Nebuzaradan, the commander of the guard, left as vine-dressers and plowmen. Moreover, the bronze pillars, the stands, and the bronze sea that were in the house of the LORD, the Chaldeans broke up and carried all the bronze from them to Babylon. Also the pots, the shovels, the snuffers, the basins, the pans, and all the vessels of bronze with which the service was conducted, they took away.

19 Likewise the cups, the firepans, the basins, the pots, the lampstands, the pans, and the bowls, what was of gold, the commander of the guard took away as gold, and what was of silver, as silver—

20 besides the two columns, the sea, the twelve bronze bulls that were under the sea, and the stands, which King Solomon had made for the house of the LORD, the bronze of all these vessels being beyond weight. The columns were each eighteen cubits in height, twelve cubits in circumference, and four fingers in diameter, the center being hollow. A bronze capital surmounted each, and the height of each capital was five cubits, with network and pomegranates round about the capital, all of bronze; and the second column had the same network and pomegranates. On the network round about there were ninety-six pomegranates on the outside, one hundred in all.

24 Then the commander of the guard took Seraiah, the chief priest, and

Zephaniah, the second priest, with the three keepers of the threshold; he took also from the city a eunuch who had charge of the soldiers, and seven of the personal companions of the king who were found in the city, the scribe of the commander of the army who mustered the people of the land, and sixty of the people of the land who were found in the city. Having taken them, Nebuzaradan, the commander of the guard, brought them to the king of Babylon at Riblah. Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. Thus was Judah carried captive from its land.

This is the sum-total of the people whom Nebuchadrezzar carried captive: in the seventh year, three thousand and twenty-three Jews; in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two persons from Jerusalem; in the twenty-third year of Nebuchadrezzar, seven hundred and forty-five Jews, carried captive by Nebuzaradan, the commander of the guard; in all, four thousand six hundred persons.

#### THE DELIVERANCE OF JEHOIACHIN,

52:31-34

In the thirty-seventh year of the exile of Jehoiachin, king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-Merodach, king of Babylon, in the first year of his reign, summoned Jehoiachin and brought him from prison. He spoke kindly to him, and set his throne above that of the other kings who were with him in Babylon. So he changed his prison dress, and dined in his presence regularly all the days of his life; and for his provision, a regular allowance was given him from the king of Babylon, a portion for each day, all the days of his life, till the day of his death.

## THE BOOK OF LAMENTATIONS

### THE DESOLATION AND MISERY OF CONQUERED JERUSALEM, 1:1-22

- ⋈
- 1 How lonely the city sits,  
once so crowded with people!  
She has become like a widow,  
once so great among the na-  
tions;  
She that was a princess among the  
cities  
has become a vassal.
- ⋉
- 2 She weeps bitterly by night,  
with her tears upon her cheeks;  
She has no comforter  
out of all her lovers;  
All her friends have betrayed her;  
they have become her enemies.
- ⋊
- 3 Judah has been carried into exile,  
to suffer tribulation and hard  
servitude;  
She has to live among the nations,  
she can find no home;  
Her pursuers have all overtaken her  
in the midst of her troubles.
- ⋋
- 4 The roads to Zion mourn,  
without pilgrims to the feasts;  
All her gates are desolate;  
her priests moan;  
Her maidens have been dragged off,  
while she is left disconsolate.
- ⋌
- 5 Her oppressors have become supreme;  
her enemies have triumphed;  
For the LORD has afflicted her  
for the multitude of her sins;  
Her children have gone forth,  
as captives before the op-  
pressor.
- ⋍
- 6 Gone too from the daughter of Zion  
is all her splendor;

Her princes have become like stags,  
that can find no pasture,  
But flee exhausted  
before the hunter.

†

Jerusalem recalls, 7  
in the time of her affliction and  
misery,  
All her glory,  
which she had in days of old,  
Now that her people have fallen at the  
hands of the oppressor,  
with none to help her;  
The oppressors gaze at her,  
they laugh at her downfall.

‡

Jerusalem sinned greatly, 8  
and so has become filthy;  
All her late admirers despise her,  
because they see her condition;  
Whereas she herself moans,  
and turns away.

⋎

Her uncleanness clung to her skirts; 9  
she took no thought of her fu-  
ture;  
So she has fallen most horribly,  
with none to comfort her.  
"See, O LORD, my affliction,  
how the enemy triumphs."

⋏

The oppressor has laid his hand 10  
upon all her treasures;  
For she has seen the nations  
enter her sanctuary,  
Those whom thou didst command  
not to enter thine assembly  
place.

⋐

Her people are all moaning, 11  
in their search for bread;  
They give of their treasures for food,  
to keep themselves alive.  
"See, O LORD, and behold,  
how abased I am."

12 "Ho, all you who pass along the road,  
look and see,  
If there is any pain like my pain,  
which has been dealt to me,  
With which the LORD has afflicted me  
in the day of his fierce anger.

13 "From above he has hurled fire;  
into my bones he has made it  
descend;  
He has spread a net for my feet;  
he has tripped me up;  
He has made me desolate,  
miserable all the time.

14 "Watch has been kept over my trans-  
gressions;  
by his hand they are bound to-  
gether;  
They have come upon my neck;  
he has shattered my strength;  
The Lord has delivered me  
into the power of those that I  
cannot withstand.

15 "The Lord in my midst  
has set at nought all my war-  
riors;  
He has called an assembly against me,  
to crush my young men;  
The Lord has trodden as in a wine-  
press  
the virgin daughter of Judah.

16 "For all these things I weep;  
my eyes shed tears;  
For a comforter is far from me,  
someone to console me;  
My children are distraught,  
for the enemy has prevailed."

17 Zion spreads out her hands,  
with none to comfort her;  
The LORD has given command re-  
garding Jacob,  
that his neighbors are to be his  
oppressors;  
Jerusalem has become  
abhorrent to them.

18 "The LORD is right,  
for I have rebelled against his  
word

Yet hear, all you peoples,  
and look at my pain:  
How my youths and maidens  
have gone into captivity.

"I called on my lovers,  
but they repudiated me;  
My priests and elders  
perished in the city,  
When they sought food  
to keep themselves alive.

"See, O LORD, how I am in distress,  
how my spirits are troubled;  
How my heart is upset within me,  
because I have been so rebel-  
lious.  
On the street the sword has caused  
bereavement,  
even as death in the house.

"They hear how I moan,  
with none to comfort me;  
All my enemies have heard of my  
plight;  
they rejoice that thou hast  
done it;  
That thou hast brought the day which  
thou didst announce;  
but they are like me.

"Let all their wickedness come before ::  
thee,  
and do unto them,  
As thou hast done unto me  
for all my transgressions;  
For my sorrow is great,  
and my heart is miserable."

#### GOD'S JUDGMENT ON JERUSALEM, 2:1-22

How the Lord in his anger has brought  
disgrace  
upon the daughter of Zion!  
He has cast down from heaven to  
earth  
the glory of Israel;  
And has given no heed to his footstool  
in the day of his anger.

The Lord has consumed without mercy :  
all the habitations of Jacob;

**He has thrown down in his wrath**  
the strongholds of the daughter  
of Judah;

**He has struck to the ground,**  
he has degraded **her king** and  
her princes.

י

**He has cut off in fierce anger**  
all of Israel's strength;  
**He has drawn back their right hand**  
from the enemy;  
And has burned throughout Jacob,  
like a flaming fire which con-  
sumes the neighborhood.

י

**He has bent his bow like an enemy,**  
with his right hand set like an  
adversary;  
And he has slain all the notables  
in the tents of the daughter of  
Zion;  
He has vented his fury like fire.

י

**The Lord has become like an enemy;**  
he has consumed Israel;  
He has consumed all his palaces;  
he has demolished his for-  
tresses;  
And he has heaped on the daughter of  
Judah  
mourning and moaning.

י

**He has torn down his pavilion like that**  
of a garden;  
he has demolished his meeting  
place;  
The LORD has abolished in Zion  
festival and sabbath;  
And he has repudiated in the heat of  
his anger  
king and priest.

י

**The Lord has spurned his altar;**  
he has rejected his sanctuary;  
He has surrendered into the power of  
the enemy  
the walls of her palaces;  
There was shouting in the temple of  
the LORD,  
as on a day of festival.

י

**The LORD had determined**  
to destroy the wall of the  
daughter of Zion;

He stretched out a line;  
he did not restrain his hand  
from consuming;  
So rampart and wall mourn;  
they lament together.

י

Her gates are sunk to the ground;  
he has destroyed and broken  
her bars;  
Her king and princes are among the  
nations;  
government has ceased;  
Neither do her prophets receive  
any visions from the LORD.

י

Silent on the ground sit  
the elders of the daughter of  
Zion;  
They have thrown dust on their  
heads;  
they have put on sackcloth;  
The maidens of Jerusalem  
hang their heads to the ground.

י

My eyes are spent with tears;  
my spirits are troubled.  
My grief is poured out on the ground,  
over the downfall of the daugh-  
ter of my people;  
Because of the swooning of babes and  
sucklings  
in the city squares.

י

To their mothers they keep saying,  
"Where is there grain and  
wine?"  
While they swoon like one wounded  
in the city squares;  
While their lives ebb away  
on their mother's bosoms.

י

To what can I liken you;  
what can I compare with you,  
O daughter of Jerusalem?  
What can I liken to you,  
that I may comfort you, O vir-  
gin daughter of Zion?  
For your ruin is as vast as the sea;  
who can heal you?

י

Your prophets have divined for you  
stuff and nonsense;

And instead of denouncing your iniquity,  
to restore your fortune,  
They have divined for you oracles,  
vain and misleading.

D

- 15 All who pass along the road  
clap their hands at you;  
They hiss and wag their heads  
at the daughter of Jerusalem:  
"Is this the city  
that was called perfect in  
beauty,  
the joy of all the earth?"

D

- 16 All your enemies  
revile you;  
They hiss and gnash their teeth;  
they say, "We have consumed  
her;  
This is indeed the day that we looked  
for;  
we have found it; we see it."

J

- 17 The LORD has done what he planned;  
he has carried out his word,  
As he decreed long ago;  
he has devastated without  
mercy,  
And he has let the enemy rejoice over  
you;  
he has exalted the strength of  
your oppressors.

Z

- 18 Cry unto the Lord;  
wail, O daughter of Zion;  
Weep tears like a torrent,  
day and night;  
Give yourself no respite;  
let your tears cease not.

P

- 19 Rise, cry out in the night,  
at the beginning of the watches;  
Pour out your heart like water  
in the presence of the Lord;  
Lift up your hands to him  
for the life of your children,  
Who faint for hunger  
at the head of every street.

T

- 20 See, O LORD, and behold;  
to whom else hast thou done  
thus:

Whether it be women devouring their  
own offspring,  
their petted children;  
Or priest and prophet  
slain in the sanctuary of the  
LORD?

W

Prostrate on the ground in the streets:  
lie  
both the young and the old;  
My youths and maidens  
have fallen by the sword;  
Thou hast slain them in the day of  
thine anger;  
thou hast slaughtered them  
without mercy.

T

Thou didst invite them as though it  
were a feast day,  
to my guest chamber from the  
neighborhood;  
But in the day of the LORD's anger  
there was none  
that escaped or survived;  
Those whom I fondled and reared,  
my enemy exterminated.

#### JERUSALEM'S LAMENT AND PRAYER, 3:1-66

Z

"I am a person who has seen affliction:  
by the rod of his wrath;  
He has led me and made me walk  
in darkness and not light.  
Against me alone he has repeatedly  
turned  
his hand all the time.

C

"He has wasted my flesh and my skin;  
he has broken my bones.  
He has fenced me in,  
and encompassed me with bit-  
terness and hardship.  
He has made me live in the dark,  
like those long dead.

J

"He has walled me in so that I cannot  
get out;  
he has loaded me with chains.  
Also, whenever I have cried, and  
called for help,  
he has ignored my prayer.

9 He has walled up my ways with hewn stones;  
he has made my paths crooked.

10 "He has been a lurking bear to me,  
a lion in ambush.  
11 He has waylaid me, and mangled me;  
he has made me desolate.  
12 He has bent his bow,  
and set me up as a target for his arrows.

13 "He has driven into my vitals  
the shafts of his quiver;  
14 I have become the butt of all peoples,  
their taunt-song all the time.  
15 He has filled me with bitterness;  
he has sated me with anguish.

16 "He has broken my teeth with gravel stones;  
he has made me cower in ashes;  
17 And he has robbed me of happiness;  
I have forgotten what prosperity is;  
18 So I said, 'Gone is my strength,  
and my hope in the LORD.'

19 "The thought of my affliction and bitterness  
is anguish and misery.  
20 I am indeed thinking of it,  
and I am crushed in spirit.  
21 But this I call to mind,  
and so I have hope:

22 "That the gracious deeds of the LORD  
never cease,  
his compassion never fails;  
23 They are fresh every morning;  
great is his faithfulness.  
24 'The LORD is my heritage,' I said;  
'therefore will I hope in him.'

25 "The LORD is good to him who craves him,  
to the person who seeks him.  
26 It is good that one should wait quietly  
for help from the LORD;  
27 It is good for a man,  
that he should bear the yoke  
in his youth.

"Let him sit alone in silence,  
since it has been laid upon him. 28  
Let him lay his mouth in the dust;  
perhaps there may be hope. 29  
Let him offer his cheek to the smiter;  
let him be sated with disgrace; 30

31 "For the LORD forever  
will not spurn him.  
32 Though he cause grief,  
he will have compassion in accordance with his abundant kindness;  
33 For he does not willingly afflict,  
nor grieve mankind.

34 "To crush under foot  
all prisoners of the earth,  
35 To deprive a man of his rights,  
in the face of the Almighty,  
36 To subvert man in his cause,  
the LORD does not countenance.

37 "Who is there that can order anything  
into being,  
when the LORD has not decreed it?  
38 Is it not by decree of the Most High,  
that good and evil come?  
39 Of what can living man complain,  
each one because of his sins?

40 "Let us search, and examine our ways,  
and return to the LORD;  
41 Let us lift up our hearts with our hands  
to God in the heavens:  
42 'We have transgressed and rebelled;  
but thou hast not pardoned.

43 "Thou hast enveloped thyself in anger,  
and pursued us;  
thou hast slain without mercy;  
44 Thou hast enveloped thyself in a cloud,  
so that no prayer can pass through;  
45 Thou hast made us scum and refuse  
among the peoples.

- D
- 46 "All our enemies  
have reviled us;
- 47 Desolation and destruction  
have become terror and ca-  
lamity to us.'
- 48 My eyes shed torrents of water,  
over the downfall of the  
daughter of my people.
- Y
- 49 "My eyes will flow unceasingly,  
without any respite,
- 50 Until the LORD from the heavens  
looks down, and sees.
- 51 My eyes give me pain,  
because of all the maidens of  
my city.
- X
- 52 "They who had no reason to be my  
enemies  
hunted me like a bird;
- 53 They threw me into a pit to die,  
and cast stones on me.
- 54 Water flowed over my head;  
I said, 'I am lost.'
- P
- 55 "I called on thy name, O LORD,  
out of the depths of the pit.
- 56 Thou didst hear my cry,  
'Close not thine ear to my  
supplication, to my cry';
- 57 Thou didst draw near when I called  
on thee;  
thou didst say, 'Fear not.'
- T
- 58 "O LORD, thou didst plead my cause,  
thou didst redeem my life.
- 59 O LORD, thou hast seen the wrong  
done me;  
give me justice.
- 60 Thou hast seen all their vengeance,  
all their plots against me.
- W
- 61 "Thou hast heard their insults, O  
LORD,  
all their plots against me,
- 62 The utterances of my assailants,  
and their muttering against  
me all day long.
- 63 Whether they are idle or busy,  
see how I am their taunt-song.
- N
- 64 "Repay them, O LORD,  
as their deeds deserve;

Give them blindness of heart; 65  
let thy curse be on them;  
Pursue them in anger, 66  
and destroy them from under  
thy heavens, O LORD!"

THE CONTRAST BETWEEN  
JERUSALEM'S PAST AND  
PRESENT, 4:1-22

N

How dim the gold has become, 4  
how changed the finest gold!  
The sacred stones are being thrown  
out  
at the head of every street.

D

The precious children of Zion,  
comparable to fine gold,  
Count, alas, as earthen pots,  
the work of a potter's hands!

D

Even the jackals present their breasts,  
they suckle their young;  
But the daughter of my people has be-  
come cruel,  
like the ostriches of the desert.

T

The tongue of the suckling child  
cleaves  
to his palate for thirst;  
The children are begging bread,  
with none to offer it to them.

T

They that did feast on dainties  
are perishing in the streets;  
They that were reared amid purple  
have to take to dunghills.

T

So the iniquity of the daughter of my  
people must be greater  
than the sin of Sodom,  
That was overthrown as in a moment,  
without any hands being laid  
on her.

T

Her princes were purer than snow;  
they were whiter than milk;  
They were ruddier in body than cor-  
als;  
a sapphire was their form.



- 6 But their appearance has become  
 blacker than coal;  
 they are not recognized on the  
 streets;  
 Their skin has shriveled on their  
 bones;  
 it has become as dry as a stick.
- 9 Better off are those stricken by the  
 sword  
 than those stricken by hunger;  
 For they can eat, even though wound-  
 ed,  
 of the fruits of the field.
- 10 Tender-hearted women with their  
 own hands  
 have cooked their children;  
 They became their food,  
 at the downfall of the daughter  
 of my people.
- 11 The LORD has spent his fury;  
 he has vented his fierce anger;  
 And he has kindled a fire in Zion,  
 that has consumed her founda-  
 tions.
- 12 No kings of the earth believed,  
 nor any of the inhabitants of  
 the world,  
 That the oppressor and enemy could  
 enter  
 the gates of Jerusalem.
- 13 It was for the sins of her prophets,  
 the iniquities of her priests,  
 Who shed in her midst  
 the blood of the righteous.
- 14 They stagger blindly through the  
 streets;  
 they are defiled with blood;  
 That which they should not,  
 they touch with their clothes.
- 15 "Away! Unclean!" they cry of them-  
 selves;  
 "Away! Away! Touch not!"  
 For they are fugitives, wanderers  
 among the nations;  
 they no longer have a home.

D  
 Those whose heritage was the LORD, 16  
 he no longer notices;  
 He does not honor the priests;  
 he does not respect the proph-  
 ets.

J  
 Our eyes still strain 17  
 after help for us that is vain;  
 In our watching we have watched  
 for a nation that will not save.

Z  
 Men dog our footsteps, 18  
 so that we cannot walk in our  
 public squares;  
 Our end is near; our days are finished;  
 for our end has come.

P  
 Our pursuers were swifter 19  
 than the eagles of the heavens;  
 They chased us on the mountains:  
 they lay in wait for us in the  
 wilderness.

7  
 Our breath of life, the LORD'S anoint- 20  
 ed,  
 was captured in their pits,  
 Of whom we had said,  
 "Under his protection we shall  
 live among the nations."

W  
 Rejoice and be glad, O daughter of 21  
 Edom,  
 living in the land of Uz!  
 To you also shall the cup pass;  
 you shall become drunk, and  
 be stripped naked.

7  
 Your iniquity is absolved, O daughter 22  
 of Zion;  
 he will no longer keep you in  
 captivity.  
 He will punish your iniquity, O  
 daughter of Edom;  
 he will lay bare your sins.

THE NATION'S PRAYER FOR  
 COMPASSION, 5:1-22

"Mark, O LORD, what has befallen us; 5  
 Look, and see our disgrace.  
 Our heritage has been turned over to 2  
 aliens,

- |  |   |
|--|---|
| <p>Our homes to foreigners.<br/> <b>3</b> We have become orphans, without a father;<br/>     Our mothers are like widows.<br/> <b>4</b> Our drinking-water we have to buy;<br/>     Our wood comes only by purchase.<br/> <b>5</b> With a yoke on our necks we are persecuted;<br/>     We toil without rest.<br/> <b>6</b> We have stretched out our hands to Egypt,<br/>     To Assyria in order to get food enough.<br/> <b>7</b> Our fathers sinned, and are no more;<br/>     While we have to bear their guilt.<br/> <b>8</b> Slaves rule over us,<br/>     With none to free us from their power;<br/> <b>9</b> At the peril of our lives we win our bread,<br/>     Because of the sword in the wilderness.<br/> <b>10</b> Our skin glows like a fire pot,<br/>     With the fever heat of famine.<br/> <b>11</b> Women are ravished in Zion,<br/>     Girls in the cities of Judah.<br/> <b>12</b> Princes are hanged by their hands;<br/>     Elders are not respected.<br/> <b>13</b> Young men have to carry the mill,</p> | <p>And youths stumble under loads of wood.<br/>     The elders have left the gate, <span style="float: right;">14</span><br/>     The young men their music.<br/>     Our joy of heart has vanished; <span style="float: right;">11</span><br/>     Our dance has been turned into mourning.<br/>     The crown has fallen from our head; <span style="float: right;">16</span><br/>     Woe to us! for we have sinned.<br/>     For this our heart has become faint; <span style="float: right;">17</span><br/>     For these things our eyes have grown dim;<br/>     Because of Mount Zion which lies desolate, <span style="float: right;">11</span><br/>     With jackals prowling upon it.<br/>     But thou, O LORD, art enthroned forever; <span style="float: right;">11</span><br/>     Thy throne endures throughout the ages.<br/>     Why wilt thou forget us forever, <span style="float: right;">2</span><br/>     Forsake us for life?<br/>     Restore us, O LORD, to thyself, so that we may return; <span style="float: right;">2</span><br/>     Renew our days as of old;<br/>     For if thou wert to reject us completely, <span style="float: right;">2</span><br/>     Thou wouldst be going too far in thine anger against us."</p> |
|--|---|

## THE BOOK OF EZEKIEL

### THE CALL OF THE PROPHET, 1:1—3:15

**I**N THE thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens opened, and I saw visions of God. [It was on the fifth day of the month, in the fifth year of the exile of King Jehoiachin, that the word of the LORD came to Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was upon him there.]

I looked, and lo! there came from the north a violent gale, accompanied by a great cloud, with fire flashing through it, and a radiance round about it, while out of the midst of it gleamed something with a luster like that of shining metal. Out of the midst of it emerged the semblance of four living creatures, and this was their appearance: their form was like that of a man. Each, however, had four faces and four wings. Their legs, too, were straight, while the soles of their feet resembled the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings, on their four sides, were the hands of a man. The wings of the four of them were linked one to another; and their faces turned not as they went, but each went straight forward. As for the appearance of their faces, the four of them had the face of a man in front, the face of a lion on the right, the face of an ox on the left, and the face of an eagle behind. The wings of the four of them were outstretched, one pair being linked to those of the next creature, and the other pair covering the body. Each went straight forward; wherever the spirit wished to go, they went, not turning as they went. And in the midst of the creatures was an appearance like burning coals of fire, resembling torches, moving to and fro among the creatures; and the fire had a radiance, while out of the fire went lightning, running to and fro.

As I looked at the creatures, lo! there was a wheel on the ground beside each of the four of them. The color of the wheels was like topaz; and the four of them had the same shape, their construction being as if one wheel were within another. When they went, they went on their four sides, not turning as they went. The wheels had felloes; and as I looked at them, lo! the felloes of the four of them were full of eyes round about. When the creatures went, the wheels went beside them; and when the creatures rose from the earth, the wheels also rose. Wherever the spirit wished to go, they went; for the spirit of the creatures was in the wheels. When these went, they went; and when these stood still, they stood still; and when these rose from the earth, the wheels rose along with them; for the spirit of the creatures was in the wheels.

Over the heads of the creatures was the semblance of a firmament, glittering like transparent ice, stretched above their heads. Under the firmament one pair of their wings touched those of the next creature, while the other pair covered the body. And when they went, the sound of their wings sounded to me like the sound of mighty waters, or like the voice of the Almighty—it was a sound of tumult like that of an armed camp—and when they stood still, they let down their wings. Above the firmament that was over their heads was the semblance of a throne, colored like sapphire; and upon the semblance of the throne was a semblance like that of a man sitting above it. From the appearance of his loins upward I saw something with a luster like that of shining metal; and from the appearance of his loins downward I saw something resembling fire, with a radiance round about it, resembling the bow that appears in the clouds on a rainy day.

Such was the semblance of the glory of the LORD, as it appeared to me. And when I saw it, I fell upon my face. Then

I heard the voice of someone speaking.

2 And he said to me,  
"O mortal man, stand upon your feet, that I may speak with you!"

2 As he spoke to me, a spirit entered  
3 me, and set me upon my feet. And I heard him that spoke to me saying,

"O mortal man, I am sending you to the children of Israel, that nation of rebels who have rebelled against me—they and their fathers have sinned

4 against me to this very day, the children also are hard-faced and stubborn—I am sending you to them, and you shall say to them, 'Thus says the Lord GOD!'

5 And whether they listen or decline to listen—for they are a rebellious house—they shall know that there is a

6 prophet among them. And you, O mortal man, fear them not, nor be dismayed at them; even when thistles and thorns are round about you, and you dwell among scorpions, fear not their words, nor be dismayed at their looks—

7 for they are a rebellious house. You shall speak what I say to them, whether they listen or decline to listen—for they

8 are a rebellious house. And you, O mortal man, hear what I say to you; be not rebellious like that rebellious house. Open your mouth, and eat what I give you!"

9 Then I looked, and lo! there was a hand stretched out to me; and lo! there  
10 was in it a scroll. And he unrolled it before me; and it was covered with writing on both sides—words of lamentation, mourning, and woe were written

3 on it. Then he said to me,  
"O mortal man, eat what you find here; eat this scroll, then go and speak to the house of Israel!"

2 So I opened my mouth, and he gave  
3 me the scroll to eat, saying to me,

"O mortal man, eat and digest this scroll which I am giving you!"

4 And when I ate the scroll, it was as sweet as honey in my mouth. Then he said to me,

• "O mortal man, go to the house of Israel, and speak what I say to them.

5 For it is not to a people of unintelligible speech or difficult language that you are

6 sent, but to the house of Israel—not to many peoples of unintelligible speech or difficult language, whose words you cannot understand. If I sent you to them, they would certainly listen to

7 you. But the house of Israel will not

listen to you; for they will not listen to me; for the whole house of Israel is hard-faced and stubborn. But I will make you as hard-faced and stubborn as they; I will make you like adamant, harder than flint. Fear them not, nor be dismayed before them—for they are a rebellious house."

He said further to me,

"O mortal man, all the words that I shall speak to you receive and attend to. Then go to the exiles, your fellow-countrymen, and speak to them, and say, 'Thus says the Lord GOD!' whether they hear or decline to hear."

Then a spirit lifted me up (and as the glory of the LORD rose from its place, I heard behind me the sound of a great rustling; it was the sound of the wings of the creatures as they touched one another, and the sound of the wheels beside them, that caused the great rustling), a spirit lifted me up and carried me away, and I went with my spirit in a fierce glow—the hand of the LORD pressing hard upon me—and came to the exiles who lived at Tel-abib, by the River Chebar, and stayed with them there for seven days in a state of stupor.

#### THE PROPHET AS WATCHMAN, 3:16-21

At the end of seven days the word of the LORD came to me, saying,

"O mortal man, I appoint you a watchman to the house of Israel; and whenever you hear a word from my mouth, you shall warn them from me.

If I say to the wicked, 'You shall surely die,' and you fail to warn him—if you say nothing to warn the wicked man from his wicked way, in order to save his life—he being wicked shall die for his iniquity, but his blood will I require at your hand. If, however, you warn

the wicked man, and he turn not from his wicked conduct and his wicked way, he shall die for his iniquity, but you will have saved yourself. Or if a righteous

man turn from his righteousness, and do what is wrong, and I make that the occasion for bringing about his downfall, he shall die; because you did not warn him, he shall die for his sin, and the righteous deeds which he has done shall not be remembered, but his blood

will I require at your hand. If, how-

ever, you warn the righteous man not to sin, and he do not sin, he shall live, because he took warning; and you will have saved yourself."

### THE SEALING OF THE PROPHET'S LIPS, 3:22-27

22 Then the hand of the LORD came there upon me, and he said to me, "Arise, go out to the plain, and there will I speak with you."

23 So I arose, and went out to the plain; and lo! there stood the glory of the LORD, like the glory which I had seen by the River Chebar; and I fell upon my face. But a spirit entered me, and set me upon my feet; and he spoke with me, and said to me,

"Go, shut yourself up in your house. 25 And see! O mortal man, I will place cords upon you, and will bind you with them, so that you cannot go out in public. And I will make your tongue cleave to your palate, so that you shall be dumb, and unable to reprove them—for 27 they are a rebellious house. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD'—let him hear who will, and let him decline to hear who will—for they are a rebellious house."

### SYMBOLS OF THE SIEGE AND FALL OF JERUSALEM, 4:1-5:17

14 "And you, O mortal man, take a brick, and place it before you, and trace 2 upon it a city—Jerusalem—and lay entrenchments against it, build a siege-wall against it, throw up a mound against it, pitch camps against it, and set battering-rams against it round 13 about. Then take an iron griddle, and place it as an iron wall between you and the city; and set your face toward it, bringing it under a state of siege, and press on the siege against it. This is a sign for the house of Israel.

14 "Then lie upon your left side, and bear upon it the guilt of the house of Israel—as many days as you lie upon it 15 you shall bear their guilt. For the years of their punishment I assign you an equal number of days—three hundred and ninety days—during all of which

you shall bear the guilt of the house of Israel. And when you have completed 6 these, you shall next lie upon your right side, and shall bear the guilt of the house of Judah—forty days I assign you, each day representing a year. 7 And you shall set your face and your bared arm toward the siege of Jerusalem, and shall prophesy against it. And behold, 8 I will place cords upon you, and you shall not turn from side to side until you have completed the days of your siege.

"Then take wheat, barley, beans, 9 lentils, millet, and spelt; put them into a pot, and make them into bread; and during all the days that you are lying upon your side—three hundred and ninety days—you shall eat it. And the food that you eat shall be weighed out, 10 twenty shekels a day, to be eaten at a fixed hour each day. Water also shall 11 you drink by measure, a sixth of a hin a day, to be drunk at a fixed hour each day. And your food shall be in the form 12 of barley-cakes, which you shall bake on human excrement in the presence of the people."

Then the LORD said, 13 "So shall the children of Israel eat their bread unclean among the nations to which I will drive them."

Whereupon I said, 14 "Ah Lord GOD! I have never yet defiled myself with uncleanness; from my boyhood up till now I have not eaten what died a natural death or was torn by wild beasts, nor has unclean flesh entered my mouth."

So he said to me, 15 "See! I allow you cow's dung instead of human excrement, on which to prepare your food."

He said further to me, 16 "O mortal man, behold, I am breaking the staff of bread in Jerusalem; and they shall eat bread by weight, in anxious fear, and shall drink water by measure, in dire dismay, till from want 17 of bread and water they fall together into a stupor, and pine away under their punishment.

"And you, O mortal man, take a 5 sharp sword, and use it as a barber's razor, passing it over your head and beard; then take scales for weighing, and divide the hair. One-third you shall 2 burn in the fire that will rage within the city when the days of the siege are over;

one-third you shall smite with the sword round about the city; and one-third you shall scatter to the wind. But take a few of these, and wrap them in the skirts of your robe; and take some of these again, and cast them into the midst of the fire, and burn them in the fire; and say to the whole house of Israel,

5 "Thus says the LORD: 'This is a symbol of the fate of Jerusalem. I set her in the midst of the nations, with 6 lands round about her. Yet she has wickedly rebelled against my ordinances and statutes more than the nations and lands that are round about her; for her people have scorned my ordinances and have not followed my statutes.' Therefore thus says the Lord GOD: 'Because you have been more rebellious than the nations that are round about you, by not following my statutes, nor obeying my ordinances, nor even conforming to the practices of the nations that are round about you'— 8 therefore thus says the Lord GOD: 'Behold, I am against you—even I—and I will execute judgments in the midst of 9 you in the sight of the nations. Because of all your abominable deeds I will do among you what I have never done before, and the like of which I will never 10 do again. On this account fathers shall eat their sons and sons shall eat their fathers in the midst of you; and I will execute judgments among you, and will scatter to all the winds all who remain 11 of you. As I live,' is the oracle of the Lord GOD, 'because you have defiled my sanctuary with all your detestable and abominable deeds, I will cut you 12 down without mercy or pity. One-third of you shall die of pestilence or perish with famine in the midst of you; one-third shall fall by the sword round about you; and one-third will I scatter to all the winds, and after them will I 13 draw the sword. So shall my anger spend itself, and my fury will I satisfy upon you, and be appeased; and you shall know that I the LORD have spoken—through my zeal when I spend my 14 fury upon you. I will make you also a waste among the nations that are round about you, and a reproach in the sight 15 of every passer-by. You shall be a reproach and a contempt, a warning and a horror, to the nations that are round about you, when I execute judgments

among you with furious chastisements—I the LORD have spoken. And I will send my deadly arrows against you—the arrows intended for destruction which I will send to destroy you—and I will bring repeated attacks of famine upon you, and break your staff of bread. I will send against you famine and wild beasts to rob you of your children; and pestilence and bloodshed shall pass through you; and I will bring the sword upon you—I the LORD have spoken.' "

### A PROPHECY AGAINST THE MOUNTAINS OF ISRAEL,

6:1-14

The word of the LORD came to me, saying,

"O mortal man, set your face toward the mountains of Israel, and prophesy against them, and say, 'O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains and the hills, the ravines, and the valleys: Behold, I am bringing a sword upon you, and I will destroy your high places; your altars shall be demolished, and your incense altars broken; and I will bring down your slain before your idols; I will lay the dead bodies of the children of Israel before their idols, and I will scatter your bones round about your altars. In all your settlements the cities shall be laid waste and the high places demolished, so that your altars may be laid waste and made desolate, your idols broken and annihilated, your incense altars cut down, and your works blotted out. Your slain also shall fall in the midst of you; and you shall know that I am the LORD, when I leave but a few of you who escape from the sword among the nations, scattered through the lands. Then those of you who escape shall remember me among the nations to which they are carried captive, when I have broken their heart which has apostatized from me, and blinded their eyes which have run wantonly after their idols; and they shall loathe themselves for the evil deeds they have done—even for all their abominations—and they shall know that it was not without purpose that I the LORD threatened to do all this evil to them.' "

11 Thus says the Lord GOD:

12 "Clench your fists, stamp your feet, and say, 'Alas!' over all the vile abominations of the house of Israel, for which they shall fall by sword, famine, and pestilence. He who is far off shall die of pestilence; he who is near at hand shall fall by the sword; and he who remains under siege shall perish with famine—so will I spend my fury upon them.

13 And they shall know that I am the LORD, when their slain lie among their idols round about their altars, on every high hill, and on every mountain top, under every spreading tree, and under every leafy terebinth—the sanctuaries where they offered soothing odors to all their idols. And I will stretch out my hand against them, and will make the land a desolation and a waste, through the whole extent of their settlements, from the desert to Riblah; so shall they know that I am the LORD."

#### THE DAY OF DOOM, 7:1-27

17 Again the word of the LORD came to me, saying,

2 "And you, O mortal man, say, 'Thus says the Lord GOD to the land of Israel: An end has come—the end has come—upon the four corners of the land. Now has the end come upon you; I will send my anger against you, and will judge you in accordance with your ways, and repay you for all your abominations. My eye shall not spare you, nor will I pity; but I will repay you for your ways, while your abominations are right in the midst of you; and you shall know that I the LORD am smiting.'

5 "Thus says the Lord GOD: 'Woe upon woe! See, it comes! An end has come—the end has come—it awakes against you. See, it comes! Doom comes upon you, O inhabitants of the land! The time has come, the day is near—it shall not tarry, nor delay.

8 Soon will I pour out my fury upon you, and spend my wrath upon you; I will judge you in accordance with your ways, and repay you for all your abominations. My eye shall not spare you, nor will I pity; but I will repay you for your ways, while your abominations are right in the midst of you; and you shall know that I the LORD am smiting.'

"Behold, the day! See, it comes! Doom advances. Pride has blossomed, insolence has budded, violence has grown into a shoot of wickedness; yet nothing comes of them, their tumult, or their turmoil—there is no commanding power among them.

"The time has come, the day draws near! Let not the buyer rejoice, nor the seller lament; for wrath falls upon all their teeming multitude. The seller shall not recover what he has sold, nor the buyer secure what he has bought. They have sounded the trumpet, they have made all ready; but none advances to the battle, for my wrath falls upon all their teeming multitude. Without is the sword, and within are pestilence and famine; he who is in the open field shall die by the sword, and he who is in the city shall be devoured by famine and pestilence; and if any survivors escape, they shall be like doves of the valleys upon the mountains, all of them moaning over their guilt. All hands shall fall helpless, and all knees shall run with water. They shall gird on sackcloth, and be covered with dismay; shame shall be on every face, and baldness on every head. Their silver shall they fling into the streets, and their gold shall become to them as an unclean thing; for their silver and their gold shall not be able to save them on the day of the LORD'S wrath; it shall neither satisfy their craving, nor stay their hunger, because it was the temptation that led them into sin. They prided themselves on its beauty, and made of it images of their abominable and detestable things, on which account I will make it an unclean thing to them. And I will hand it over to aliens as a prey, to the most goddess of the earth as a spoil; and they shall make a common chain of it. And I will turn my face from them, and my treasured place shall be profaned; robbers shall enter it, and profane it. For the country is full of bloody crimes, and the city is full of violence. Therefore I will bring in the worst of the nations, and they shall take possession of their houses; I will also silence the stronghold on which they prided themselves, and their sanctuaries shall be profaned. Panic shall come; and they shall seek peace, but in vain. Woe upon woe shall come, rumor upon rumor; and they shall seek a vision from

the prophet, but in vain. Instruction also shall pass from the priest, and 27 counsel from the aged. The king shall go into mourning, and the prince shall clothe himself with garments of despair, while the hands of the common people shall be palsied with terror; for in accordance with their ways will I treat them, and in accordance with their practices will I judge them; so shall they know that I am the LORD."

### VISIONS OF IDOLATRY IN JERUSALEM, 8:1-18

8 In the sixth year, in the sixth month, on the fifth day of the month, as I was sitting in my house, with the elders of Judah sitting before me, the hand of 2 the Lord GOD fell upon me there. I looked, and lo! there was a form of the appearance of a man, from his loins downward of the appearance of fire, and from his loins upward of the appearance of a luster like that of shining 3 metal. He reached out the form of a hand, and caught me by a lock of my hair; and a spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate leading into the inner court, where stood the image of resent- 4 ment, that arouses resentment. And lo! there was the glory of the God of Israel, in the same appearance as I had 5 seen it in the plain. And he said to me, "O mortal man, raise your eyes to the north."

So I raised my eyes to the north, and lo! north of the altar-gate, at the entrance, stood this image of resentment.

6 Then he said to me,

"O mortal man, do you see what they are doing? Do you see the great abominations which the house of Israel are doing here, forcing me away from my sanctuary? You shall see still greater abominations than these."

7 So he brought me to the door of the court. And I looked, and lo! there was 8 a hole in the wall. Then he said to me, "O mortal man, dig through the wall."

So I dug through the wall. And lo! 9 there was a door. Then he said to me, "Go in, and see the vile abominations which they are doing here."

10 So I went in, and looked, and lo! there were all sorts of loathsome forms

of reptiles and beasts, together with all the idols of the house of Israel, depicted upon the wall all around. And there 1 were seventy of the elders of the house of Israel, with Jaazaniah, the son of Shaphan, in the midst of them, standing in front of the pictures, each with his censer in his hand, from which rose the odor of a cloud of incense. Then he 11 said to me,

"O mortal man, do you see what the elders of the house of Israel are doing in the dark, each in his picture-chamber, thinking, 'The LORD cannot see us, for the LORD has forsaken the land?'"

Then he said to me,

"You shall see still greater abominations which they are doing."

So he brought me to the door of the 1 northward gate of the house of the LORD. And lo! there sat women weeping for Tammuz. Then he said to me, 1

"Do you see this, O mortal man? You shall see still greater abominations than these."

So he brought me to the inner court 1 of the house of the LORD. And lo! at the door of the temple of the LORD, between the vestibule and the altar, there were about twenty-five men, with their backs to the temple of the LORD, and their faces to the east, worshipping the sun in the east. Then he said to me, 1

"Do you see this, O mortal man? Is it too slight a thing for the house of Judah to do the abominations which they are doing here, that they must needs fill the land with lawlessness, and vex me still more? See! they are thrusting their obscenity against my very nostrils. Therefore will I on my part act in 1 fury. My eye shall not spare, nor will I pity; even though they call aloud in my hearing, I will not listen to them."

### THE DESTRUCTION OF THE IDOLATERS, 9:1-11

Then he called aloud in my hearing, 1 and said,

"Come forward, you officers of the city, armed each with his weapon of destruction!"

And lo! there came from the direction of the upper gate, facing the north, six men armed each with his weapon for slaughter, and in the midst of them another man clothed in linen, with a writer's inkhorn at his side. And they



came and stood beside the bronze altar.  
 3 Now the glory of the God of Israel had gone up from the cherubim on which it rested to the threshold of the house. Then he called to the man clothed in linen, with the writer's inkhorn at his side, and said to him,

4 "Pass through the city—through Jerusalem—and set a mark upon the foreheads of the men who sigh and cry for all the abominations that are done in the midst of it."

5 And to the others he said in my hearing,

6 "Pass through the city after him, and slay without mercy or pity. Old men, young men and maidens, little children and women—strike them all dead! But touch no one on whom is the mark. And begin at my sanctuary!"

7 So they began with the elders in front of the house. Then he said to them,

"Defile the house, and fill the courts with the slain. Then go out, and slay in the city!"

8 As they went on slaying, and I was left alone, I fell upon my face, and cried out, saying,

"Ah Lord GOD! wilt thou destroy all that remains of Israel, in this outpouring of thy fury upon Jerusalem?"

9 So he said to me,

10 "The guilt of the house of Israel and Judah is immeasurable. The land is full of bloodshed, and the city is full of oppression; for they think, 'The LORD has forsaken the land, and the LORD does not see us.' Therefore I on my part will show no mercy or pity; I will requite their doings upon their heads."

11 And lo! the man clothed in linen, with the inkhorn at his side, brought back the report,

"I have done as thou didst command me."

### THE DEPARTURE OF THE GLORY OF THE LORD,

10:1-22

10 Then I looked, and lo! upon the firmament that was over the head of the cherubim there appeared the semblance of a throne, colored like sapphire. And he spoke to the man clothed in linen, and said,

"Go in among the wheelwork under the cherubim, and fill both your hands

with blazing coals from between the cherubim, and scatter them over the city."

So he went in before my eyes. Now, 3 as the man went in, the cherubim were standing on the right side of the house, and the cloud filled the inner court; for 4 when the glory of the LORD had gone up from the cherubim to the threshold of the house, the house was filled with the cloud, while the court was filled with the radiance of the glory of the LORD. And the sound of the wings of 5 the cherubim was heard as far as the outer court, as loud as the voice of God Almighty when he speaks. So, when he 6 had commanded the man clothed in linen, saying, "Take fire from among the wheelwork, from between the cherubim," the man went and stood beside a wheel. Then he reached out his hand to 7 the fire that was between the cherubim, and took some of it, and went out. (And there appeared among the cheru- 8 bim the form of a man's hand under their wings.) Then I looked, and lo! 9 there were four wheels beside the cherubim—one wheel beside one cherub, and another wheel beside another cherub—and the color of the wheels was like topaz. The four of them were similar in 10 appearance, as if one wheel were within another. When they went, they went 11 upon their four sides, not turning as they went; for they followed the direction where their front faced, not turning 12 as they went. And the whole bodies of the four of them, their backs and hands and wings, together with the wheels, were full of eyes round about. And their wheels were called wheel- 13 work in my hearing. And each of the cherubim had four faces: the first face 14 that of an ox, the second that of a man, the third that of a lion, and the fourth that of an eagle. They were the same 15 creatures that I had seen by the River Chebar. And when the cherubim went, 16 the wheels went beside them; and when the cherubim lifted their wings to rise from the earth, the wheels never left their side; when these stood still, they 17 stood still; and when these rose, they rose with them; for the spirit of the creatures was in them.

Then the glory of the LORD left the 18 threshold of the house, and stood over the cherubim. And the cherubim lifted 19 their wings, and rose from the earth be-

fore my eyes, the wheels remaining beside them as they went on their way. And they stood at the door of the east gate of the house of the LORD, the glory of the God of Israel resting above them.

- 20 They were the same creatures that I had seen underneath the God of Israel by the River Chebar; and I recognized  
21 them as cherubim. Each had four faces and four wings; and underneath their wings was the semblance of human  
22 hands. As for the semblance of their faces, they were the same faces that I had seen by the River Chebar; and each went straight forward.

### DENUNCIATION OF THE FALSE COUNSELORS OF ISRAEL, 11:1-12

- 11 Then a spirit lifted me up, and brought me to the east gate of the house of the LORD, looking east; and lo! at the door of the gate there were twenty-five men, among whom I saw Jaazaniah, the son of Azzur, and Pelatiah, the son of Benaiah, princes of the people.

2 Then the LORD said to me,

"O mortal man, these are the men who are planning mischief and offering  
3 evil counsel in this city, saying, 'Is it not full time for us to build houses? This city is the pot, and we are the  
4 flesh.' Therefore prophesy against them, prophesy, O mortal man!"

5 Then the spirit of the LORD fell upon me, and he said to me,

- "Say, Thus says the LORD: 'So you think, O house of Israel, and I know  
6 your thoughts. You have slain many a man in this city, and have filled its  
7 streets with the slain.' Therefore thus says the Lord GOD: 'Your slain men whom you have laid in the midst of it—they are the flesh, and it is the pot; but  
8 as for you, I will take you out of the midst of it. You are afraid of the sword, and the sword will I bring upon you,' is  
9 the oracle of the Lord GOD. 'I will take you out of the midst of it, and will hand you over to strangers, and execute judgments upon you. By the sword shall  
10 you fall, and over all the borders of Israel will I execute judgments upon you; so shall you know that I am the LORD.  
11 This city shall be no pot for you, and you shall be no flesh in the midst of it. Over all the borders of Israel will I execute

12 judgments upon you; and you

shall know that I am the LORD, whose statutes you have not followed, and whose ordinances you have not obeyed, but have conformed to the practices of the nations that are round about you.'"

### A PROMISE OF RESTORATION, 11:13-21

As I delivered this prophecy, Pelatiah, the son of Benaiah, died; whereupon I fell upon my face, and cried aloud, saying,

"Ah Lord GOD, wilt thou make a complete end of the remnant of Israel?"

Then the word of the LORD came to me, saying,

"O mortal man, the inhabitants of Jerusalem say of your kinsmen, your fellow-exiles, even the whole house of Israel, 'They are far from the LORD; to us the land is given as a possession.' Therefore say, 'Thus says the Lord  
10 GOD: Though I have sent them afar among the nations, and though I have scattered them over the lands, and have been but little of a sanctuary to them among the lands where they have gone, yet will I gather them from the peoples,  
11 and assemble them from the lands where they have been scattered; I will give them the land of Israel, and they shall  
12 return there, and shall remove from it all its loathsome and abominable impurities; and I will give them a  
13 new heart, and will put a new spirit within them; I will remove the heart of stone from their flesh, and will give them a heart of flesh, so that they may  
14 follow my statutes, and keep my ordinances, and obey them; then shall they be my people, and I will be their God. But as for those whose heart is set upon  
15 their loathsome and abominable impurities, I will requite their doings upon their heads,' is the oracle of the LORD."

### THE GLORY OF THE LORD LEAVES THE CITY,

11:22-25

Then the cherubim lifted their wings 2:—the wheels remaining beside them, and the glory of the LORD resting above 22 them—and the glory of the LORD rose from the midst of the city, and stood upon the mountain east of the city.

24 And the spirit lifted me up, and brought me in visions of God back to the exiles in Chaldea. So the vision  
25 that I had seen passed from me. Then I told the exiles all that the LORD had shown me.

### SYMBOLS OF EXILE, 12:1-20

12 The word of the LORD came to me, saying,

2 "O mortal man, you are living in the midst of the rebellious house, who have eyes to see but see not, and have ears to hear but hear not—for they are a rebellious house. Therefore, O mortal man,  
3 prepare yourself baggage for exile in the daytime before their eyes; then go like an exile from your own place to another before their eyes—perhaps they will see that they are a rebellious house.

4 Carry out your baggage, as though it were real baggage for exile, in the daytime before their eyes; then go out yourself, as though you were really going into exile, in the evening before  
5 their eyes. Dig a hole through the wall before their eyes, and go out by it; carry your baggage upon your shoulders before their eyes, and take it out in the dark; cover your face, so that you may not see the ground; for I am making you an omen to the house of Israel."

7 So I did as I had been commanded. I brought out my baggage, as though it were real baggage for exile, in the daytime; then in the evening I dug a hole through the wall with my hand, and went out in the dark, carrying my baggage upon my shoulders before their eyes.

8 Next morning the word of the LORD came to me, saying,

9 "O mortal man, has not the house of Israel—that rebellious house—been asking you, 'What are you doing?'

10 Say to them, 'Thus says the Lord GOD: This sign applies to Jerusalem and the whole house of Israel who are in the  
11 midst of it.' Say, 'I am an omen to them. As I have done, so shall they have to do; they shall go into exile—  
12 into captivity. And the prince who is in the midst of them shall carry his baggage upon his shoulders, and go out in the dark; he shall dig a hole through the wall, to go out by it; he shall cover his face, so that he may not see the ground  
13 with his eyes. And I will spread a net

for him, and he shall be caught in my toils; and I will bring him to Babylon, in the land of the Chaldeans—though he shall not see it—and there shall he die. And all his retinue, his supporters,  
14 and all his troops, will I scatter to every wind; and after them will I draw the sword. And they shall know that I am  
15 the LORD, when I have scattered them among the nations, and dispersed them over the lands. But a few of them will I  
16 save from sword, famine, and pestilence, that they may recount all their abominable deeds among the nations where they go; so shall they know that I am the LORD.' "

Again the word of the LORD came to 17 me, saying,

"O mortal man, eat your bread with  
18 quaking, and drink your water with trembling and anxiety; and say to the  
19 people of the land, 'Thus says the Lord GOD concerning the inhabitants of Jerusalem, in the land of Israel: They shall eat their bread with anxiety, and shall drink their water with dismay; for the land shall be stripped bare of all that it contains, because of the lawlessness of all those who live in it, and the  
20 inhabited cities shall be laid waste, and the land shall become a desolation; so shall you know that I am the LORD.' "

### PROPHECY AND FULFILLMENT, 12:21-28

The word of the LORD came to me, 21 saying,

"O mortal man, what is this proverb  
22 which you have in the land of Israel, 'The days go on, and every vision comes to nothing'? Therefore say to  
23 them, 'Thus says the Lord GOD: I will put an end to this proverb, and they shall no longer repeat it in Israel.' Instead of it, say to them, 'The days are at hand when every vision shall be fulfilled. No longer shall there be any  
24 empty vision nor any flattering divination in the midst of the house of Israel. For I the LORD will speak a word, and  
25 it shall be fulfilled—it shall no longer be delayed—for in your days, O rebellious house, I will both speak a word and fulfill it,' is the oracle of the Lord GOD."

Again the word of the LORD came to 26 me, saying,

"O mortal man, the house of Israel 27 keep saying to themselves, 'The vision

which he sees is for many days hence; he is prophesying of times far off.'

28 Therefore say to them, 'Thus says the Lord GOD: None of my words shall be any longer delayed; when I speak a word, it shall be fulfilled,' is the oracle of the Lord GOD.'

### PROPHECIES AGAINST THE PROPHETS OF ISRAEL,

13:1-23

13 The word of the LORD came to me, saying,

2 "O mortal man, prophesy against the prophets of Israel, prophesy and say to them, 'Hear the word of the LORD!

3 Thus says the Lord GOD: Woe to the fools of prophets who follow the promptings of their own spirits, without seeing a vision! O Israel, your prophets are like jackals among ruins.

5 They have not mounted the breaches, nor built a wall for the house of Israel, that they may stand fast in battle on

6 the day of the LORD. They see empty visions and lying divinations, who say, "It is the oracle of the LORD," when the LORD has not sent them. Yet they 7 expect the word to be fulfilled! Is it not an empty vision which you see, and a lying divination which you speak, when you say, "It is the oracle of the LORD,"

8 and I have not spoken? Therefore thus says the Lord GOD: Because you have spoken empty words, and have seen lying visions, therefore behold, I am against you,' is the oracle of the LORD,

9 'and my hand shall be against the prophets who see empty visions and utter lying divinations; they shall have no place in the council of my people, nor be enrolled in the register of the house of Israel, nor be allowed to enter the land of Israel; so shall you know that I

10 am the Lord GOD. Because they mislead my people, saying, "All is well," when nought is well—and if anyone build a flimsy wall, they daub it with

11 whitewash—therefore say to those who daub the wall with whitewash, "A lashing rain shall come, and hailstones shall fall, and a violent gale shall break out; 12 and lo! the wall shall fall, and then you shall be asked, Where is the daubing 13 with which you daubed it?" Therefore thus says the Lord GOD: I will let loose a violent gale in my wrath, and there

shall come a lashing rain in my anger, and hailstones shall fall in my fury; and 14 I will break down the wall which you daubed with whitewash, and will bring it to the ground, so that its foundations may be laid bare; and when it falls, you shall perish in the midst of it; so shall you know that I am the LORD. Thus 15 will I spend my fury upon the wall, and upon those who daubed it with whitewash; and you shall be asked, "Where is the wall? And where are those who daubed it, the prophets of Israel who 16 prophesied of Jerusalem, and who saw for her visions of welfare when nought was well?" is the oracle of the LORD.

"Also, O mortal man, set your face 17 against the daughters of your people, who prophesy out of their own imagination, prophesy against them, and say, 18 'Thus says the Lord GOD: Woe to the women who sew bands on everyone's wrists, and make veils for the heads of people of every stature—hunting for lives! Would you hunt for the lives of my people to make a living for yourselves, by profaning my name among 19 my people for handfuls of barley and morsels of bread, by bringing death to those who ought not to die, and life to those who ought not to live, through the lies which you tell to my people who listen to your lies? Therefore thus 20 says the Lord GOD: Behold, I am against your bands with which you hunt for lives, and I will tear them from their arms, and will set free the lives for which you hunt; I will likewise tear off 21 your veils, and will rescue my people from your hands, that they may no longer remain in your hands to be hunted; so shall you know that I am the LORD. Because with your lies you have 22 disheartened the righteous, when I did not dishearten him, and have encouraged the wicked, that he might not turn from his evil way and be saved alive, therefore you shall no longer see empty 23 visions nor utter lying divinations; and I will rescue my people from your hands; so shall you know that I am the LORD.' "

### THE PUNISHMENT OF IDOL- ATERS, 14:1-11

Then certain of the elders of Israel 14 came to me, and sat down in front of

2 me. And the word of the LORD came to me, saying,

3 "O mortal man, these men have set up idols in their minds, and have placed temptations to sin in front of them; what right have they to consult me?

4 Therefore speak with them, and say to them, 'Thus says the Lord GOD: If anyone of the house of Israel who sets up idols in his mind, and places temptations to sin in front of him, go to a prophet, that he may consult me through him, I the LORD will answer him myself according to the number of

5 his idols, that I may catch the house of Israel in their own devices, because they have all become estranged from me by their idols.' Therefore say to the house of Israel, 'Thus says the Lord GOD: Repent, and turn from your idols, and from all your abominations!

7 For if anyone of the house of Israel, or of the aliens residing in Israel, who severs himself from allegiance to me, and sets up idols in his mind, and places temptations to sin in front of him, go to a prophet, that he may consult me through him, I the LORD will answer

8 him myself; I will set my face against that man, and make him a sign and a byword, and cut him off from the midst of my people; so shall you know that I

9 am the LORD. And if the prophet be enticed into speaking a word, I the LORD have enticed that prophet; and I will stretch out my hand against him, and destroy him from the midst of my

10 people Israel. They shall both suffer for it—the punishment of the prophet shall be like the punishment of the man

11 who consulted him—that the house of Israel may no longer apostatize from me, nor any longer defile themselves with all their transgressions, but may become my people, and I their God,' is the oracle of the Lord GOD."

### THE INEXORABLE DOOM OF JERUSALEM, 14:12-23

12 The word of the LORD came to me, saying,

13 "O mortal man, if a land sin against me by acting treacherously, and I stretch out my hand against it, and break its staff of bread, and send famine upon it, and cut off from it man and beast, even though these three

men were in the midst of it—Noah, Daniel, and Job—they would by their righteousness save but themselves," is the oracle of the Lord GOD.

"Or if I send wild beasts over the 15 land, and they depopulate it, so that it becomes a desolation, with none passing through it because of the wild beasts, even though these three men were in 16 the midst of it, as I live," is the oracle of the Lord GOD, "they would save neither sons nor daughters—they would save but themselves alone—and the land would be left a desolation.

"Or if I bring a sword upon that land, 17 saying, 'Let the sword pass through the land!' and cut off from it man and beast, even though these three men 18 were in the midst of it, as I live," is the oracle of the Lord GOD, "they would save neither sons nor daughters—they would save but themselves alone.

"Or if I send pestilence into that 19 land, and pour out my fury upon it in bloodshed, cutting off from it man and beast, even though Noah, Daniel, and 20 Job were in the midst of it, as I live," is the oracle of the Lord GOD, "they would save neither son nor daughter—they would by their righteousness save but themselves.

"Therefore thus says the Lord GOD: 21 How much more when I send against Jerusalem my four deadly judgments—sword, famine, wild beasts, and pestilence—to cut off from it man and beast! Nevertheless, if there be any survivors 22 left in it, sons and daughters who shall make good their escape to you, you shall be consoled for the trouble that I have brought upon Jerusalem—even for all that I have brought upon it—when you see their ways and their doings; they shall console you when you 23 see their ways and their doings, and you shall know that it was not without cause that I did all that I have done in it," is the oracle of the Lord GOD.

### THE ALLEGORY OF THE WORTHLESS VINE,

15:1-8

The word of the LORD came to me, 15 saying,

"O mortal man, in what respect is 2 the wood of the vine better than the rank growth from any other tree of the

3 forest? Is timber taken from it to make anything? Is even a peg taken from it  
 4 to hang any kind of vessel on? No! It is thrown into the fire as fuel; and when its two ends are devoured by the fire, and the middle of it is burned black, is  
 5 it good for anything? Even when it was whole, it was good for nothing; how much less when the fire has devoured it, and it is burned black!  
 6 Therefore thus says the Lord GOD: As the wood of the vine is that of one of the trees of the forest which I give up to the fire as fuel, so do I give up the inhabitants of Jerusalem. I will set my face against them; and though they have come out of the fire, the fire shall consume them; and they shall know that I am the LORD, when I set my face  
 8 against them. And I will make the land a desolation, because they have acted treacherously," is the oracle of the Lord GOD.

#### THE ALLEGORY OF THE FAITHLESS WIFE,

16:1-63

16 The word of the LORD came to me, saying,

2 "O mortal man, acquaint Jerusalem with her abominable deeds, and say, 'Thus says the Lord GOD to Jerusalem: By origin and birth you belong to the land of the Canaanites. Your father was an Amorite, and your mother a  
 4 Hittite. But as for your birth, on the day you were born your navel-string was not cut, nor were you washed with water to cleanse you, nor were you salted or wrapped in swaddling clothes  
 5 —no eye had pity enough upon you to do any of these things out of compassion for you—but you were cast upon the open field, with no regard for your  
 6 life, on the day you were born. Then I passed by you, and saw you weltering in your blood; and I said to you, as you  
 7 lay weltering in your blood, 'Live, and grow like a plant of the field!' So you grew big and strong, till you reached the time of your maturity. Your breasts were formed, and your hair appeared; yet you remained naked and  
 8 bare. Again I passed by you, and saw that you had reached the age of love; so I spread the skirts of my robe over you, and covered your nakedness; and I plighted my troth to you, and entered

into a covenant with you," is the oracle of the Lord GOD. "So you became  
 mine. Then I bathed you with water, and washed your blood from you; and I anointed you with oil. I clothed you with embroidered robes, shod you with shoes of porpoise skin, wrapped you in fine linen, and swathed you in silk. I adorned you with ornaments, putting bracelets upon your arms, and a chain round your neck, a ring upon your nose, pendants upon your ears, and a splendid crown upon your head. Thus were you adorned with gold and silver, and clothed with fine linen, silk, and embroidery; you lived on choice flour, honey, and oil; you grew very, very beautiful, and became fit for a throne; and your reputation for beauty went out through the nations, for your beauty was perfect because of the splendor that I had bestowed upon you," is the oracle of the Lord GOD.

"But you trusted in your beauty, and played the harlot on your reputation; you lavished your harlotries on everyone who passed by. You took off your garments, and made yourself gaily decked shrines, on which you played the harlot. You took also your splendid ornaments of gold and silver, which I had given you, and made yourself images of men, with which you played the harlot. And you took your embroidered robes, and wrapped them in these. My oil and my incense you set before them; my bread which I had given you—the choice flour, oil, and honey with which I had fed you—you set before them as a soothing odor," is the oracle of the Lord GOD. "And you took your sons and daughters, whom you had borne to me, and offered them as sacrifices to be devoured by them. Was your harlotry so slight a thing that you must also slaughter my children, and offer them up as burnt-offerings to them? And with all your abominable harlotries you did not remember your youthful days, when you were naked and bare, and lay weltering in your blood.

"After all your wickedness—woe, woe to you!" is the oracle of the Lord GOD—"you built yourself a shrine, and made yourself a public resort in every street; you built your resorts at every street corner, and there you prostituted your beauty, offering yourself to every

passer-by, and multiplying your harlotries. You played the harlot with your gross neighbors, the Egyptians, multiplying your harlotries to vex me. So I stretched out my hand against you, reduced your allowance, and handed you over to the will of your enemies, the daughters of the Philistines, who were ashamed of your lewd conduct. But you played the harlot with the Assyrians, being still unsated; and when you had played the harlot with them, you were still unsated. So you multiplied your harlotries with that land of traders, Chaldea, and even then you were unsated. What name can I find to describe your conduct," is the oracle of the Lord GOD, "in doing all these things, acting like an abandoned harlot, building your shrines at every street corner, and making your resorts in every open space, though you were not like a harlot in collecting hire—adulterous wife that you are, preferring strangers to your husband! To every harlot men give a gift; but you gave your gifts to all your lovers, bribing them to come from every quarter to indulge in harlotry with you. In this respect, then, you were in contrast to other women, that you solicited men to harlotry, while you were not solicited, and that you paid hire to them, while no hire was paid to you—in this respect you were a contrast.

"Therefore, O harlot, hear the word of the LORD! Thus says the Lord GOD: For the pouring out of your effrontery, and for the exposing of your nakedness in harlotry with your lovers, for the worship of all your abominable idols, and for the bloodshed of your children whom you gave to them, behold, I am assembling all your lovers, whose embraces you have enjoyed—all whom you loved, as well as all for whom you cared nothing—I will assemble them against you from every quarter, and will expose your nakedness for them to gaze at. I will judge you, as women are judged who break wedlock and shed blood, and I will turn you over to my bloody fury and indignation; I will hand you over to your lovers, and they shall tear down your shrines and demolish your resorts; they shall strip you of your clothing, and take away your splendid ornaments, leaving you naked and bare; they shall bring an assem-

blage of people against you, who shall stone you and slash you with their swords; and they shall burn your houses, and execute judgments upon you in the sight of many women; so will I put a stop to your harlotry, and you shall no longer pay hire to your lovers; then I will stay my fury against you, and my indignation shall pass from you; I will be quiet, and no longer angry. Because you did not remember your youthful days, but roused me to wrath with all these things, I on my part will require your doings upon your head," is the oracle of the Lord GOD, "because you have added lewdness to all your other abominations.

"Behold, everyone who quotes proverbs shall quote this proverb against you, 'As the mother, so her daughter!' You are the daughter of a mother who loathed her husband and her children; and you are the sister of sisters who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite; your elder sister was Samaria, who lived with her daughters to the north of you; and your younger sister was Sodom, who lived with her daughters to the south of you. But you were not content to follow their ways, nor to copy their abominations—that were too slight a thing for you!—but you acted more corruptly in all your ways than they. As I live," is the oracle of the Lord GOD, "your sister Sodom and her daughters have not done as you and your daughters have done. Behold, this was the sin of your sister Sodom: she and her daughters lived in pride, plenty, and thoughtless ease; they supported not the poor and needy; they grew haughty, and committed abomination before me; so I swept them away, as you have seen. Nor was Samaria guilty of half your sins. You have committed more abominations than they; and through all the abominations which you have committed you have placed your sisters in the right. In thus giving judgment in favor of your sisters, you must bear the burden of your shame; through the more abominable sins which you have committed, they are more in the right than you; and because you have placed your sisters in the right, you must bear the burden of your ignominy and shame.

"But I will restore their fortune—the 53

fortune of Sodom and her daughters, and the fortune of Samaria and her daughters—and I will restore your fortune along with theirs, that you may feel ashamed and abashed for all that you did to rouse me to wrath. Then your sisters, Sodom with her daughters, and Samaria with her daughters, shall return to their former state; and you with your daughters shall return to your former state. As the name of your sister Sodom was never heard on your lips in your heyday of pride—before your nakedness was exposed—so have you now become the reproach of the daughters of Edom, and all who are round about her, together with the daughters of the Philistines, and all those round about them who hold you in contempt. You are bearing the consequences of your abominable lewdness," is the oracle of the LORD.

59 "But thus says the Lord GOD: Though I must repay you for what you have done, in scorning the oath and breaking the covenant with me, yet will I remember the covenant which I made with you in the days of your youth, and I will establish an everlasting covenant with you. Then shall you also remember your ways, and shall feel ashamed when I take your sisters, the elder and the younger, and give them to you as daughters—but not because of your covenant with me. And I will establish my covenant with you; and you shall know that I am the LORD, so that you may remember, and feel ashamed, and never again open your mouth for shame, when I forgive you for all that you have done," is the oracle of the Lord GOD.

#### THE ALLEGORY OF THE EAGLES AND THE VINE, 17:1-24

- 17 The word of the LORD came to me, saying,
- 2 "O mortal man, put a riddle, and propound an allegory, to the house of Israel; and say, 'Thus says the LORD:
- 3 "A great eagle, with great wings,  
And long pinions,  
In full plumage, of diverse colors,  
Came to Lebanon;  
He took the tip of a cedar,  
Plucked the topmost of its twigs,
- 4 And carried it to a land of traders,  
Set it in a city of merchants;

He took also of the seed of the land, 5  
And planted it in a fertile field;  
He placed it beside many waters,  
Set it as a slip,  
That it might sprout, and become a 6  
spreading vine  
Of lowly height,  
Whose tendrils might turn toward him,  
And its roots be under him.  
So it became a vine, and put forth  
branches,  
And sent out boughs.

"But there was another great eagle, 7  
with great wings,  
And thick plumage;  
And lo! this vine bent its roots  
In his direction—  
It sent out its tendrils for him to water,  
From the bed in which it was planted;  
Yet it was planted on good soil, 8  
Beside many waters,  
That it might put forth branches, and  
bear fruit,  
And become a noble vine."  
Say, then, 'Thus says the Lord GOD: 9  
Can it prosper?  
Shall he not pluck up its roots,  
And strip off its fruit,  
That all its sprouting leaves may with-  
er?  
Nor will it require much strength or  
many people  
To heave it from its roots.  
It is planted, indeed, but can it pros- 10  
per?  
As soon as the east wind strikes it,  
shall it not wither away—  
Wither away on the bed in which it  
grows?'"

Then the word of the LORD came to 11  
me, saying,  
"Say to the rebellious house, 'Do you 12  
not know what these things mean?'  
Then say, 'Lo! the king of Babylon  
came to Jerusalem, and took its king  
and its princes, and carried them home  
with him to Babylon. And he took one 13  
of the royal family, and made a cove-  
nant with him, and put him under an  
oath—while he carried away the lead-  
ing men of the land—so that the king- 14  
dom might be a lowly one, not daring to  
lift up its head, but holding its ground  
by keeping the covenant. But he re- 15  
belled against him, and sent ambassa-  
dors to Egypt, asking for horses and a  
strong army. Now can a man who does



these things prosper? Can he escape his doom? Can he break a covenant, and yet escape? As I live,' is the oracle of the Lord GOD, 'in the land of the king who made him king—of the king whose oath he scorned and whose covenant he broke—at his home in Babylon shall he die. And Pharaoh with his great army and strong force shall do nothing for him on the day of battle, when mounds are thrown up and siege-walls built to cut off many a life. He scorned the oath, and broke the covenant; he pledged his word, and yet did all these things. Therefore he cannot escape.' Thus says the Lord GOD: 'As I live, my oath which he scorned, and my covenant which he broke—I will requite upon his own head. I will spread my net for him, and he shall be taken in my toils; I will carry him to Babylon, and there will I take proceedings against him for the treason which he has committed against me. And all the flower of all his ranks shall fall by the sword, and those who remain shall fly to every wind; so shall you know that I the LORD have spoken.

22 "Thus says the Lord GOD: 'I too will take from the tip of the cedar,  
From its topmost twigs will I pluck a tender one,  
And will plant it on a high and commanding mountain,  
23 On the lofty mountain of Israel will I plant it;  
And it shall put forth branches, and bear fruit,  
And shall become a noble cedar;  
Under it shall nestle birds of every feather,  
In the shadow of its branches shall they nestle.

24 And all the trees of the field shall know that I the LORD  
Bring down the tall tree, raise up the low tree,  
Dry up the green tree, bring blossom to the dry tree—  
I the LORD have spoken, and I will do it.'"

#### THE PRINCIPLE OF PERSONAL RESPONSIBILITY,

18:1-32

The word of the LORD came to me, saying,

"What mean you by quoting this proverb in the land of Israel:

'The fathers eat sour grapes, And the children's teeth are set on edge?'

As I live," is the oracle of the Lord GOD, "you shall have no more occasion to quote this proverb in Israel. Behold, all lives are mine—the life of the son is mine equally with that of the father—the person who sins shall die.

"If a man be righteous, and do what is lawful and right—if he eat no flesh with the blood in it, nor lift up his eyes to the idols of the house of Israel; if he defile not his neighbor's wife, nor approach a woman in her time of uncleanness; if he oppress no one, but conscientiously restore the debtor's pledge; if he commit no robbery, but share his bread with the hungry, and cover the naked with a garment; if he lend no money at interest, nor take increase for himself; if he withhold his hand from crime, observe strict justice between man and man, follow my statutes, and be careful to observe my ordinances—he is righteous, and shall surely live," is the oracle of the Lord GOD.

"If he beget a son, a violent man, and a shedder of blood, who does none of these things, but eats flesh with the blood in it, defiles his neighbor's wife, oppresses the poor and needy, commits robbery, does not restore the debtor's pledge, lifts up his eyes to the idols, commits abomination, lends on interest and takes increase—that son shall by no means live; because he commits all these abominations, he shall surely die, and his blood shall be upon his own head.

"But if this man beget a son who sees all the sins that his father has done, and is afraid, and does not act likewise—does not eat flesh with the blood in it, nor lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, oppresses no one, exacts no pledge, commits no robbery, shares his bread with the hungry, and covers the naked with a garment, withholds his hand from crime, takes no interest or increase, obeys my ordinances, and follows my statutes—that son shall not die for the iniquity of his father, but shall surely live. His father died for his iniquity, because he practiced oppression, robbed his fellow-

man, and did what was evil among his people; and you ask, 'Why should not the son bear the consequences of his father's iniquity?' If the son do what is lawful and right by being careful to observe all my statutes, he shall surely live. He who sins shall die; the son shall not bear the consequences of the father's iniquity, nor the father bear the consequences of the son's iniquity; the righteousness of the righteous shall be put to his own account, and the wickedness of the wicked shall be put to his.

21 "Or if the wicked man turn from all the sins which he has committed, and keep all my statutes, and do what is lawful and right, he shall surely live, and not die. None of the transgressions which he has committed shall be remembered against him; for the righteousness which he has done he shall live. Have I any pleasure at all in the death of the wicked?" is the oracle of the Lord GOD; "and not rather in this, that he turn from his way and live?"

24 "But if the righteous man turn from his righteousness, and commit iniquity, acting in accordance with all the abominations which the wicked man practices, none of the righteous deeds which he has done shall be remembered; for the treason which he has committed, and the sin which he has done, he shall die. Yet you say, 'The way of the Lord is not fair.' Hear, then, O house of Israel! Is my way not fair? Is it not your ways that are not fair? If a righteous man turn from his righteousness, and commit iniquity, he shall die; for the iniquity which he has committed he shall die. But if a wicked man turn from the wickedness which he has committed, and do what is lawful and right, he shall save his life; because he is afraid, and turns from all the transgressions which he has committed, he shall surely live, and not die. Yet the house of Israel says, 'The way of the Lord is not fair.' Are my ways not fair, O house of Israel? Is it not your ways that are not fair? Therefore, O house of Israel, I will judge you each in accordance with his ways," is the oracle of the Lord GOD. "Repent, then, and turn from all your transgressions, lest your iniquity bring you to ruin. Cast away from you all the transgressions which you have committed against me;

and get yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies," is the oracle of the Lord GOD. "Turn, then, and live!"

#### LAMENT FOR THE ROYAL PRINCES, 19:1-9

And you, raise a dirge over the 1  
princes of Israel, and say,  
"Ah! your mother was a lioness  
in the midst of lions;  
She couched among young lions,  
she reared her whelps.  
She brought up one of her whelps,  
a young lion he became;  
He learned to catch the prey,  
mankind he devoured.  
The nations raised a clamor against  
him,  
in their pit was he taken;  
They led him away with hooks  
to the land of Egypt.

"When she saw that she was foiled,  
that her hope was gone,  
She took another of her whelps,  
a young lion she made him.  
He stalked among lions,  
a young lion he became;  
He learned to catch the prey,  
mankind he devoured.  
He ravaged their palaces,  
and their cities he laid waste;  
The land was awed and all who were in  
it,  
at the sound of his roaring.

"Against him the nations placed  
their snares round about;  
They spread their net for him,  
in their pit was he taken.  
They placed him in a cage,  
they brought him under guard;  
And they led him away with hooks  
to the king of Babylon;  
That his voice might be heard no  
more  
on the mountains of Israel."

#### LAMENT FOR THE MOTHER, 19:10-14

"Your mother was like a vine in a vine-  
yard,  
planted by waters;

- She was fruitful, and full of branches,  
because of waters many.
- 11 A strong branch she had  
for a royal scepter;  
It rose in its height  
among the thick foliage,  
And was seen in its stateliness  
with a mass of tendrils.
- 12 But she was plucked up in fury,  
she was cast to the ground;  
The east wind parched her,  
tore off her fruit;  
And her strong branch withered away,  
the fire devoured it.
- 13 Now she is planted in the desert,  
in a dry and thirsty land;
- 14 And fire has gone out from her branch,  
has devoured her boughs;  
And she has no strong branch  
as a royal scepter."

This is a dirge, and it became current  
as a dirge.

#### PUNISHMENT AND PARDON, 20:1-44

- 10 In the seventh year, in the fifth  
month, on the tenth day of the month,  
certain of the elders of Israel came to  
consult the LORD, and sat down before  
2 me. Then the word of the LORD came  
to me, saying,
- 3 "O mortal man, speak to the elders  
of Israel, and say to them, 'Thus says  
the Lord GOD: Have you come to con-  
sult me? As I live, I will not be con-  
sulted by you,' is the oracle of the Lord  
4 GOD. Would you pass judgment upon  
them, O mortal man? Would you pass  
judgment upon them? Then acquaint  
them with the abominable deeds of  
5 their fathers, and say to them, 'Thus  
says the Lord GOD: On the day that I  
chose Israel, and swore by uplifted  
hand to the descendants of the house of  
Jacob, revealing myself to them in the  
land of Egypt, and swearing by uplifted  
hand to them, saying, 'I am the LORD  
6 your God'—on that day I swore by up-  
lifted hand to them, that I would bring  
them out of the land of Egypt to a land  
that I had given to them, a land flowing  
with milk and honey, a land which is  
7 the glory of all lands; and I said to  
them, 'Cast away each of you the de-  
testable things which you love, and do

not defile yourselves with the idols of  
Egypt, since I am the LORD your  
God.'" But they rebelled against me, 8  
and would not listen to me; they did  
not cast away each one the detestable  
things which they loved, nor did they  
forsake the idols of Egypt. So I re-  
solved to pour out my fury upon them,  
to vent my anger against them in the  
midst of the land of Egypt. But in deal- 9  
ing with them I had regard for my hon-  
or, that it might not be profaned in the  
sight of the nations among whom they  
lived, and in whose sight I had revealed  
myself to them, promising to bring  
them out of the land of Egypt. So I 10  
brought them out of the land of Egypt,  
and led them into the desert. I gave 11  
them my statutes, and taught them my  
ordinances, by observing which man  
may enjoy life. I gave them also my 12  
sabbaths, as a sign between me and  
them, that they might know that it was  
I the LORD that set them apart for my-  
self. But the house of Israel rebelled 13  
against me in the desert; they did not  
follow my statutes, but scorned my or-  
dinances, by observing which man may  
enjoy life; my sabbaths also they gross-  
ly profaned. So I resolved to pour out  
my fury upon them in the desert by  
making a complete end of them. But 14  
in dealing with them I had regard for  
my honor, that it might not be pro-  
faned in the sight of the nations in  
whose sight I had brought them out. I 15  
did, however, swear by uplifted hand to  
them in the desert, that I would not  
bring them to the land that I had given  
to them—a land flowing with milk and  
honey, a land which is the glory of all  
lands—because they had scorned my 16  
ordinances, and did not follow my sta-  
tutes, but profaned my sabbaths; for  
their hearts were set upon their idols.  
But I took pity upon them by refrain- 17  
ing from destroying them, and I did not  
make a complete end of them in the  
desert. Then I said to their children in 18  
the desert, "Do not follow the statutes  
of your fathers, nor keep their ordi-  
nances, nor defile yourselves with their  
idols! Since I am the LORD your God, 19  
follow my statutes, and be careful to  
observe my ordinances; keep my sab- 20  
baths holy, and let them be a sign be-  
tween me and you, that you may know  
that I am the LORD your God." But 21  
the children rebelled against me; they

did not follow my statutes, nor were they careful to observe my ordinances, by obeying which man may enjoy life; they profaned my sabbaths. So I resolved to pour out my fury upon them, to vent my anger against them in the 22 desert. But I withdrew my hand, and in dealing with them I had regard for my name, that it might not be profaned in the sight of the nations in whose 23 sight I had brought them out. I did, however, swear by uplifted hand to them in the desert, that I would scatter them among the nations, and disperse 24 them over the lands, because they had not obeyed my ordinances, but had scorned my statutes, and profaned my sabbaths, and kept their eyes upon the 25 idols of their fathers. I gave them also statutes that were not good, and ordinances by which they could not enjoy 26 life; and I made them defile themselves by their very gifts—the sacrifice of their first-born children as burnt-offerings—that I might destroy them, and they might know that I am the LORD.’

27 “Therefore, O mortal man, speak to the house of Israel, and say to them, ‘Thus says the Lord GOD: In still another way did your fathers blaspheme me—by dealing treacherously with me. 28 When I brought them to the land that I had sworn by uplifted hand to give to them, as often as they saw any high hill or any leafy tree, there they offered their sacrifices, and there they presented their offensive gifts; there they set forth their soothing odors, and there 29 they poured their libations. Then I said to them, “What kind of high place is this to which you go?” So it has been called “high place” to this day.’

30 “Therefore say to the house of Israel, ‘Thus says the Lord GOD: When you pollute yourselves after the manner of your fathers by running wantonly 31 after their detestable things, and when, in offering your gifts, in making your sons pass through the fire, you continue to pollute yourselves with all your idols down to this very day—shall I be consulted by you, O house of Israel? As I live’ is the oracle of the Lord GOD, ‘I 32 will not be consulted by you. And when you say, “We will be like the nations, the races of the lands, in serving wood and stone,” what you have in 33 mind shall not be. As I live,’ is the oracle of the Lord GOD, ‘with a strong

hand, with an outstretched arm, and with outpoured fury, will I be king over you. And with a strong hand, with an 34 outstretched arm, and with outpoured fury, will I bring you out of the peoples, and gather you from the lands over which you are scattered; and I will 35 bring you into the desert of the peoples, and there take proceedings against you face to face. As I took proceedings 16 against your fathers in the desert of the land of Egypt, so will I take proceedings against you,’ is the oracle of the LORD GOD. ‘I will make you pass 37 under the rod, and bring you into the purging-trough; and I will purge from 38 among you the rebels, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel; so shall you know that I am the LORD. And as for you, O house of Israel, 39 thus says the Lord GOD: Go, destroy each his idols; and afterwards you shall surely listen to me, and no longer profane my holy name by your gifts and your idols. But on my holy mountain, 40 on the mountain of the height of Israel,’ is the oracle of the Lord GOD, ‘there shall all the house of Israel worship me in the land; there will I accept you, and there will I ask for your contributions, and for the choicest of your gifts, in all your sacred things. As a soothing odor 41 will I accept you when I bring you out from the peoples, and gather you from the lands over which you are scattered; and through you will I reveal my holiness in the sight of the nations. And 42 you shall know that I am the LORD, when I bring you to the land of Israel, to the land which I swore by uplifted hand to give to your fathers. And there 43 shall you remember your ways, and all those doings of yours by which you have polluted yourselves; and you shall loathe yourselves for all the evil things that you have done. And you shall 44 know that I am the LORD, when I have dealt with you for my name’s sake, and not in accordance with your evil ways and your corrupt doings, O house of Israel,’ is the oracle of the Lord GOD.’

## FIRE AND SWORD,

20:45—21:32

The word of the LORD came to me, 41 saying,

46 "O mortal man, set your face toward  
the south, and inveigh against the  
47 south; prophesy against the forest land  
of the south, and say to the forest of the  
south, 'Hear the word of the LORD!  
Thus says the Lord GOD: Behold, I am  
kindling a fire in you, which shall de-  
vour every green tree and every dry tree  
in you; the flaming flame shall not be  
quenched, and every face from south  
48 to north shall be scorched by it. And all  
flesh shall see that I the LORD have  
kindled it, so that it may not be  
quenched.'"

49 Then said I,  
"Ah Lord GOD! they say of me, 'Is  
he not a maker of allegories?'"

1 Then the word of the LORD came to  
me, saying,

2 "O mortal man, set your face toward  
Jerusalem, and inveigh against her  
sanctuaries; prophesy against the land  
3 of Israel, and say to the land of Israel,  
'Thus says the LORD: Behold, I am  
against you, and I will draw my sword  
from its sheath, and will cut off from  
4 you righteous and wicked alike. And  
because I cut off from you righteous  
and wicked alike, my sword shall go out  
from its sheath against all flesh from  
5 south to north; and all flesh shall know  
that I the LORD have drawn my sword  
from its sheath, to return no more.'

6 Sigh, therefore, O mortal man; sigh  
before them with heartbreaking, bitter  
7 grief. And when they ask you, 'Why do  
you sigh?' say, 'Because of news, at the  
coming of which every heart shall melt,  
every hand shall fall helpless, every  
spirit shall be faint, and every knee  
shall run with water; lo! it comes, and it  
shall be,' is the oracle of the Lord GOD."

8 Again the word of the LORD came to  
me, saying,

9 "O mortal man, prophesy, and say,  
'Thus says the LORD:

"A sword, a sword,  
Is whetted and polished;  
10 It is whetted for slaughter,  
It is polished to flash as lightning.  
[Or shall we make mirth, O rod of my  
son, despising every tree?]

11 It is given to the slayer,  
To grasp with the hand;  
The sword is whetted and polished,  
To be put in the hand of the slayer.'"

12 "Cry, and wail, O mortal man!  
For it has fallen upon my people,

And upon all the princes of Israel;  
Together with my people have they  
been handed over to the sword.  
Smite, therefore, upon your thigh,  
For there is a trial in store; 13  
And who can despise the rod of my  
wrath?"

Is the oracle of the Lord GOD.

"Prophesy, therefore, O mortal man, 14  
And clench your fists;

Let the sword come down a second  
time, let it come down a third  
time,

The sword of the slain, the great sword  
of the slain!

Bring terror upon them, till their 15  
hearts melt,

And many of them fall dead at all their  
gates,

Given over to the point of the sword,  
Which is made to flash as lightning,  
and is whetted for slaughter!

Turn, O sword, to the rear, to the 16  
right, to the front, to the left,

Wherever your face is set!

I also will clench my fists, 17  
And I will sate my fury—  
I the LORD have spoken."

Again the word of the LORD came to 18  
me, saying,

"And you, O mortal man, set two 19  
roads for the sword of the king of Baby-  
lon to take—both of them starting from  
the same country—and make a sign- 20  
post, to guide the sword on its way, at  
the fork of the roads leading on the one  
hand to Rabbah of the children of Am-  
mon, and on the other to Jerusalem in  
the heart of Judah. For the king of 21  
Babylon stands at the parting of the  
ways, at the fork of the two roads,  
practicing divination; he shakes the ar-  
rows, he consults the teraphim, he in-  
spects the liver. Into his right hand 22  
falls the lot marked 'Jerusalem,' calling  
for slaughter, for the shout of battle,  
for the planting of battering-rams  
against the gates, for the throwing up of  
mounds, for the building of a siege-wall.  
To them, indeed, it will seem a false 23  
divination—for they count on weeks  
upon weeks—but it keeps me in remem-  
brance of their guilt, so that they may  
be taken.

"Therefore thus says the Lord GOD: 24  
'Because you keep me in remembrance of  
your guilt, through your flagrant trans-  
gressions, and the sins that are mani-

- fest in all your doings—because you are kept in remembrance through them, 25 you shall be taken by force.” And as for you, who are destined to be slain, your wicked one, the prince of Israel, whose hour has come, on the final day 26 of doom, thus says the Lord GOD: ‘Away with the diadem; off with the crown! Leave nothing alone; lift up what is low, bring down what is high! 27 A ruin, a ruin, a ruin, will I make it; and nothing shall be changed until he comes to whom it rightfully belongs—to him will I give it.’
- 28 “And you, O mortal man, prophesy, and say, ‘Thus says the Lord GOD concerning the Ammonites and their reviling:  
 “A sword, a sword,  
 Is unsheathed for slaughter,  
 Is polished to flash as lightning;  
 29 Because men showed you false visions,  
 gave you lying divinations,  
 Commanding you to wield it on the necks of wicked men destined to be slain,  
 Whose hour had come, on the final day of doom.
- 30 Return it to its sheath!  
 For in the place of your birth,  
 In the land of your origin will I judge you.
- 31 I will pour out my fury upon you,  
 With the fire of my wrath will I blow upon you;  
 And I will hand you over to barbarous men,  
 Who are forgers of destruction.
- 32 You shall be food for the fire,  
 And your blood shall fill the land;  
 You shall be remembered no more,  
 For I the LORD have spoken.” ’ ’ ’

## THE CITY OF BLOOD,

22:1-31

- 22 The word of the LORD came to me, saying,  
 2 “O mortal man, would you pass judgment, would you pass judgment, upon the city of blood? Then acquaint 3 her with all her abominable deeds, and say, ‘Thus says the Lord GOD: O city, that sheds blood in the midst of her, so that her time of doom may come upon her, and that makes idols for herself, so that she may 4 be defiled! You have become guilty

of the blood which you have shed, and have become defiled through the idols which you have made; you have brought near your day of doom, and have drawn forward your time of reckoning; therefore I make you a reproach to the nations, and a ridicule to all the lands. Both those who are near you and those who are far from you shall ridicule you, O infamous one, rank with disorder. Behold, the princes of Israel within you give all their strength to the shedding of blood; father and mother within you men despise, the resident alien within you they treat oppressively, the orphan and widow they wrong. My holy things you despise, and my sabbaths you profane. There are those within you who slander in order to shed blood, those within you who eat flesh with the blood in it, those within you who commit lewdness; within you men take their fathers’ concubines, within you they lie with women in their time of uncleanness; within you they commit abomination each with his neighbor’s wife, within you they loudly defile each his daughter-in-law, and lie each with his sister, his father’s daughter; within you men take bribes in order to shed blood; they take interest and increase; they oppress their neighbors by extortion. And me you forget!” is the oracle of the Lord GOD.

“Behold, I clench my fists in anger at the extortion which you practice, and at the bloodshed which is in the midst of you. Will your heart remain firm, and your hands keep strong, in the days when I deal with you? I the LORD have spoken the word, and I will do it. I will scatter you among the nations, and disperse you over the lands; I will consume your uncleanness out of you, and you shall be dishonored in the sight of the nations; so shall you know that I am the LORD.”

Again the word of the LORD came to me, saying,

“O mortal man, the house of Israel has become dross to me; they are all of them bronze, tin, iron, and lead, in the midst of the furnace—dross of silver they are. Therefore thus says the Lord GOD: Because you have all become dross, behold, I will gather you into the midst of Jerusalem. As one gathers silver, bronze, iron, lead, or tin into the midst of the furnace, to blow fire upon

it, and melt it, so will I gather you in my anger and fury, and I will cast you in, and melt you; I will gather you together, and will blow upon you with the fire of my wrath, and you shall be melted in the midst of the city. As silver is melted in the midst of the furnace, so shall you be melted in the midst of it; and you shall know that I the LORD have poured out my fury upon you."

23 Again the word of the LORD came to me, saying,

24 "O mortal man, say to her: 'You are a land on which no rain or shower shall fall on the day of my indignation. For the rulers in the midst of the land are like a roaring lion that rends his prey; they devour men's lives, they seize treasure and wealth, they make many widows in the midst of her. Her priests also violate my law, and profane my holy things; they make no difference between sacred and secular, and teach no difference between unclean and clean; they shut their eyes to my sabbaths, so that I am profaned among them. The princes in the midst of her are like wolves that rend the prey, shedding blood, and destroying lives, to get dishonest gain. Her prophets also daub their walls with whitewash, showing them empty visions, and giving them lying divinations, saying, "Thus says the Lord GOD," when the LORD has not spoken. The common people practice oppression, and commit robbery; they wrong the poor and needy, and treat the resident alien with injustice. When I sought among them for a man who would build up the wall, and hold the breach before me in defense of the land, to prevent my destroying it, I found no one. Therefore I pour out my indignation upon them; with the fire of my wrath I consume them; their ways I requite upon their heads!'" is the oracle of the Lord GOD.

#### THE ALLEGORY OF THE TWO SISTERS, 23:1-49

25 The word of the LORD came to me, saying,

26 "O mortal man, there were two women, daughters of one mother. In their girlhood they played the harlot, they played the harlot in Egypt. There men

pressed their bosoms, there men bruised their virgin breasts. Their names were Oholah, the elder, and Oholibah, her sister. They became my wives, and bore sons and daughters. The name Oholah signifies Samaria, and Oholibah Jerusalem.

"Although she was my wife, Oholah played the harlot, and doted on her lovers the Assyrians—lords clothed in purple, governors and deputies, all of them handsome young men, knights riding on horseback—she bestowed her favors on them, the flower of the Assyrians all of them, and defiled herself with all the idols of all on whom she doted, not giving up the harlotries she committed in Egypt, since in her girlhood men lay with her, and bruised her virgin breasts, and lavished their lust upon her. So I handed her over to her lovers the Assyrians, on whom she doted. They uncovered her nakedness, they took away her sons and daughters, her own self they slew with the sword; and by reason of the judgments which they executed upon her, she became a byword among women.

"But although her sister Oholibah saw this, she carried on her doting and her harlotries worse than her sister. She doted on the Assyrians, governors and deputies, lords clothed in purple, knights riding on horseback, all of them handsome young men. And although I saw how she defiled herself—how both of them took the same way—she went still further in her harlotries. For she saw portraits of men on the wall, figures of Chaldeans portrayed in vermilion, with girdles round their loins, and flowing turbans upon their heads, all of them looking like officers, portraits of Babylonians, whose native land was Chaldea; and when she saw them, she doted on them, and sent messengers to them in Chaldea. And the Babylonians came to visit her on the bed of love, and defiled her with their lust, till she was sated, and became disgusted with them. And because she flaunted her harlotries, and exposed her nakedness, I became disgusted with her, as I had become disgusted with her sister. Yet she went on with her harlotries, remembering the days of her girlhood, when she played the harlot in the land of Egypt. She doted on her paramours, whose lust was as gross as that of asses or stallions, re-

peating the lewdness of her youth, when the Egyptians bruised her breasts, and pressed her girlish bosom.

- 22 "Therefore, O Oholibah, thus says the Lord GOD: 'Behold, I am rousing your lovers against you—the lovers with whom you became disgusted—and I will bring them against you from every side: the Babylonians, and all the Chaldeans, men of Pekod, Shoa, and Koa, together with all the Assyrians, handsome young men, all of them governors and deputies, officers and counselors, all of them riding on horseback. 24 And they shall come against you with an army of chariots and wheels, and with a host of men on foot; they shall array themselves against you on every side with buckler, shield, and helmet; I will intrust to them the execution of judgment, and they shall execute their judgments upon you. I will stamp you with the seal of my indignation, and they shall deal with you in fury; they shall cut off your nose and ears, and what remains of you shall fall by the sword; they shall take away your sons and daughters, and what remains of you shall be devoured by fire; they shall strip you of your clothes, and shall take away your splendid jewels. Thus will I put a stop to your lewd harlotries, committed ever since you were in the land of Egypt, so that you may no longer set your eyes upon them, nor remember Egypt any more.'
- 28 "For thus says the Lord GOD: 'Behold, I am handing you over to those whom you hate—those with whom you became disgusted—and they shall deal with you in hatred, and shall take away all the fruits of your labor, leaving you naked and bare. So shall the shame of your harlotry be exposed—your lewd harlotry. It shall bring these things upon you, because you have played the harlot with the nations in defiling yourself with their idols. You have gone the same way as your sister; so I will hand her cup over to you.'
- 32 "Thus says the Lord GOD: 'You shall drink your sister's cup, Which is deep and large; You shall become a scorn and derision, For it is full to the brim. 33 You shall be filled with pain and sorrow, For a cup of horror and awe Is the cup of your sister Samaria.

You shall drink it, and drain it— 34  
You shall drain it to the dregs;  
And your breasts you shall tear,  
For I have spoken,'

Is the oracle of the Lord GOD.

"Therefore thus says the Lord GOD: 35  
'Because you have forgotten me, and cast me behind your back, you must bear the consequences of your lewd harlotries.'

The LORD further said to me, 36

"O mortal man, would you pass judgment upon Oholah and Oholibah? Then acquaint them with their abominable deeds! For they have committed 37 adultery, and there is bloodshed upon their hands; with their idols have they committed adultery, and to them have they sacrificed as burnt-offerings the sons whom they bore to me. This also 38 have they done to me: they have defiled my sanctuary, and have profaned my sabbaths. For when they had sacri- 39 ficed their sons to their idols, they went that same day to my sanctuary to profane it. This was what they did within my house. Still worse, you sent for men 40 from a far country—you sent a messenger to them, and they came—and for them you bathed yourself, painted your eyes, adorned yourself with ornaments, and sat on a stately couch, with 41 a table spread in front of it, on which you set my incense and my oil. Sounds 42 of revelry were heard there, the revelry of thoughtless men, including drunkards from the desert, who had been brought together in hosts, and who had bracelets placed upon their arms, and splendid crowns upon their heads. I 43 said, 'Now will they commit adultery and play the harlot with them.' And 44 they went in to them, as one goes in to a harlot; so they went in to those lewd women, Oholah, and Oholibah. But 45 honest men shall condemn them to the punishment due to adulterous women, and such as shed blood; for they have committed adultery, and there is bloodshed upon their hands.

"For thus says the Lord GOD: 46  
'Bring up an assemblage against them, and give them over to pillage and spoil. Let the assemblage stone them, and cut 47 them off with the sword; let them slay their sons and daughters, and burn their houses. Thus will I put a stop to 48 lewdness in the land; and all women shall take warning, and not follow your



49 lewd example. Your lewdness shall be brought home to you, and you shall bear the consequences of your sinful idolatry; so shall you know that I am the Lord GOD.'"

### THE ALLEGORY OF THE RUSTY POT,

24:1-14

4 In the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me, saying,

2 "O mortal man, write down the name of this day; for on this very day the king of Babylon has invested Jerusalem. And propound an allegory to the rebellious house, and say to them, 'Thus says the Lord GOD:

"Set on the pot, set it on,  
And pour water into it;

4 Put into it the pieces,  
All the good pieces, the thigh and the shoulder;

Fill it with the choicest bones,

5 Taken from the choicest of the flock;  
Pile wood under it, let it boil well,  
That the bones also may be seethed in the midst of it.'"

16 "Therefore thus says the Lord GOD: 'Woe to the bloody city, a pot full of filth, whose filth never leaves her! On each of her pieces she sets her stain, without a lot falling upon them. For she has blood in the midst of her; and on the bare rock she places it, instead of pouring it upon the ground, so that it may be covered with dust; to stir up fury, to bring on vengeance, she has put blood on the bare rock, so that it may not be covered.'

10 "Therefore thus says the Lord GOD: 'Woe to the bloody city! I myself will make the pile great; I will heap on the wood, and kindle the fire; I will cook the flesh, and brew the broth, till the bones are burned. Then I will set it empty upon the embers, so that it may be heated, and its bottom may glow, that its impurity may be melted in the midst of it, and its filth may be consumed. But however hotly it burns, its thick filth will not leave it. Therefore, O filthy one, defiled by impurity, because I sought to cleanse you, and you would not be cleansed, you shall no more be cleansed from your impurity till I have spent my fury upon you. I

the LORD have spoken the word, and I will do it. I will not hold back, nor pity, nor relent; in accordance with your ways and your doings will I punish you,' is the oracle of the Lord GOD."

### DEATH OF THE PROPHET'S WIFE, 24:15-27

The word of the LORD came to me, 15 saying,

"O mortal man, behold, I am taking 16 away from you the delight of your eyes by a stroke; but you shall neither lament, nor weep, nor drop a tear. Sigh 17 in silence; make no mourning for the dead; wind your turban round your head, and put your sandals upon your feet; cover not your beard, and eat no mourning bread."

That evening my wife died; and in 18 the morning I did as I had been commanded. The same morning I spoke to the people; and the people said to me, 19

"Will you not tell us what these things mean? Is it for us that you are acting so?"

Then I said to them,

20 "The word of the LORD came to me, saying, 'Say to the house of Israel, Thus 21 says the Lord GOD: Behold, I am about to profane my sanctuary, the pride of your strength, the delight of your eyes, and the pride of your heart; and the sons and daughters whom you leave behind you shall fall by the sword. Then shall you do as I have done: you 22 shall not cover your beards, nor eat mourning bread; your turbans shall remain upon your heads, and your sandals upon your feet; you shall not lament or weep, but shall pine away in your sins, and shall moan to one another. Ezekiel shall be a sign to you: 23 just as he has done shall you do when the time comes; so shall you know that I am the Lord GOD.

"And as for you, O mortal man, on 25 the day when I take from them their stronghold, their proud joy, the delight of their eyes, that upon which their heart is set, together with their sons and daughters, on that day shall a fugitive come to you with news, and on the 27 same day that the fugitive comes your mouth shall be opened, and you shall speak, and shall no longer be dumb. So shall you be a sign to them; and they shall know that I am the LORD.'"

ORACLES AGAINST AMMON,  
MOAB, EDMO, AND THE  
PHILISTINES, 25:1-17

- 25 The word of the LORD came to me, saying,
- 2 "O mortal man, set your face toward the Ammonites, and prophesy against them, and say to the Ammonites, 'Hear the word of the Lord GOD!' Thus says the Lord GOD: 'Because you cried "Aha!" over my sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when it went into exile, behold, I am handing you over as a possession to the Kedemites, and they shall pitch their camps and make their settlements in you, they shall eat your fruit and drink your milk. And I will make Rabbah a pasture for camels, and the cities of Ammon a fold for flocks; so shall you know that I am the LORD.' For thus says the Lord GOD: 'Because you clenched your fists and stamped your feet and rejoiced with all the maliciousness of your heart over the land of Israel, behold, I stretch my hand over you, and will give you as a spoil to the nations, I will cut you off from the peoples, and will blot you out from the lands—I will destroy you utterly; so shall you know that I am the LORD.'
- 8 "Thus says the Lord GOD: 'Because Moab said, "Behold, the house of Judah has become like other nations," behold, I am laying open the flank of Moab, from the cities on its frontier to Beth-jeshimoth, Baal-meon, and Kirjathaim, the glory of the land, and I will give Moab along with Ammon as a possession to the Kedemites, so that it may no longer be remembered among the nations. Thus will I execute judgments upon Moab; and they shall know that I am the LORD.'
- 12 "Thus says the Lord GOD: 'Because Edom acted revengefully against the house of Judah, and incurred grievous guilt by taking revenge upon them, therefore thus says the Lord GOD: I will stretch my hand over Edom, and will cut off from it man and beast; I will make it a waste from Teman, and to Dedan shall they fall by the sword. I will wreak my vengeance upon Edom by the hand of my people Israel, and they shall deal with Edom in accord-

ance with my anger and fury; and they shall know my vengeance," is the oracle of the Lord GOD.

"Thus says the Lord GOD: 'Because the Philistines acted revengefully against the house of Judah, and took malicious revenge upon them, seeking to destroy them by a perpetual enmity, therefore thus says the Lord GOD: Behold, I am stretching my hand over the Philistines, and I will cut off the Cherethites, and destroy the people of the seacoast to the last remnant; I will wreak upon them sore vengeance, by acts of furious chastisement; and they shall know that I am the LORD, when I carry out my vengeance upon them.'"

ORACLE AGAINST TYRE,

26:1-21

In the eleventh year, in the eleventh month, on the first day of the month, the word of the LORD came to me, saying,

"O mortal man, because Tyre has said against Jerusalem,

'Aha! the gate of the peoples is broken, She is thrown open to me;

I shall be filled, while she is laid waste,'

Therefore thus says the Lord GOD: 'Behold, I am against you, O Tyre, And will bring up many nations

against you,

As the sea brings up its waves;

They shall destroy the walls of Tyre, And shall tear down her towers.

I will scrape her very dust from her, And will make her a bare rock;

She shall be a place for the spreading of nets

In the heart of the sea;

For I have spoken it,' is the oracle of the Lord GOD,

'And she shall become a spoil to the nations.

Her daughters also on the mainland shall be slain by the sword,

And they shall know that I am the LORD.'

"For thus says the Lord GOD:

'Behold, I am bringing upon Tyre from the north

Nebuchadrezzar, king of Babylon, king of kings,

With horses and chariots, horsemen, and a host of men on foot.

8 Your daughters on the mainland shall  
he slay by the sword;  
And a siege wall shall he place against  
you,  
And a mound shall he throw up against  
you,  
And a buckler shall he set up against  
you;  
9 His battering-rams shall he place  
against your walls,  
And with his axes shall he break down  
your towers.  
10 From the multitude of his horses the  
dust shall cover you,  
And with the noise of his horsemen,  
his wheels, and his chariots,  
Your walls shall shake when he enters  
your gates,  
As one enters a city that is breached.  
11 With the hoofs of his horses shall he  
trample all your streets,  
Your people shall he slay by the sword,  
And your strong pillars shall he bring  
to the ground.  
12 Your wealth shall be plundered, and  
your merchandise made a prey;  
Your walls shall be torn down, and  
your happy homes destroyed;  
Your stones and timber and dust shall  
be sunk in the heart of the waters.  
13 I will silence the noise of your songs,  
And the sound of your harps shall be  
heard no more.  
14 I will make you a bare rock,  
You shall be a place for the spreading  
of nets,  
You shall be built no more;  
For I the LORD have spoken it,  
Is the oracle of the Lord GOD.  
15 "Thus says the Lord GOD to Tyre:  
'Shall not the coast-lands quake at the  
sound of your downfall, when the  
wounded groan, and slaughter is rife in  
the midst of you? Then shall all the  
princes of the sea come down from their  
thrones, and lay aside their robes, and  
strip off their embroidered garments;  
they shall clothe themselves in mourn-  
ing weeds; they shall sit upon the ground,  
and tremble every moment, and shud-  
der over you. And they shall raise a  
dirge over you, and say to you:  
'How you have perished, have vanished  
from the sea,  
O city renowned,  
That was strong upon the sea,  
herself and her people,  
That struck the terror of her might  
upon all who dwelt there!

Now the coast-lands quake 18  
on the day of your downfall,  
The coast-lands by the sea  
are dismayed at your passing.'"

"For thus says the Lord GOD: 'When 19  
I make you a desolate city, like the  
cities that are uninhabited, when I  
bring the deep over you, and the mighty  
waters cover you, then will I thrust 20  
you down, with those who go down to  
the Pit, to the people of ancient times,  
and will make you dwell in the under-  
world, in the primeval wastes, with  
those who go down to the Pit, so that  
you may remain uninhabited, and may  
no more take your place in the land of  
the living; I will bring you to an awful 21  
end, and you shall be no more; though  
you be sought for, you shall be found  
no more,' is the oracle of the Lord GOD."

#### LAMENT OVER TYRE, 27:1-36

The word of the LORD came to me, 27  
saying,

"And you, O mortal man, raise a 2  
dirge against Tyre, and say to Tyre, 3  
that sits at the gateway of the sea, the  
merchant of the peoples along many a  
coast-land, 'Thus says the Lord GOD:  
'O Tyre, you have said,

'I am perfect in beauty';

Your domain was in the heart of the 4  
seas,

your builders made you perfect  
in beauty.

Of cypresses from Senir 5  
they fashioned all your planks;  
A cedar they took from Lebanon  
to make you a mast.

Of oaks from Bashan 6  
they made your oars;  
Your deck they made of larch  
from the coast-lands of Cyprus.

Of fine linen from Egypt, richly em- 7  
brodered,  
was your sail,  
serving you as an ensign;

Your awning was of blue and purple  
from the coast-lands of Elishah.  
The inhabitants of Sidon and Arvad 8  
were rowers for you;

Your skilled men, O Tyre, were in you,  
serving as your steersmen.  
The elders of Gebel and her skilled 9  
men were in you,  
repairing your leaks;

- All the ships of the sea with their sail-  
ors were in you,  
to handle your wares.
- 10 Men of Persia, Lud, and Put were in  
your army,  
serving as your soldiers;  
Shield and helmet they hung on you,  
they displayed your glory.
- 11 The sons of Arvad and Helech manned  
your walls round about,  
And the men of Gammad were in your  
towers;  
They hung their shields upon your  
walls round about,  
they made perfect your beauty.
- 12 "Tarshish traded with you because  
of your abundant wealth of every kind;  
she bartered with you silver, iron, tin,  
13 and lead. Javan, Tubal, and Meshech  
traded with you; they supplied you with  
14 slaves and bronze utensils. Those of the  
house of Togarmah bartered with  
15 you horses, horsemen, and mules. The  
men of Rhodes traded with you; the  
people of many a coast-land were at  
your service; ivory tusks and ebony  
16 they brought you as tribute. Edom  
traded with you because of your abun-  
dant resources; she bartered with you  
garnets, purple dyes, embroidered work,  
17 fine linen, coral, and rubies. Judah and  
the land of Israel traded with you; they  
supplied you with wheat from Minnith,  
18 wax, honey, oil, and balsam. Damascus  
traded with you because of your abun-  
dant resources, your abundant wealth  
of every kind; she bartered with you  
wine from Helbon and white wool.
- 19 The men of Uzal supplied you with  
20 wrought iron, cassia, and calamus. De-  
dan sold you saddlecloths for riding.
- 21 Arabia and all the chiefs of Kedar were  
at your service; they sold you lambs,  
22 rams, and goats. The merchants of  
Sheba and Raamah traded with you;  
they bartered with you the finest of all  
kinds of spices, and the finest of all  
23 kinds of precious stones and gold. Har-  
ran, Canneh, and Eden, Assyria, and all  
24 the Medes traded with you; they sold  
you choice fabrics, richly embroidered  
mantles of blue, stuffs of various colors,  
25 and strongly twisted skeins. Ships of  
Tarshish carried your merchandise.

"So you were filled, and became heavily  
laden,  
in the heart of the seas.

- Your rowers brought you  
into deep waters; 26  
The east wind wrecked you  
in the heart of the seas.  
Your wealth, your wares, and your 27  
merchandise,  
your sailors and your steersmen,  
Your caulkers, your traders, and all  
your soldiers aboard you—  
even all the crowd within you—  
Shall sink in the heart of the seas  
on the day of your downfall.  
At the sound of your steersmen's cry 28  
the pasture-lands shall quake;  
And all oarsmen and sailors, 29  
all steersmen of the deep,  
Shall come down from their ships,  
and shall stand upon the shore;  
They shall raise their voices over you, 30  
and shall cry out bitterly;  
They shall cast up dust on their heads,  
they shall wallow in ashes;  
They shall shave their heads for you, 31  
and gird on sackcloth;  
They shall weep for you in bitterness  
of heart,  
with bitter lamentation;  
Their daughters shall raise a dirge for 32  
you,  
and lament over you:  
'Who has been ruined like Tyre  
in the heart of the sea?  
When your merchandise came from 33  
the seas,  
you supplied many peoples;  
With the abundance of your wealth  
and your wares  
you enriched the kings of the  
earth.  
Now you are wrecked in the seas, 34  
in the depths of the waters;  
Your cargo and all your crew  
are sunk in the heart of you.  
All the inhabitants 35  
are appalled at your fate;  
Their kings are aghast with horror,  
their faces are convulsed;  
The merchants among the peoples hiss 36  
you to scorn,  
for you have come to an awful  
end,  
and shall be no more for-  
ever.' " " "

#### ORACLE AGAINST THE KING OF TYRE, 28:1-10

The word of the LORD came to me,  
saying,

2 "O mortal man, say to the prince of Tyre, 'Thus says the Lord GOD: "Because you are puffed up with pride, And have said, 'I am a god, I sit in the seat of the gods In the heart of the seas,' When you are but a man, and no god, Though you count yourself wise as a god—

3 You are wiser, forsooth, than Daniel, No secret thing can they hide from you!

4 By your shrewdness and your skill you have won yourself wealth, You have gathered gold and silver into your treasuries;

5 By your great shrewdness in trade you have increased your wealth, And because of your wealth you are puffed with pride"—

6 Therefore thus says the Lord GOD: "Because you count yourself wise as a god,

7 Behold, I am bringing aliens against you, The most ruthless of nations; And they shall draw their swords against your subtle beauty, And shall stain your splendor.

8 They shall bring you down to the Pit, And you shall die the death of the slain In the heart of the seas.

9 Will you then venture to say, 'I am a god,' In the presence of those who slay you, When you are but a man, and no god, In the hands of those who pierce you?

10 You shall die the death of the uncircumcised By the hands of aliens; For I have spoken it,"' is the oracle of the Lord GOD."

### DIRGE OVER THE KING OF TYRE, 28:11-19

11 Again the word of the LORD came to me, saying,

12 "O mortal man, raise a dirge over the king of Tyre, and say of him, 'Thus says the Lord GOD: You were the seal of perfection, full of wisdom, and complete in beauty. You dwelt in Eden, the garden of God. You had a shield of every kind of precious stone, the ruby, topaz, and emerald, the beryl, onyx, and jasper, the sapphire, garnet, chrysolite, and gold; and on your clothing was

a wealth of fine gold. On the day when you were created, I placed you with the 14 guardian cherubim on the holy hill of God; and you walked amidst stones of fire. You were perfect in your ways 15 from the day when you were created, till guilt was discovered in you. Through 16 the greatness of your trade you filled your mind with lawlessness, and you fell into sin; therefore I cast you out as a profane thing from the hill of God, and the guardian cherubim drove you from the midst of the stones of fire. You were puffed up with pride through 17 your beauty, you ruined your wisdom by reason of your splendor; therefore I flung you to the ground, and exposed you for kings to gaze at. Through the 18 greatness of your guilt, through the sins of your trade, you profaned your sacredness; therefore I brought forth fire from the midst of you, and I reduced you to ashes upon the ground in the sight of all who saw you. All who knew you among 19 the nations are appalled at your fate; for you have come to an awful end, and shall be no more forever.'"

### ORACLE AGAINST SIDON, 28:20-26

The word of the LORD came to me, 20 saying,

"O mortal man, set your face toward 21 Sidon, and prophesy against her, and 22 say, 'Thus says the Lord GOD: "Behold, I am against you, O Sidon, And will reveal my glory in the midst of you; Then shall you know that I am the LORD, When I execute judgments in the midst of you, And reveal my holiness through you. For I will send pestilence into you, 23 And bloodshed into your streets; And the slain shall fall in the midst of you, By the sword that descends upon you from every side; And you shall know that I am the LORD.

"Then the house of Israel shall no 24 more find a pricking brier or a piercing thorn among all the malicious peoples that surround them on every side; and they shall know that I am the Lord GOD."

- 25 'Thus says the Lord GOD: "When I have gathered the house of Israel from the peoples among whom they are scattered, and have revealed my holiness through them in the sight of the nations, then shall they live in their own land, which I gave to my servant Jacob; 26 they shall live securely in it, and shall build houses and plant vineyards; they shall live securely in it, when I have executed judgments upon all the malicious peoples that surround them on every side; and they shall know that I am the LORD their God." ' "

**ORACLE AGAINST PHARAOH,**  
29:1-16

- 29 In the tenth year, in the tenth month, on the twelfth day of the month, the word of the LORD came to me, saying,  
2 "O mortal man, set your face against Pharaoh, king of Egypt, and prophesy against him, and against Egypt, the 3 whole of it; speak, and say, 'Thus says the Lord GOD:  
"Behold, I am against you, O Pharaoh, King of Egypt,  
The great crocodile that lies  
In the midst of its streams,  
That say, 'This stream of mine is my own—  
It was I that made it.'  
4 I will put hooks in your jaws,  
And will make the fish of your streams cleave to your scales;  
And I will draw you out of the midst of your streams,  
With all the fish of your streams that cleave to your scales.  
5 And I will cast you into the desert, Yourself and all the fish of your streams;  
On the open field shall you lie, Ungathered and unburied;  
To the beasts of the earth and the birds of the air  
Will I leave you for food.  
6 Then all the inhabitants of Egypt shall know  
That I am the LORD,  
Because you have been a staff of reed To the house of Israel—  
7 When they grasped you by the hand, you snapped,  
And tore all their hand;  
And when they leaned upon you, you broke,  
And made all their loins quake." ' "

'Therefore thus says the Lord GOD: 1 "Behold, I am bringing a sword upon you, and I will cut off from you man and beast, and the land of Egypt shall be a desolation and a waste; so shall they know that I am the LORD. Be- 5 cause you have said, 'The stream is my own; it was I that made it,' therefore 10 behold, I am against you, and against your stream; and I will make the land of Egypt a waste and a desolation, from Migdol to Syene, even to the border of Ethiopia. No foot of man shall cross it, 11 no foot of beast shall cross it; for forty years shall it remain uninhabited. I will 12 make the land of Egypt a desolation in the midst of lands that are made desolate, and for forty years shall her cities remain a desolation in the midst of 13 cities that are laid waste; and I will scatter the Egyptians among the nations, and disperse them over the lands."

'Thus says the Lord GOD: "At the 14 end of forty years I will gather the Egyptians from the peoples among whom they are scattered; and I will re- 15 store the fortune of Egypt, and will bring them back to their native land of Pathros, and there shall they form a lowly kingdom. It shall be the lowliest 16 of all kingdoms, and shall no more raise its head above the nations; for I will keep them so small that they shall not be able to rule over the nations. And 17 they shall no more be a ground of confidence to the house of Israel, recalling sin to mind when they turn to them; and they shall know that I am the Lord GOD." ' "

**EGYPT AS WAGES FOR NEBU-  
CHADREZZAR, 29:17-21**

In the twenty-seventh year, in the 18 first month, on the first day of the month, the word of the LORD came to me, saying,  
"O mortal man, Nebuchadrezzar, 19 king of Babylon, engaged his army in a great campaign against Tyre. Every head was rubbed bald, and every shoulder was peeled bare; yet neither he nor his army won any return from the campaign which he directed against Tyre. Therefore thus says the Lord GOD: 20 'Behold, I am giving the land of Egypt to Nebuchadrezzar, king of Babylon; and he shall carry off her abundance, and shall despoil her and prey upon her,

20 to pay his army. As a return for the campaign which he directed against Tyre, I am giving him the land of Egypt, because they rendered a service to me,' is the oracle of the Lord GOD.

21 "On that day will I cause a horn to sprout for the house of Israel; and I will enable you to speak freely in the midst of them; and they shall know that I am the LORD."

## THE DESOLATION OF EGYPT,

30:1-26

80 The word of the LORD came to me, saying,

2 "O mortal man, prophesy, and say, 'Thus says the Lord GOD: 'Wail, 'Woe for the day!'

3 For the day is near, The day of the LORD is near, A day of clouds, the time of doom for the nations.

4 A sword shall descend upon Egypt, And there shall be writhing in Ethiopia, When the slain fall in Egypt, And her abundance is carried off, And her foundations are torn up.'

5 [Ethiopia, Put, and Lud, all the Arabians, the Lybians, and the Cherethites with them, shall fall by the sword.] "Thus says the LORD:

6 "Those who uphold Egypt shall fall, And her proud strength shall come down; From Migdol to Syene shall they fall by the sword in her," Is the oracle of the Lord GOD.

7 "She shall be desolate in the midst of lands that are made desolate, And her cities shall lie in the midst of cities that are laid waste.

8 And they shall know that I am the LORD, When I have kindled a fire in Egypt, And all her helpers are shattered.

9 On that day shall messengers go forth from my presence in ships, To strike terror upon Ethiopia in its security; And writhing shall seize them on the day of Egypt's doom; For lo! it comes."

10 Thus says the Lord GOD: "I will make an end of the abundance of Egypt By the hand of Nebuchadrezzar, king of Babylon.

He and his people with him, the most 11 ruthless of nations, Shall be brought in to destroy the land; They shall draw their swords against Egypt, And shall fill the land with the slain. I will make the streams a waste, 12 And I will sell the land to evil men; I will make the land and all that is in it a desolation, By the hand of aliens— I the LORD have spoken it." .

Thus says the Lord GOD: 13 "I will destroy the magnates of Memphis, And no more shall there be a prince in the land of Egypt; I will put fear on the land of Egypt, And will make Pathros a desolation, 14 And will kindle a fire in Zoan, And will execute judgments upon Thebes; I will pour out my fury on Pelusium, 15 the stronghold of Egypt, And I will cut off the teeming multitude of Thebes; I will kindle a fire in Egypt, 16 And Pelusium shall writhe in anguish, Thebes shall be split asunder, and Memphis reduced to gravel; The young men of On and Eubastis 17 shall fall by the sword, And their maidens shall go into exile; At Daphne the day shall be dark, 18 When I break there the scepter of Egypt; And her proud strength shall fail her, A cloud shall cover her, While her daughters go into exile. Thus will I execute judgments upon 19 Egypt; And they shall know that I am the LORD. ' ' "

## THE BREAKING OF PHARAOH'S ARMS, 30:20-26

In the eleventh year, in the first 20 month, on the seventh day of the month, the word of the LORD came to me, saying, "O mortal man, I have broken the 21 arm of Pharaoh, king of Egypt, and behold, it shall not be bound up, so that healing applications may be used and bandages put on, to make it strong enough to grasp the sword. "Therefore thus says the Lord GOD: 22

'Behold, I am against Pharaoh, king of Egypt, and will break his arms, both the strong one and the broken one, and I will make the sword fall from his hand. And I will scatter the Egyptians among the nations, and disperse them over the lands. And I will strengthen the arms of the king of Babylon, and will put my sword in his hand, while I break the arms of Pharaoh, making him groan before him like a man mortally wounded. I will strengthen the arms of the king of Babylon, while the arms of Pharaoh fall; and they shall know that I am the LORD, when I put my sword into the hand of the king of Babylon, and he stretches it over the land of Egypt. So I will scatter the Egyptians among the nations, and disperse them over the lands; and they shall know that I am the LORD.' "

#### THE CEDAR OF EGYPT, 31:1-18

- 31 In the eleventh year, in the third month, on the first day of the month, the word of the LORD came to me, saying,
- 2 "O mortal man, say to Pharaoh, king of Egypt, and to his teeming multitude: 'Whom are you like in your greatness?
- 3 Like a stately cedar in Lebanon,  
With graceful branches, and a thick shade of foliage,  
Lofty in height, with its top among the clouds.
- 4 Waters nourished it, the deep made it grow,  
Pouring her streams round its plantation,  
And sending her channels to all the trees of the field.
- 5 So it towered aloft above all the trees of the field,  
Its boughs increased in number, and its branches in length,  
Through the wealth of water in its rills.
- 6 Among its boughs all the birds of the air made their nests,  
And under its branches all the beasts of the field bore their young,  
While within its shadow all mighty nations lived.
- 7 It was fair in its greatness, with the length of its branches;  
For its root was by many waters.
- 8 The cedars in the garden of God could not eclipse it,

The cypresses could not match it in boughs,  
Nor the plane-trees compare with it in branches;  
There was no tree in the garden of God to match it in beauty.  
By the wealth of its branches I made it fair,  
So that all the trees of Eden, in the garden of God, envied it.'

"Therefore thus says the LORD GOD: 'Because it towered aloft, and raised its top to the clouds, and prided itself on its height, I am handing it over to the mightiest of the nations, who shall surely deal with it in accordance with its wickedness; and aliens, the most ruthless of the nations, shall cut it down, and cast it upon the mountains; and its branches shall fall into all the valleys, and its boughs shall lie broken in all the ravines of the land; and all the peoples of the earth shall depart from its shadow in terror. Upon its fallen trunk shall all the birds of the air nestle, and upon its branches shall all the beasts of the field be found, in order that no trees nourished by water may tower aloft, or raise their tops to the clouds—that no trees feeding on water may rival them in height—for all of them are doomed to death, doomed to descend to the underworld, in the midst of the children of men, with those who go down to the Pit.'

"Thus says the Lord GOD: 'On the day when it goes down to Sheol, I will darken the deep, and check its streams till the mighty waters are stayed; I will clothe Lebanon in black for it, and all the trees of the field shall droop in sorrow for it. I will make the nations quake at the sound of its downfall, when I bring it down to Sheol with those who go down to the Pit. And all the trees of Eden, the choicest and best trees of Lebanon, all that feed on water, shall be comforted in the underworld; they also shall go down with it to Sheol, to those who are slain by the sword, while those who lived under its shadow among the nations, shall likewise perish.

"Whomsoever, then, among the trees of Eden you may resemble in glory and greatness, you shall be brought down to the underworld with the trees of Eden, and shall lie in the midst of the uncircumcised with those who are slain by



the sword. Such shall be the fate of Pharaoh and all his teeming multitude,' is the oracle of the Lord GOD."

### DIRGE OVER PHARAOH, 32:1-16

2 In the eleventh year, in the twelfth month, on the first day of the month, 'he word of the LORD came to me, saying,

2 "O mortal man, raise a dirge over Pharaoh, king of Egypt, and say to him: 'To a young lion of the nations you likened yourself,

When you are nought but a dragon in the seas,

spouting water from your nostrils,

Troubling the waters with your feet, and fouling their streams.'

3 "Thus says the Lord GOD:

'I will spread my net over you, With a host of mighty peoples,

And I will draw you up in my seine,

4 And will cast you on the ground;

On the open field will I toss you.

I will cause all the birds of the air to settle upon you,

And with you will I glut all the beasts of the earth;

5 I will lay out your flesh on the mountains,

And with your bones will I fill the valleys;

6 I will drench the earth, to the mountain tops, with your flowing blood, And the ravines shall be full of you.

7 And when I have done with you, I will veil the heavens,

And will darken their stars;

I will veil the sun with a cloud,

And the moon shall not give her light;

8 All the shining lights of the heavens will I darken over you,

And I will throw blackness upon your land,'

Is the oracle of the Lord GOD.

9 "I will trouble the hearts of many peoples when I announce your downfall among the nations, to lands which you

10 never knew. I will make many peoples appalled at your fate; and their kings shall shudder with terror over you, when I brandish my sword in their sight. They shall tremble every moment, each for his own life, on the day of your downfall.

"For thus says the Lord GOD: 11  
'The sword of the king of Babylon shall descend upon you,

And your teeming multitude will I 12  
cause to fall by the swords of warriors,

All of them the most ruthless of nations.

They shall despoil the pride of Egypt,

And all her teeming multitude shall be destroyed.

I will destroy likewise all her beasts 13  
From beside many waters;

And no foot of man shall trouble them any more,

Nor shall hoof of cattle trouble them.

Then will I cause their waters to settle, 14

And their rivers to flow with oil,'

Is the oracle of the Lord GOD.

'And when I have made the land of 15  
Egypt a desolation,

When the land has been stripped of all that fills it,

When I have smitten all who dwell in it,

They shall know that I am the LORD.

This is the dirge which they shall chant, 16

Which the daughters of all the nations shall chant,

Which they shall chant over Egypt and all her teeming multitude,'

Is the oracle of the Lord GOD."

### DIRGE OVER EGYPT, 32:17-32

In the twelfth year, in the first 17  
month, on the fifteenth day of the month, the word of the LORD came to me, saying,

"O mortal man, wail over the teem- 18  
ing multitude of Egypt, and with this dirge send them down, you and the daughters of mighty nations, to the underworld, with those who go down to the Pit:

'Though you are incomparable in 19  
beauty,

Go down, and be laid with the uncircumcised;

In the midst of those who are slain by 20  
the sword

Lie down, you and all your teeming multitude!'

Then out of the midst of Sheol shall the 21  
mightiest of warriors speak of her and her helpers:

'They have come down, and lie with the uncircumcised

In the midst of those who are slain by the sword.'

22 There is Assyria, with all her company round about her grave, all of them slain,  
 23 fallen by the sword; her grave was made in the recesses of the Pit, and her company is round about her grave, all of them slain, fallen by the sword, who struck terror into the land of the living.  
 24 There is Elam, with all her teeming multitude round about her grave, all of them slain, fallen by the sword, gone down uncircumcised to the underworld, who struck terror into the land of the living; and they bear the burden of their shame with those who go down to the Pit. In the midst of the slain a bed was made for her and all her teeming multitude round about her grave, all of them uncircumcised, slain by the sword, because they struck terror into the land of the living; and they bear the burden of their shame with those who go down to the Pit; in the midst of the slain are  
 26 they placed. There are Meshech and Tubal, with all their teeming multitude round about their graves, all of them uncircumcised, slain by the sword, because they struck terror into the land of the living. They lie not with the fallen warriors of old, who went down to Sheol with their weapons of war, whose swords were laid under their heads, and their shields upon their bodies, because the terror of their might was on the land  
 28 of the living. So shall you also lie among the uncircumcised, with those  
 29 who are slain by the sword. There is Edom, her kings and all her princes, who for all their might are laid with those who are slain by the sword; they lie with the uncircumcised, with those  
 30 who go down to the Pit. There are all the princes of the north, and all the Sidonians, who have gone down with the slain, in shame, for all the terror of their might, and lie uncircumcised with those who are slain by the sword, and bear the burden of their shame with  
 31 those who go down to the Pit. These shall Pharaoh see, and be comforted for all his teeming multitude who are slain by the sword, even Pharaoh and all his army," is the oracle of the Lord GOD.  
 32 "Because he struck terror into the land of the living, he shall be laid in the midst of the uncircumcised, with those who are slain by the sword, even Pharaoh and all his teeming multitude," is the oracle of the Lord GOD.

## THE PROPHET AS WATCHMAN,

33:1-20

The word of the LORD came to me, 31 saying,

"O mortal man, speak to your fellow- 2 countrymen, and say to them: 'If, when I bring the sword upon a land, the people of the land take one of their number, and appoint him their watchman; and if, when he sees the sword 3 coming upon the land, he blow the trumpet, and warn the people; then 4 whosoever hears the sound of the trumpet but does not take warning—when the sword does come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet but did not take warning, therefore 5 his blood shall be upon his own head; whereas, if he had taken warning, he would have saved himself. But if the 6 watchman, when he sees the sword coming, blow not the trumpet, and the people be not warned—when the sword does come and take away one of their number, that man is taken away for his iniquity, but his blood will I require at the watchman's hand. So you, O mortal 7 man, I appoint as a watchman to the house of Israel; and whenever you hear a word from my mouth, you shall warn them from me. If I say to the 8 wicked, 'O wicked man, you shall surely die,' and you say nothing to warn the wicked man from his way, that wicked man shall die for his iniquity, but his blood will I require at your hand. If, 9 however, you warn the wicked man to turn from his way, and he turn not from his way, he shall die for his iniquity, but you shall have saved yourself.'

"Therefore, O mortal man, say to the 10 house of Israel: 'Because you say, "Our transgressions and our sins lie upon us, and under them we waste away; how then can we live?" as I live,' is the 11 oracle of the Lord GOD, 'I have no pleasure in the death of the wicked, but rather in this, that the wicked man turn from his way and live. Turn, O turn, from your evil ways! Why should you die, O house of Israel?'

"And you, O mortal man, say to your 12 fellow-countrymen: 'The righteousness of the righteous man shall not save him on the day of his transgression; and the wickedness of the wicked man shall not

bring about his downfall on the day when he turns from his wickedness. The righteous man shall not be able to save himself by his righteousness on the 13 day when he falls into sin. If I say to the righteous man, "You shall surely live," and he trust in his righteousness, and do wrong, none of his righteous deeds shall be remembered, but for the wrong which he has done he shall die. 14 And if I say to the wicked man, "You shall surely die," and he turn from his sin, and do what is lawful and right— 15 if the wicked man restore the pledge, repay what he has taken by robbery, follow the statutes that lead to life, and do no wrong, he shall surely live, and 16 not die. None of the sins which he has committed shall be remembered against him; because he has done what is lawful 17 and right, he shall surely live. Yet your fellow-countrymen say, "The way of the Lord is not fair," when it is their 18 way which is not fair! If the righteous man turn from his righteousness, and 19 do wrong, he shall die for it. And if the wicked man turn from his wickedness, and do what is lawful and right, he shall 20 live by it. Yet you say, "The way of the Lord is not fair." O house of Israel, I will judge you each according to his ways."

#### NEWS OF THE CAPTURE OF JERUSALEM, 33:21-33

21 In the eleventh year of our exile, in the tenth month, on the fifth day of the month, a fugitive from Jerusalem came to me, saying,

"The city is smitten."

22 Now the hand of the LORD had been upon me the evening before the fugitive came; but he opened my mouth at the moment when he came to me in the morning, and when my mouth was 23 opened I was no longer dumb. Then the word of the LORD came to me, saying, 24 "O mortal man, those who inhabit these ruins in the land of Israel keep on saying, 'Abraham was but one man, yet he received possession of the land; now, we being many, the land will surely be given to us as a possession.' 25 Therefore say to them, 'Thus says the Lord GOD: You eat flesh with the blood in it, you lift up your eyes to your idols, you shed blood, and shall you 26 have possession of the land? You resort

to the sword, you commit abominations, you defile one another's wives, and shall you have possession of the land?' Say to them, 'Thus says the Lord GOD: 27 As I live, those in the ruins shall fall by the sword, and those in the open field will I give to the beasts as food, and those in the fastnesses and caves shall die of pestilence. And I will make the 28 land a desolation and a waste; its proud strength shall fail, and the mountains of Israel shall be desolate, with none to cross them. And they shall know that 29 I am the LORD, when I make the land a desolation and a waste, because of all the abominations which they have committed.'

"As for you, O mortal man, your fel- 30 low-countrymen who talk of you by the walls and at the doors of the houses say to one another, 'Come and hear what the word is that comes from the LORD!' They come to you, as my people used to 31 come; and they sit before you, as if they were still my people: they listen to your words, but they will not obey them; for with their mouths they make a show of love, but their minds are set upon their own selfish gain. You are to them like 32 a singer of love songs, with a beautiful voice, and able to play well on the instrument; they listen to your words, but they will not obey them. Only when 33 the hour comes—and it is coming—they shall know that a prophet has been in the midst of them."

#### PROPHECY AGAINST THE SHEPHERDS OF ISRAEL, 34:1-31

The word of the LORD came to me, 34 saying,

"O mortal man, prophesy against the 2 shepherds of Israel; prophesy, and say to them, 'Thus says the Lord GOD: Woe to the shepherds of Israel, who have attended to themselves! Should not shepherds attend to the flock? But 3 you have fed on the milk, and have clothed yourselves with the wool; you have slaughtered the fatlings, and have not tended the flock. You have neither 4 strengthened the weak, nor healed the sick, nor bound up the wounded, nor brought back the strayed, nor sought out the lost; and with rigor have you ruled the strong. So my flock was scat- 5 tered for want of a shepherd, and became food to all the beasts of the field;

6 my flock wandered over all the mountains, and over every high hill; my flock was scattered over all the face of the earth, with none to seek or search for them.'

7 "Therefore, O shepherds, hear the  
8 word of the LORD! 'As I live,' is the oracle of the Lord GOD, 'since my flock has become a prey, and my flock has become food to all the beasts of the field, for want of a shepherd—because the shepherds did not care for my flock, but attended to themselves, and did not attend to my flock'—therefore, O shepherds, hear the word of the LORD!  
10 'Thus says the Lord GOD: Behold, I am against the shepherds, and will require my flock at their hand; I will stop them from attending to my flock, so that the shepherds may no longer attend to themselves; and I will save my flock from their mouths, so that they may not be food to them.'

11 "For thus says the Lord GOD: 'Behold, here am I, and I will seek and  
12 search for my flock. As a shepherd searches for his flock on a day of whirlwind, when his sheep are scattered, so will I search for my flock, and rescue them from all the places to which they have been scattered on the day of clouds  
13 and thick darkness. I will lead them out of the nations, and gather them from the lands; and I will bring them to their own country, and tend them on the mountains of Israel, in the valleys,  
14 and in all the best places of the land. In good pasture will I tend them, and on the high mountains of Israel shall be their fold; there shall they lie down in a good fold, and on rich pasture shall they  
15 graze on the mountains of Israel. I myself will tend my flock, and I myself will lead them to their pasture,' is the  
16 oracle of the Lord GOD. 'I will seek out the lost, I will bring back the strayed, I will bind up the wounded, I will strengthen the sick; and I will watch over the fat and strong ones, tending  
17 them rightly.' And as for you, O my flock, thus says the Lord GOD: 'Behold, I will judge between sheep and  
18 sheep. But as for the rams and he-goats, is it not enough for you to graze on the good pasture, that you must trample the rest of the pasture beneath your feet; and to drink of the clear water, that you must foul the rest with your feet, compelling my flock to graze

on that which you have trampled beneath your feet, and to drink that which you have fouled with your feet?'

"Therefore thus says the Lord GOD  
20 to them: 'Behold, here am I, and I will judge between the fat sheep and the lean sheep. Because you push with side  
21 and shoulder, and butt at all the weak ones with your horns, till you have scattered them abroad, I will save my sheep,  
22 so that they may no longer be a prey, and I will judge between sheep and sheep. And I will set up one shepherd  
23 over them, to tend them, even my servant David, who shall tend them, and be a shepherd to them. I the LORD  
24 will be their God, and my servant David shall be prince among them—I the LORD have spoken it. I will make  
25 with them a covenant of peace, and I will remove wild beasts out of the land, so that they may live securely in the steppes, and sleep in the woods. And I  
26 will bless them round about my hill, and will send down the showers in their season—showers of blessing shall they be. Then the trees of the field shall  
27 yield their fruit, and the earth shall yield her produce; they shall live securely on their land; and they shall know that I am the LORD, when I  
28 break the bars of their yoke, and rescue them from the hands of those who enslaved them. And they shall no longer  
29 be a prey to the nations, nor shall the beasts of the earth devour them; but they shall live securely, with none to make them afraid. I will provide for  
30 them a soil renowned for fruitfulness, and they shall no longer be consumed with hunger in the land, and no longer bear the reproach of the nations. Thus  
31 they shall know that I, the LORD, am their God, and that they, the house of Israel, are my people,' is the oracle of the Lord GOD. 'And you my flock are  
32 the flock of my pasture, and I the LORD am your God,' is the oracle of the Lord GOD."

#### PROPHECY AGAINST MOUNT SEIR, 35:1-15

The word of the LORD came to me,  
31 saying,

"O mortal man, set your face against  
32 Mount Seir, and prophesy against it, and say to it, 'Thus says the Lord GOD:  
33

Behold, I am against you, O Mount Seir; and I will stretch out my hand against you, and make you a desolation and a waste; your cities will I lay waste, and you shall be a desolation; so shall you know that I am the LORD. Because you kept up a perpetual enmity against the children of Israel, and handed them over to the sword at the time of their calamity—the time of their final doom; therefore as I live, is the oracle of the Lord GOD, 'I will hold you guilty of bloodshed, and blood shall pursue you. I will make Mount Seir a desolation and a waste; I will cut off from it him that comes and him that goes, and will fill its mountains with its slain; over your hills and valleys, and over all your ravines, shall men fall slain by the sword. I will make you a perpetual desolation, and your cities shall remain uninhabited; so shall you know that I am the LORD. Because you said, "The two nations and the two lands shall be mine, and I will take possession of them"—when the LORD was in them; therefore as I live, is the oracle of the Lord GOD, 'I will treat you in accordance with the anger and indignation with which you treated them in your hatred against them, and I will reveal my character among you when I punish you. And you shall know that I the LORD have heard all the insults which you have uttered against the mountains of Israel, saying, "They are our possession; they are given to us as food." And because you spoke many boastful words against me with your mouth—and I heard them—therefore thus says the Lord GOD: When the whole earth rejoices, I will make you a desolation. As you rejoiced over the heritage of the house of Israel, because it was a desolation, so will I deal with you. A desolation shall you be, O Mount Seir, and the whole of Edom a ruin; so shall they know that I am the LORD.'

#### THE RESTORATION OF THE LAND OF ISRAEL, 36:1-15

"And you, O mortal man, prophesy to the mountains of Israel, and say, 'O mountains of Israel, hear the word of the LORD! Thus says the Lord GOD: "Because the enemy jeered over you, saying, 'Aha! the ancient heights have

become our possession,' " ' therefore prophesy and say, 'Thus says the Lord GOD: Because you have been snarled and snapped at from every side, to become the possession of the rest of the nations, and made the subject of talk and gossip to the people, therefore, O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities, which have become a prey and derision to the rest of the nations that are round about: In the fire of my indignation I speak against the rest of the nations, and against Edom, the whole of it, who with intense glee and maliciousness of heart took over my land as a possession for themselves, to hold it as a prey.' Therefore prophesy over the land of Israel, and say to the mountains and the hills, the ravines and the valleys, 'Thus says the Lord GOD: "Behold, I speak in my indignation and fury, because you have borne the reproach of the nations. Therefore thus says the Lord GOD: I swear by uplifted hand that the nations which are round about you shall bear their reproach. But you, O mountains of Israel, shall put forth your branches and bear your fruit for my people Israel, because they shall shortly come. For behold, I am for you, and will look to you, and will see that you are tilled and sown. And I will plant upon you a large population, even the whole house of Israel, so that the cities may be re-peopled and the waste places rebuilt. I will plant upon you a large population of men and beasts, who shall increase and be fruitful; and I will settle you as in former days, and treat you better than at first; so shall you know that I am the LORD. And I will cause men to be born upon you, my people Israel, and they shall have possession of you, and you shall be their heritage, and shall no longer make them childless. Thus says the Lord GOD: Because men keep saying to you, 'You are a devourer of men, you make your people childless,' therefore you shall no longer devour men, and shall no longer make your people childless," ' is the oracle of the Lord GOD; 'and I will no longer permit the taunts of the nations to be heard against you, and no longer shall you have to bear the reproach of the

peoples, for no longer shall you make your people childless,' is the oracle of the Lord GOD."

### THE REGENERATION OF THE PEOPLE, 36:16-38

- 16 The word of the LORD came to me, saying,
- 17 "O mortal man, when the house of Israel lived in their own land, they defiled it by their ways and their doings; like the foulness of a woman in her time of uncleanness were their ways in my sight. So I poured out my fury upon them for the blood which they had shed upon the land, and for the defilement which they had brought upon it through their idols. I scattered them among the nations, and dispersed them over the lands: in accordance with their ways and their doings I punished them. But when they arrived among the nations to which they came, and caused my holy name to be profaned, in that men said of them, 'These are the people of the LORD, and they have gone out of his land,' I was grieved for my holy name which the house of Israel had caused to be profaned among the nations to which they came. Therefore say to the house of Israel, 'Thus says the Lord GOD: It is not for your sake that I am about to act, O house of Israel, but for my holy name which you have caused to be profaned among the nations to which you came. I will restore the holiness of my great name which has been profaned among the nations—the name which you have caused to be profaned in the midst of them—and when I restore my holiness in their sight, through my dealings with you, the nations shall know that I am the LORD,' is the oracle of the Lord GOD. 'For I will take you out of the nations, and gather you from all the lands; and I will bring you to your own land. I will sprinkle pure water over you, and you shall be pure: from all your impurities, and from all your idolatries, will I purify you. I will give you a new heart, and will put within you a new spirit; I will remove the heart of stone out of your flesh, and will give you a heart of flesh; and I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. You shall live in the land which I gave to your

fathers; and you shall be my people, and I will be your God. I will save you from all your impurities. And I will call to the grain, and make it abundant, allowing no famine to come upon you. I will also make the fruit of the trees and the produce of the fields abundant, so that you may no longer bear among the nations the reproach of famine. Then shall you remember your evil ways, and your doings that were not good; and you shall loathe yourselves for your sinful and abominable deeds. But be it known to you, it is not for your sake that I am doing this,' is the oracle of the Lord GOD; 'therefore be ashamed and abashed for your ways, O house of Israel!'

"Thus says the Lord GOD: On the day when I purify you from all your iniquities, I will have the cities re-peopled, and the waste places rebuilt. And the land that was desolate shall be tilled once more, instead of lying a desolation under the eyes of every passer-by; and men shall say, 'Yonder land that was desolate has become like the garden of Eden; and the cities that were waste, desolate, and ruined are now fortified and inhabited.' Then the nations that are left round about you shall know that I the LORD have rebuilt the ruined cities, and replanted the desolate wastes. I the LORD have spoken it, and I will do it.

"Thus says the Lord GOD: This also will I let the house of Israel ask me to do for them—to make their people as numerous as a flock. Like the flock for a sacrifice, like the flock at Jerusalem during her festivals, so shall the cities that were laid waste be filled with a flock of men; and they shall know that I am the LORD."

### THE VISION OF THE VALLEY, 37:1-14

The hand of the LORD was upon me; and the LORD carried me out by the spirit, and set me down in the midst of a valley which was full of bones. He led me all round them, and lo! there were very many of them on the surface of the valley, and lo! they were very dry. Then he said to me,

"O mortal man, can these bones live?"

And I answered,

"O Lord GOD, thou knowest."

- 4 Then he said to me,  
 "Prophesy over these bones, and say  
 to them, 'O dry bones, hear the word of  
 5 the LORD! Thus says the Lord GOD to  
 these bones: Behold, I am causing  
 breath to enter you, and you shall live.  
 6 I will put sinews upon you, and will  
 clothe you with flesh, and cover you  
 with skin; then I will put breath into  
 you, and you shall live; and you shall  
 know that I am the LORD.' "
- 7 So I prophesied as I had been com-  
 manded; and as I prophesied, there was  
 a sound; and lo! there followed a rus-  
 tling; and the bones came together, bone  
 8 to its bone. And as I looked, lo! there  
 were sinews upon them, and flesh came  
 up, and skin covered them over; but  
 9 there was no breath in them. Then he  
 said to me,

"Prophesy to the breath; prophesy,  
 O mortal man, and say to the breath,  
 'Thus says the Lord GOD: Come from  
 the four winds, O breath, and breathe  
 into these slain men, that they may  
 live!' "

- 10 So I prophesied as he had command-  
 ed me; and the breath came into them,  
 and they lived, and stood upon their  
 11 feet—an exceedingly great host. Then  
 he said to me,

- "O mortal man, these bones are the  
 whole house of Israel. Behold, they  
 keep saying, 'Our bones are dried up,  
 and our hope is lost; we are completely  
 12 cut off.' Therefore prophesy, and say  
 to them, 'Thus says the Lord GOD:  
 Behold, I am opening your graves, and  
 will raise you out of your graves, O my  
 people, and will bring you into the land  
 13 of Israel. And when I open your graves,  
 and raise you out of your graves, O my  
 people, you shall know that I am the  
 14 LORD. Then I will put my spirit into  
 you, and you shall live; and I will settle  
 you on your own land; and you shall  
 know that I am the LORD. I have  
 spoken it, and I will do it,' is the oracle  
 of the LORD."

## THE ALLEGORY OF THE

### TWO STICKS,

37:15-28

- 15 The word of the LORD came to me,  
 saying,

"O mortal man, take a stick, and 10  
 write on it, 'Of Judah and the children  
 of Israel associated with him'; then  
 take another stick, and write on it, 'Of  
 Joseph and all the house of Israel asso-  
 ciated with him.' Join them together, so 17  
 as to form a single stick in your hand.  
 And when your fellow-countrymen ask 18  
 you, 'Will you not tell us what you mean  
 by these things?' say to them, 'Thus 19  
 says the Lord GOD: Behold, I am tak-  
 ing the stick of Joseph (which is in the  
 hand of Ephraim) and the tribes of Is-  
 rael associated with him, and I will  
 unite it with the stick of Judah, making  
 them a single stick in my hand.' And, 20  
 keeping the sticks on which you have  
 written in your hand before their eyes,  
 say to them, 'Thus says the Lord GOD: 21  
 Behold, I am taking the children of Is-  
 rael from the midst of the nations to  
 which they have gone, and I will gather  
 them from every side, and bring them  
 into their own land; and I will make 22  
 them a single nation in the land, upon  
 the mountains of Israel; and a single  
 king shall be king over them all—they  
 shall no longer be two nations, and shall  
 no longer be divided into two king-  
 doms. And they shall no longer defile 23  
 themselves with their idolatries, their  
 foul practices, and all their other trans-  
 gressions; for I will save them from all  
 their sinful apostasies, and will keep  
 them pure; so shall they be my people,  
 and I will be their God. And my serv- 24  
 ant David shall be king over them—  
 there shall be a single shepherd for all of  
 them—and they shall follow my ordi-  
 nances and be careful to observe my  
 statutes. And they shall live on the 25  
 land that I gave to Jacob my servant,  
 the land in which their fathers lived;  
 they and their children and their chil-  
 dren's children shall live on it forever,  
 and David my servant shall be their  
 prince forever. I will make with them a 26  
 covenant of peace—an everlasting cov-  
 enant shall it be with them—and I will  
 bless them and multiply them. I will  
 set my sanctuary in the midst of them  
 forever, and my dwelling-place shall be 27  
 with them; and I will be their God, and  
 they shall be my people. And when my 28  
 sanctuary is set in the midst of them  
 forever, the nations shall know that I  
 the LORD am setting Israel apart for  
 myself.' "

## THE OVERTHROW OF GOG,

38:1—39:29

98 The word of the LORD came to me, saying,

2 "O mortal man, set your face toward Gog, of the land of Magog, the great prince of Meshech and Tubal, and  
3 prophesy against him, and say, 'Thus says the Lord GOD: Behold, I am against you, O Gog, the great prince of  
4 Meshech and Tubal; I will turn you round, and put hooks in your jaws; and I will lead you out, with all your army, horses, and horsemen, all of them in full panoply, a mighty host, equipped with buckler and shield, all of them  
5 wielding the sword—Persia, Cush, and Put, all of them equipped with shield  
6 and helmet, together with Gomer and all his hordes, the house of Togarmah and all their hordes, from the farthest  
7 north—many a people with you. Be ready, and keep ready, you and all your host mustered about you; keep yourself  
8 in reserve for me. For after many days you shall be called up for service, in the end of the years you shall march against a land restored from desolation, and inhabited by a people gathered from many a nation, against the mountains of Israel that were once a perpetual waste, but are now inhabited by a people brought home from the nations,  
9 all of them living in security—you shall advance like a storm, you shall come like a cloud covering the land, you and all your hordes, and many a people with you.

10 "Thus says the Lord GOD: On that day shall thoughts come into your mind, and you shall plan a mischievous  
11 scheme, saying, 'I will march against this land of open villages, I will fall upon these quiet people who live in security, all of them undefended by wall or  
12 bar or gates,' to despoil them, and prey upon them, to bring down your hand against the re-inhabited wastes, and against the people gathered from the nations, who are peacefully acquiring cattle and goods, as they live at the  
13 center of the earth. Sheba and Dedan, the merchants of Tarshish, and all her magnates, shall say to you, 'Was it to despoil them that you came? Was it to prey upon them that you mustered your host? Was it to carry off silver and gold, to seize cattle and goods, to

take great spoil?' Therefore prophesy, 14  
O mortal man, and say to Gog, 'Thus says the Lord GOD: On that day when my people Israel are living in security, shall you not bestir yourself and come 15  
from your place in the farthest north—you and many a people with you, all of them riding on horseback, a great host, a mighty army—and fall upon my people 16  
Israel like a cloud covering the land? It shall come to pass in the end of the days that I will bring you against my land, so that the nations may know me, when I reveal my holiness in their sight, through my dealings with you, O Gog.'

"Thus says the Lord GOD: 'You are 17  
the one whom in former days, through my servants the prophets of Israel, who prophesied in those days, I threatened to bring against them. But on 18  
that day when Gog shall invade the land of Israel,' is the oracle of the Lord GOD, 'my fury shall rise in my nostrils. In my indignation and the fire of my 19  
wrath, I swear: On that day there shall be an earthquake in the land of Israel, so great that the fish of the sea, the 20  
birds of the air, the beasts of the field, all the reptiles that creep upon the ground, and every human being upon the surface of the earth, shall tremble at my presence, the mountains shall be torn down, the cliffs shall tumble, and every wall shall fall to the ground. I 21  
will summon against him every kind of terror,' is the oracle of the Lord GOD, 'and every man's sword shall be against his brother; I will proceed against him 22  
also with pestilence and bloodshed; and I will rain upon him and his hordes, and upon the many peoples that are with him, a lashing rain, accompanied by hailstones, fire, and brimstone. So will 23  
I reveal my greatness and my holiness, and will make myself known in the sight of many nations; and they shall know that I am the LORD.'

"And you, O mortal man, prophesy 31  
against Gog, and say, 'Thus says the Lord GOD: Behold, I am against you, O Gog, the great prince of Meshech and Tubal; I will turn you round, and drive 2  
you on; I will bring you up from the farthest north, and lead you against the mountains of Israel; then I will strike 3  
your bow from your left hand, and spill your arrows from your right hand. You 4  
shall fall upon the mountains of Israel, you and all your hordes, and the peo-



ples that are with you; to ravenous birds of every sort, and to the beasts of the field, will I leave you as food. On the open field shall you lie; for I have spoken it,' is the oracle of the Lord GOD. 'And I will send fire against Magog, and against those who live securely in the coast-lands; so shall they know that I am the LORD. I will reveal my holy name in the midst of my people Israel, and no longer allow my holy name to be profaned; so shall the nations know that I am the LORD, the Holy One of Israel. Lo! it comes, and it shall be,' is the oracle of the Lord GOD: 'this is the day of which I spoke. Then shall those who live in the cities of Israel go out and make firewood of the weapons—the shields and bucklers, the bows and arrows, the handpikes and spears—for seven years shall they make firewood of them, and shall not need to take wood from the fields, nor to cut it from the forests, because they shall make firewood of the weapons; so shall they despoil those who despoiled them, and prey upon those who preyed upon them,' is the oracle of the Lord GOD.

11 "And on that day will I give Gog a burial place that shall bear his name in Israel, even the valley of Abarim, east of the Dead Sea: men shall stop up the valley of Abarim, and there shall they bury Gog and all his mob; and they shall call it, 'The Valley of Gog's mob.'

12 For seven months shall the house of Israel be engaged in burying them, in order to purify the land—all the people of the land shall be engaged in burying them—and it shall bring them fame on the day when I reveal my glory," is the oracle of the Lord GOD. "And they shall set apart a standing commission of men who shall pass through the land, searching for those who remain unburied on the surface of the land, to purify it. At the end of seven months shall they begin the search. And when they pass through the land, and one of them sees a man's body, he shall set up a mark beside it, till the burial parties have buried it in the valley of Gog's mob. There shall they bury the whole mob, and thus purify the land.

17 "And as for you, O mortal man, thus says the Lord GOD: Say to the birds of every sort, and to all the beasts of the field, 'Assemble and come, gather from every quarter, to the sacrificial feast

which I am preparing for you upon the mountains of Israel, a great sacrificial feast, at which you shall eat flesh and drink blood; you shall eat the flesh of warriors, and drink the blood of princes of the earth, all of them rams, lambs, and he-goats, bullocks, and fatlings of Bashan; you shall eat fat till you are glutted, and drink blood till you are drunk, at the sacrificial feast. which I prepare for you; at my table you shall be glutted with horses and horsemen, warriors and soldiers of every sort,' is the oracle of the Lord GOD. Thus will I manifest my glory among the nations; and all the nations shall see the judgments that I execute, and the hand that I lay upon them. And from that day onward the house of Israel shall know that I am the LORD their God. The nations also shall know that the house of Israel went into exile for their iniquity, because they dealt treacherously with me, for which reason I hid my face from them, and handed them over to their adversaries, and they fell all of them by the sword; in accordance with their uncleanness and their transgressions I dealt with them, and hid my face from them. Therefore thus says the Lord GOD: Now will I restore the fortune of Jacob, and have pity upon the whole house of Israel, and be zealous for my holy name. They shall forget their shame, and all the treason which they committed against me, when they live securely on their own land, with none to make them afraid, when I have brought them back from the peoples, and have gathered them out of the lands of their enemies, and have revealed my holiness in the sight of many nations through my dealings with them. And they shall know that I am the LORD their God in that I sent them into exile among the nations, but now have gathered them into their own land, and will no longer leave any of them in exile, nor any longer hide my face from them; for I have poured out my spirit upon the house of Israel,' is the oracle of the Lord GOD."

## THE NEW TEMPLE,

40:1—42:20

In the twenty-fifth year of our exile. In the first month of the year, on the tenth day of the month—this was the fourteenth year after the city had been

smitten—on that very day the hand of  
 2 the LORD was upon me, and he brought  
 me in visions of God to the land of Israel,  
 and set me on a very high mountain,  
 3 like a city over against me. He brought  
 me there, and lo! there was a man  
 whose appearance was like bronze,  
 with a line of flax and a measuring rod  
 4 in his hand, standing at the gate. And  
 the man said to me,

"O mortal man, look, listen, and attend  
 to all that I show you—for you were  
 brought here in order that I might show  
 them to you—then tell the house of  
 Israel all that you see."

5 And lo! there was a wall running all  
 round the outside of the building. And  
 the man measured it with the measuring-rod  
 in his hand, which was six cubits long,  
 each cubit being equivalent to a cubit  
 and a handbreadth; and he found it one  
 rod in breadth and one rod in height.

6 Then he brought me to the gate looking  
 east; and when he had climbed the steps  
 of it, he measured the threshold of the  
 gate, which was one rod broad.  
 7 Each of the guard-rooms was one rod  
 long, and one rod broad; and between  
 the guard-rooms was a space of five  
 8 cubits. The threshold also of the gate  
 at the vestibule leading into the building  
 9 was one rod. Then he measured the  
 vestibule, which was eight cubits broad,  
 with its jambs each two cubits broad.  
 10 The guard-rooms of the east gate were  
 three on each side, all of the same size;  
 while the jambs on each side were also  
 11 of the same size. Then he measured the  
 breadth of the gateway, ten cubits; and  
 the length of the gateway, thirteen  
 12 cubits. In front of each guard-room was  
 a platform, one cubit square, the guard-  
 rooms themselves being six cubits  
 13 square. Then he measured the gate  
 from the back of one guard-room to the  
 back of the other, a breadth of twenty-  
 14 five cubits, from door to door. Then he  
 measured the length of the vestibule,  
 twenty cubits, where the inner court  
 15 abutted on the vestibule. Thus from  
 the outside front of the gate to the  
 inside front of the vestibule were fifty  
 16 cubits. And the guard-rooms had  
 latticed windows on the inside of the  
 gateway round about; the vestibule  
 also had windows on the inside round  
 about; while on each jamb were palm  
 trees.

Then he brought me to the outer  
 17 court; and lo! there was a pavement  
 round about the court, with thirty  
 chambers fronting on it. The pavement  
 18 ran along the sides of the gates, and  
 was as broad as they were long—this  
 was the lower pavement. And he meas-  
 19 ured the breadth from the inside front  
 of the outer gate to the outside front  
 of the inner court, a hundred cubits.

Then he brought me to the north  
 20 gate of the outer court, and measured  
 its length and its breadth. This gate  
 21 had three guard-rooms on each side,  
 with jambs and vestibule, of the same  
 size as those of the first gate. It was  
 fifty cubits in length, and twenty-five  
 cubits in breadth. It had windows, ves-  
 22 tibule, and palm trees, of the same  
 size as those of the east gate. It was  
 reached by a stairway of seven steps;  
 and its vestibule was on the inside. And  
 23 the inner court had a gate opposite this  
 north gate, corresponding to the gate  
 on the east; and he measured from gate  
 to gate, a hundred cubits.

Then he led me southward; and lo!  
 24 there was a gate looking south. He  
 measured its jamb and vestibule, and  
 found them of the same size as the  
 others. The gate and its vestibule had  
 25 windows round about, of the same  
 size as the others. It was fifty cubits  
 in length, and twenty-five cubits in  
 breadth. It also had a stairway of sev-  
 26 en steps; and its vestibule was on the  
 inside. It had palm trees on its jambs,  
 one on each side. And the inner court  
 27 had a gate opposite this south gate; and  
 he measured from gate to gate, a  
 hundred cubits.

Then he brought me to the inner  
 28 court by the south gate; and he measured  
 the south gate, with its guard-  
 29 rooms, jambs, and vestibule, and found  
 them of the same size as the others.  
 The gate and its vestibule had windows  
 round about; and it was fifty cubits  
 in length, and twenty-five cubits in  
 breadth. Its vestibule was twenty cu-  
 30 bits long, and five cubits broad; and the  
 31 vestibule faced the inner court. Palm  
 trees were on its jambs; and its stair-  
 way had eight steps.

Then he brought me to the inner  
 32 court on the east side; and he measured  
 the gate, with its guard-rooms, jambs,  
 33 and vestibule, and found them of the  
 same size as the others. The gate and

its vestibule had windows round about; and it was fifty cubits in length, and twenty-five cubits in breadth. Its vestibule faced the outer court; and palm trees were on its jambs, on each side; and its stairway had eight steps.

Then he brought me to the north gate, and measured it, with its guard-rooms, jambs, and vestibule, and found them of the same size as the others. It also had windows round about. It was fifty cubits in length, and twenty-five cubits in breadth. Its vestibule faced the outer court; and palm trees were on its jambs, on either side; and its stairway had eight steps.

There was a chamber opening into the vestibule of the gate, in which they were to wash the burnt-offerings. And in the vestibule of the gate there were two tables on each side, for the purpose of slaughtering the burnt-offerings, the sin-offerings, and the guilt-offerings; and outside the vestibule, as one approached the entrance of the north gate, there were two tables on each side—that is, four tables inside, and four tables outside the gateway—eight tables in all, on which they were to slaughter the sacrifices. In addition, there were four tables of hewn stone, each a cubit and a half long, a cubit and a half broad, and a cubit high, on which they were to lay the instruments for slaughtering the burnt-offerings and the sacrifices. And pegs, a handbreadth long, were fastened on the walls round about, on which to hang the flesh of the sacrifices.

Then he brought me through the gate to the inner court; and lo! there were two chambers in the inner court, one by the north gate, facing south, and the other by the south gate, facing north. And he said to me,

“This chamber, facing south, is for the priests who have charge of the house; and the other chamber, facing north, is for the priests who have charge of the altar, that is, for the sons of Zadok, who alone among the sons of Levi may approach the LORD, to minister to him.”

Then he measured the court, and found it a hundred cubits long, and a hundred cubits broad—a square. And the altar stood in front of the house.

Then he brought me to the vestibule of the house, and measured the jambs

of the vestibule, which were five cubits broad on each side. The gate was four-teen cubits broad, and the sides of the gate were each three cubits broad. The length of the vestibule was twenty cubits, and the breadth twelve cubits. It was reached by a stairway of ten steps. And pillars stood beside the jambs, one on each side.

Then he brought me to the nave of the house, and measured the jambs, which were six cubits broad on each side. The breadth of the door was ten cubits, the leaves of the door being five cubits each. Then he measured the nave, which was forty cubits long and twenty cubits broad.

Then he entered the inner room, and measured the jambs of the door, which were two cubits each; while the breadth of the door was six cubits, the leaves of the door being three cubits each. Then he measured the room, which was twenty cubits long, and twenty cubits broad, in front of the nave. And he said to me,

“This is the most sacred place.”

Then he measured the wall of the house, which was six cubits broad, with side chambers four cubits broad all round the house. These side chambers were in three stories, thirty in each story; and there were rebatements in the wall, all round the house, for the chambers to rest on, so that they might not rest on the flat wall of the house. The side chambers increased in breadth as they rose upward; for the rebatements round about the house increased in depth as they rose upward, causing the wall of the house to contract in breadth as it rose upward. From the lowest story one rose through the middle story to the upper. And round about the house ran a raised platform, a full rod of six cubits and six handbreadths high, which formed the foundation of the side chambers. The outside wall of the side chambers was five cubits broad; and between the side chambers of the house and the row of chambers in the court lay a yard, twenty cubits broad, all round the house. The doors of the side chambers opened on a free space, one door to the north, and another to the south; and the free space was five cubits broad round about. On the west side of the yard was a building seventy cubits broad; and the

wall surrounding the building was five cubits broad, and ninety cubits long.

- 13 Then he measured the house, a hundred cubits long; and the yard, with its building and walls, a hundred cubits  
14 long; while the east front of the house, with the yard, was a hundred cubits  
15 broad. Then he measured the building on the west side of the yard, with its walls on either side, a hundred cubits long.
- 16 The nave, the inner room, and the vestibule were roofed over; and all three had latticed windows round about. The inside walls of the house were paneled with wood round about, from the floor to the windows, and  
17 from the windows to the roof, as well as over the door leading to the inner room, within and without. And on all the walls round about, in the inner  
18 room and in the nave, there were carved cherubim and palm trees, palm tree alternating with cherub, and each  
19 cherub with two faces, a man's face looking to the palm tree on one side, and a lion's face to the palm tree on the other side. These were carved all round  
20 the house; from the floor to the roof there were carved cherubim and palm  
21 trees. The wall of the shrine was a square; and in front of the shrine was  
22 something resembling an altar of wood, three cubits high, two cubits long, and two cubits broad, its corners, base, and sides being all of wood. And he said to me,

"This is the table which stands before the LORD."

- 23 The nave and the shrine had each a  
24 double door, each door having two swinging leaves, one pair for each door.  
25 Cherubim and palm trees were carved on these, as they were carved on the walls. There was also a canopy of wood  
26 outside in front of the vestibule. And there were cherubim and palm trees on both side walls of the vestibule, and on the canopy.
- 42 Then he led me to the inner court on the north, and brought me to a row of chambers facing the yard and its buildings on the north. Their length was a hundred cubits, and their breadth fifty  
3 cubits. On opposite sides of the row, facing respectively the yard of twenty cubits in the inner court, and the pavement in the outer court, galleries rose  
4 in three stories. In front of the cham-

bers was a passage, ten cubits broad, and a hundred cubits long; and the doors of the chambers opened on it to the north. The chambers in the upper story were narrower than the others; for the galleries detracted their size as compared with those in the lower and middle stories of the building. For they were built in three stories, and had no pillars like those in the outer court; hence more room was taken from the chambers in the upper and middle stories than from those on the ground floor. The outer wall, bounding the chambers along the side of the outer court, was fifty cubits in length; for the length of the row of chambers in the outer court was fifty cubits, while in front of the temple it was a hundred cubits. And below these chambers, as one approached them from the outer court, was the eastward entrance, at the head of the outer wall.

On the south side, in front of the yard and its buildings, was another row of chambers, with a passage in front of them, similar to the chambers on the north, of the same length and breadth, with the same exits and arrangements, and with doors corresponding to theirs, only facing the south. There was likewise a door at the head of the passage, in front of the outer wall, as one approached it on the east. And he said to me,

"The north and the south chambers facing the yard are the sacred chambers where the priests who approach the LORD shall eat the most sacred things, and where they shall lay the most sacred things, the cereal-offerings, the sin-offerings, and the guilt-offerings; for the place is sacred. When the priests enter the sacred place, they shall not pass from it to the outer court without laying there the robes in which they have ministered (for they are sacred), and putting on other garments in which they shall approach the part of the building that is open to the people."

When he had finished measuring the inner house, he brought me out by the gate looking east, and measured the whole building round about. First he measured the east side, five hundred cubits by the measuring-rod. Then he turned to the north side, and measured it, five hundred cubits by the measuring-rod. Then he turned to the south

side, and measured it, five hundred cubits by the measuring-rod. Then he turned to the west side, and measured it, five hundred cubits by the measuring-rod. On all four sides he measured the building, which had a wall round about it, five hundred cubits in length, and five hundred cubits in breadth, to separate the sacred from the secular.

### THE RETURN OF THE GLORY OF THE LORD, 43:1-4

13 Then he brought me to the gate looking east; and lo! the glory of the God of Israel came from the direction of the east. The sound of his coming was like the sound of many waters; and the earth shone with his glory. The appearance which I saw was like the appearance which I had seen when he came to destroy the city, or like the appearance which I had seen by the River Chebar; and I fell upon my face. And the glory of the LORD entered the house by the gate looking east.

### REGULATIONS FOR THE TEMPLE AND ITS WORSHIP,

43:5—46:24

5 Then a spirit raised me up, and brought me into the inner court; and lo! the glory of the LORD filled the house. And while the man still stood beside me, I heard one speaking to me from the house, and saying to me,

"O mortal man, this is the place of my throne, and this is the place for the soles of my feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel shall no longer defile my holy name, neither they, nor their kings, by their idolatry, and by the dead bodies of their kings, by placing their threshold against my threshold, and their doorpost beside my doorpost, with only a wall between me and them, and by defiling my holy name by the abominations which they have committed, and on account of which I have devoured them in my anger. Now let them put far from me their idolatry, and the dead bodies of their kings; and I will dwell in the midst of them forever.

10 "And you, O mortal man, show the house of Israel the house, its plan and

its pattern, that they may be ashamed of all that they have done; acquaint them with the form and structure of the house, its exits and entrances, and all its forms, regulations, and rules; and write it all down in their sight, so that they may observe all its forms and regulations, and follow them.

"This is the rule for the house: The whole territory round about the top of the mountain shall be most sacred. Lo! this is the rule for the house.

"And these are the dimensions of the altar in cubits of a cubit and a handbreadth: Its pedestal shall be one cubit high, and one cubit broad, with a rim round its edge one span broad—this shall be the base of the altar. And from the top of the pedestal to the lower ledge shall be two cubits, and the breadth one cubit; and from the smaller ledge to the greater ledge shall be four cubits, and the breadth one cubit. And the altar-hearth shall be four cubits high; and above the altar-hearth shall be four horns, each one cubit long. The altar-hearth shall be square on all four sides—twelve cubits long by twelve cubits broad. The upper ledge also shall be square on all four sides—fourteen cubits long by fourteen cubits broad—with a rim round it half a cubit broad. And the pedestal shall be one cubit square. And the steps of the altar shall look east."

Then he said to me,

O mortal man, thus says the Lord GOD: "These are the regulations for the altar: On the day when it is erected, for the purpose of offering burnt-offerings and splashing blood upon it, you shall give a young bullock as a sin-offering to the Levitical priests who belong to the family of Zadok, and who alone may approach my presence to minister to me," is the oracle of the Lord GOD. "You shall take some of the blood, and apply it to the four horns of the altar, to the four corners of the ledge, and to the rim round about it; thus you shall cleanse and purify the altar. Then you shall take the bullock for the sin-offering, and have it burned at the proper place in the temple grounds, outside the sanctuary. Then on the second day you shall offer an unblemished he-goat as a sin-offering, and thus the altar shall be cleansed as it was cleansed by the bullock. And when you have fin-

ished cleansing it, you shall offer an unblemished bullock and an unblemished  
 24 ram from the flock. When you offer them before the LORD, the priests shall sprinkle salt upon them, and offer them up as a burnt-offering to the  
 25 LORD. For seven days shall you provide daily a he-goat as a sin-offering, also an unblemished bullock and an unblemished  
 26 ram from the flock. Thus for seven days shall they continue purifying and cleansing the altar, consecrating it for worship. At the end of  
 27 these days, from the eighth day onward, the priests shall offer your burnt-offerings and your thank-offerings upon the altar; and I will accept you,' is the oracle of the Lord GOD."

44 Then he brought me back to the outer gate of the sanctuary, looking east, which was closed. And the LORD said to me,

"This gate shall remain closed: it shall not be opened, nor shall any man enter by it; for the LORD, the God of Israel, has entered by it; therefore it shall remain closed. The prince alone may sit in it, to eat bread before the LORD; he shall enter by way of the vestibule of the gate, and shall depart the same way."

4 Then he brought me by way of the north gate to the front of the house; and I looked, and lo! the glory of the LORD filled the house of the LORD; and I fell upon my face. And the LORD said to me,

"O mortal man, mark, see, and hear all that I say to you regarding all the rules and regulations of the house of the LORD; mark also the entrances and exits of the sanctuary. And say to these rebels of the house of Israel, 'Thus says the Lord GOD: Let us have no more of the abominations which you  
 7 have committed, O house of Israel, by introducing into my sanctuary aliens uncircumcised in heart and flesh, to profane my house, when you offered me the fat and blood that are my food! You have broken my covenant with all  
 8 your abominations, and have not kept charge of my sacred things, but have introduced these aliens to keep charge  
 9 in my sanctuary. Therefore thus says the Lord GOD: No alien, uncircumcised in heart and flesh, of all the aliens that are in the midst of the children of Israel, shall enter my sanctuary. And

the Levites, who went far from me when Israel went astray—who went astray from me after their idols—shall bear the consequences of their guilt, by  
 11 being ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house, slaughtering the burnt-offerings and sacrifices for the people, and standing before the people to minister to them. Because they  
 12 ministered to them before their idols, and thus caused the house of Israel to fall into sin, I have sworn by uplifted hand concerning them,' is the oracle of the Lord GOD, 'that they shall bear the consequences of their guilt by no longer  
 13 approaching me, to act as priests to me, or to touch any of my sacred things, my most sacred things—so shall they bear the burden of their shame for the abominations which they have committed—but I will give them charge of  
 14 the house, to do all the service and all the work that is to be done in it. But  
 15 the Levitical priests, the sons of Zadok, who kept charge of my sanctuary when the children of Israel went astray from me, they shall approach me to minister to me, and shall stand before me to offer me the fat and the blood,' is the oracle of the Lord GOD; 'they shall  
 16 enter my sanctuary, and shall approach my table to minister to me, and shall keep my charge. And when they enter  
 17 the gates of the inner court, they shall wear linen garments; they shall have no wool upon them while they are ministering within the gates of the inner court, or anywhere in the sanctuary; they shall have linen turbans upon  
 18 their heads, and linen breeches upon their loins; they shall cover themselves with nothing that causes sweat. And  
 19 when they go out to join the people in the outer court, they shall put off the garments in which they have been ministering, and lay them in the sacred chambers; and they shall put on other garments, lest they make the people taboo by their garments. And they shall  
 20 neither shave their heads, nor let their hair grow long; they shall only clip their hair. No priest shall drink wine  
 21 when he enters the inner court. And  
 22 none shall marry a layman's widow, or a divorced woman, but only a virgin of the stock of the house of Israel, or the widow of a priest. They shall teach my  
 23 people the difference between the sa-

cred and the secular, and show them how to distinguish between the unclean and the clean. In a case at court they shall act as judges, and shall decide the case according to my laws; and they shall observe my rules and regulations at all my festivals, and shall maintain the sacredness of my sabbaths. No priest shall defile himself by approaching a dead person, except in the case of a father or mother, a son or daughter, a brother or unmarried sister; and if he should suffer defilement in this way, he shall let seven days elapse, after which he shall be clean; and when he enters the inner court, to minister in the sanctuary, he shall offer a sin-offering for himself," is the oracle of the Lord GOD. "And the priests shall have no heritage, since I am their heritage; and no property shall be given to them in Israel, since I am their property. The cereal-offerings, the sin-offerings, and the guilt-offerings shall be their food; and everything devoted to the LORD in Israel shall go to them. The best of all the firstfruits of everything, and all the contributions of everything which you offer, shall be for the priests; and your first batch of baking shall you give to the priest, so that a blessing may rest on your homes. But of nothing that dies a natural death, or has been torn to pieces, whether bird or beast, shall the priests eat.

15 "And when you allot the land for inheritance, you shall set apart as an allotment to the LORD a sacred portion of the land, twenty-five thousand cubits long, and twenty thousand cubits broad, which shall be sacred through its whole extent. And from this area you shall measure off a section, twenty-five thousand cubits long, and ten thousand cubits broad, as the most sacred portion of the land; it shall be for the priests who minister in the sanctuary, and approach the LORD to minister to him, providing room for their houses and grounds. Of this section there shall be reserved for the sanctuary a square block, five hundred cubits in length by five hundred cubits in breadth, with an open space of fifty cubits round about it. Another section, twenty-five thousand cubits long, and ten thousand cubits broad, shall be for the Levites who minister in the sanctuary; it shall be theirs for houses to live in. And along-

side of the sacred allotment you shall provide the city property, five thousand cubits broad and twenty-five thousand cubits long, which shall belong to the whole house of Israel. And the prince shall have the land on both sides of the sacred allotment and the city property, facing the sacred allotment and the city property west and east, along a length equal to that of one of the tribal lots, from the west to the east border of the land; this shall be his property in Israel. And my princes shall no longer oppress my people, but shall assign the land to the house of Israel according to their tribes."

Thus says the Lord GOD:

"Enough, O princes of Israel! Have done with violence and spoil; practice justice and right; cease evicting my people from their homes," is the oracle of the Lord GOD. "You shall have just scales, a just ephah, and a just bath. The ephah and the bath shall be of the same measure—the bath containing the tenth of a homer, and the ephah the tenth of a homer, the homer being the standard of measurement. And the shekel shall be twenty gerahs (five shekels shall be five shekels, and ten shekels shall be ten shekels), and your mana shall be twenty shekels.

"This is the contribution which you shall offer: the sixth of an ephah out of every homer of wheat, and the sixth of an ephah out of every homer of barley; a proportion of oil amounting to the tenth of a bath out of every kor, ten baths making a kor; and one sheep out of every flock of two hundred—from all the families of Israel—to provide for the cereal-offering, the burnt-offering, and the thank-offerings, that atonement may be made for them," is the oracle of the Lord GOD. "All the people of the land shall offer this contribution to the prince in Israel. And it shall be the prince's duty to provide the burnt-offering, the cereal offering, and the libation, at the various festivals—the new moons, the sabbaths, and all the other fixed festivals of the house of Israel—at which he shall provide the sin-offering, the cereal-offering, the burnt-offering, and the thank-offerings, to make atonement for the house of Israel."

Thus says the Lord GOD:

"In the first month, on the first day

of the month, you shall take an unblemished bullock, and purify the sanctuary. And the priest shall take part of the blood of the sin-offering, and apply it to the doorposts of the house, the four corners of the ledge of the altar, and the posts of the gate of the inner court. In the seventh month, on the first day of the month, you shall do the same for anyone who has sinned through error or ignorance, and purify the house. And in the first month, on the fifteenth day of the month, you shall hold the festival of Passover; and for seven days you shall eat unleavened bread. On that day the prince shall provide for himself and all the people of the land a bullock as a sin-offering; and during the seven days of the festival he shall provide seven unblemished bullocks and seven unblemished rams daily as a burnt-offering to the LORD, with a he-goat daily as a sin-offering. And as a cereal-offering he shall provide an ephah for each bullock, and an ephah for each ram, with a hin of oil for each ephah. In the seventh month, on the fifteenth day of the month, and during the seven days of the festival, he shall make the same provision, alike for the sin-offering, the burnt-offering, the cereal-offering, and the oil."

46 Thus says the Lord GOD:

"The gate of the inner court looking east shall remain closed during the six working days; but it shall be opened on the sabbath day and the day of the new moon. And the prince shall enter from without by way of the vestibule of the gate, and shall remain standing by the post of the gate, while the priests offer his burnt-offering and his thank-offerings; he shall worship at the threshold of the gate, and then go out, though the gate shall not be closed till evening. The common people also shall worship before the LORD at the door of the same gate on the sabbaths and at the new moons. The burnt-offering which the prince shall offer to the LORD on the sabbath day shall be six unblemished lambs and one unblemished ram, the cereal-offering being an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah. On the day of the new moon it shall be an unblemished bullock, six unblemished lambs, and one unblemished ram; and as a cereal-offering he shall

provide an ephah for the bullock, an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah. When the prince enters, he shall do so by way of the vestibule of the gate; and he shall go out the same way. But when the common people enter the presence of the LORD, at the fixed festivals, he who enters for worship by way of the north gate shall go out by the south gate, while he who enters by way of the south gate shall go out by the north gate; he shall not return by way of the gate by which he entered, but shall go straight ahead of him. When they enter, the prince shall enter in the midst of them; and when they go out, he shall go out with them. At the feasts and fixed festivals the cereal-offering shall be an ephah for the bullock, an ephah for the ram, and as much as he can afford for the lambs, with a hin of oil for each ephah. And when the prince offers a voluntary offering (a burnt-offering or thank-offerings as a voluntary offering to the LORD) the eastward gate shall be opened for him, and he shall offer his burnt-offering or his thank-offerings as he does on the sabbath day; then he shall go out, and the gate shall be closed after him. And each day he shall provide an unblemished lamb, one year old, as a burnt-offering to the LORD; morning by morning shall he provide it. And as a cereal-offering he shall provide with it morning by morning the sixth of an ephah of fine flour, with the third of a hin of oil to moisten it, as a cereal-offering to the LORD. This shall be a standing order for the regular burnt-offering; he shall provide the lamb, the cereal-offering, and the oil, morning by morning, for the regular burnt-offering."

Thus says the Lord GOD:

"If the prince make a gift of part of his inheritance to one of his sons, it shall belong to that son; it is his property by right of inheritance. But if he make a gift of part of his inheritance to one of his servants, it shall remain in his possession till the year of release, when it shall return to the prince; whereas the inheritance that goes to a son shall belong to him. And the prince shall not rob the people of their property, by taking any part of their inheritance; out of his own property shall he



endow his sons, so that none of my people may be driven out of his property."

19 Then he brought me, through the entrance beside the gate, to the north row of the priests' sacred chambers; and lo! there was a place at the extreme west of it. And he said to me,

20 "This is the place where the priests shall boil the guilt-offering and the sin-offering, and where they shall bake the cereal-offering, to prevent their bringing them into the outer court, and thus making the people taboo."

21 Then he brought me to the outer court, and led me past the four corners of the court; and lo! at each corner of the court there was another court—at the four corners of the court four small courts, all four of the same size, each forty cubits long, and thirty broad.

22 Round each of the four of them ran a row of masonry, with boiling-ranges built under each of the rows round about. And he said to me,

23 "These are the boilers where the ministers of the temple shall boil the sacrifices for the people."

#### THE STREAM FROM THE TEMPLE, 47:1-12

17 Then he brought me back to the door of the house; and lo! there was water flowing from under the threshold of the house eastward—for the front of the house was eastward—and the water came down on the south side of the house, south of the altar. Then he brought me out by way of the north gate, and led me round the outside of the building to the outer gate looking east; and lo! the water was trickling down on the south side. Passing eastward, with the measuring-line in his hand, the man measured a thousand cubits, and made me cross the water, which came up to my ankles. Again he measured a thousand, and made me cross the water, which came up to my knees. Again he measured a thousand, and made me cross the water, which came up to my loins. Again he measured a thousand and it was a stream which I could not cross; for the water had risen deep enough to swim in; it was a stream which could not be crossed. Then he said to me,

"Do you see this, O mortal man?"

Then he led me back along the bank of the stream; and as I went back, lo! on the bank of the stream, along both sides of it, there were very many trees. Then he said to me,

8 "These waters are going out to the eastern region—and they shall descend upon the Arabah; and when they enter the Sea, with its brackish water, the water shall become fresh. Wherever the stream goes, all sorts of swarming creatures shall live in it, and fish shall be there in very great numbers; for this stream goes there for the very purpose that, wherever it goes, the water may become fresh, and creatures may live in it. And fishermen shall stand on its shore, all the way from Engedi to Engelaim, and shall spread their nets on it; and its fish of all sorts shall be very plentiful, like those of the Great Sea. Only its marshes and swamps shall not become fresh; they shall be left for the supply of salt. On the bank of the stream, along both sides of it, there shall grow all sorts of trees for food, the leaves of which shall not wither, nor their fruit fail, but they shall bear fresh fruit every month, because the water that feeds them flows from the sanctuary: and their fruit shall serve for food, and their leaves for healing."

#### THE DIVISION OF THE LAND, 47:13-48:35

Thus says the Lord GOD:

13 "These are the frontiers by which you shall divide the land for inheritance among the twelve tribes of Israel. Except that a double portion shall go to Joseph, you shall divide it equally. As I swore by uplifted hand to give this land to your fathers, it shall fall to you as a heritage. These, then, are the frontiers of the land:

14 "On the north: from the Great Sea, by way of Hethlon, to the pass of Hamath, as far as Zedad, thence to Berothah, Sibraim, on the frontier between Damascus and Hamath, and Hazer-enon, on the frontier of Hauran. The frontier, then, shall run from the sea to Hazer-enon, on the frontier of Damascus, and to Ziphron on the north and the frontier of Hamath. This is the northern frontier.

15 "On the east: the Jordan, from the

frontier between Hauran and Damascus, and along between Gilead and Israel, that is, from the northern frontier to the Eastern Sea, as far as Tamar. This is the eastern frontier.

- 19 "On the south: from Tamar to the waters of Meribath-kadesh, thence along the Brook to the Great Sea. This is the southern frontier.
- 20 "On the west: the Great Sea, from the southern frontier to a point opposite the pass of Hamath. This is the western frontier.
- 21 "So shall you divide this land among you according to the tribes of Israel.
- 22 And you shall allot it as a heritage for yourselves, and for the aliens who reside among you and have begotten children among you, since they are to be treated by you like native-born children of Israel, and are to be allotted a heritage along with you among the
- 23 tribes of Israel. In whatever tribe the alien resides, there shall you assign him his heritage," is the oracle of the Lord GOD.
- 48 "These are the names of the tribes:  
 "At the northern end, from the Sea, by way of Hethlon, to the pass of Hamath, as far as Hazer-enon, bordering on the territory of Damascus, near Hamath, on the north, running from east to west, Dan—one portion.
- 2 "Bordering on Dan, from east to west, Asher—one portion.
- 3 "Bordering on Asher, from east to west, Naphtali—one portion.
- 4 "Bordering on Naphtali, from east to west, Manasseh—one portion.
- 5 "Bordering on Manasseh, from east to west, Ephraim—one portion.
- 6 "Bordering on Ephraim, from east to west, Reuben—one portion.
- 7 "Bordering on Reuben, from east to west, Judah—one portion.
- 8 "Bordering on Judah, from east to west, shall be the allotment which you shall set apart—twenty-five thousand cubits broad, and in length equal to one of the tribal portions, from east to west—with the sanctuary in the midst
- 9 of it. The allotment which you shall set apart for the LORD shall be twenty-five thousand cubits in length, and
- 10 twenty thousand cubits in breadth. Of this sacred allotment the priest shall have a section, twenty-five thousand cubits in length from east to west, and ten thousand cubits in breadth from

north to south, with the sanctuary of the LORD in the midst of it; this section shall be for the holy priests, the sons of Zadok, who kept my charge, and did not go astray, as the Levites did, when the children of Israel went astray; it shall be a special allotment to them, out of the total allotment of the land, a most sacred place, adjoining the frontier of the Levites. And alongside the border of the priests, the Levites shall have a section, twenty-five thousand cubits in length, and ten thousand cubits in breadth. Thus the whole shall be twenty-five thousand cubits in length, and twenty thousand cubits in breadth. And none of this choice portion of the land shall be sold, or exchanged, or alienated; for it is sacred to the LORD. The five thousand cubits, which remain in breadth of the twenty-five thousand, shall be common land, for the city, for dwellings, and for pasture-lands, with the city lying in the midst of it. And these shall be the dimensions of the city: four thousand five hundred cubits on the north, four thousand five hundred on the south, four thousand five hundred on the east, and four thousand five hundred on the west. And the city shall have pasture-lands extending two hundred and fifty cubits to the north, two hundred and fifty to the south, two hundred and fifty to the east, and two hundred and fifty to the west. The remaining length of ten thousand cubits to the east, and ten thousand to the west, alongside the sacred allotment, shall belong to the city; its produce shall supply food for the workers in the city, and it shall be cultivated by the workers in the city from all the tribes of Israel. The whole allotment—that is, the sacred allotment, together with the city property—you shall make twenty-five thousand cubits square. What remains shall belong to the prince; that is, the land on either side of the sacred allotment and the city property, extending east of the allotment of twenty-five thousand cubits as far as the eastern border, and west of the allotment of twenty-five thousand cubits as far as the western border, parallel to the tribal portions, shall belong to the prince. Thus the sacred allotment—that is, the temple sanctuary and the Levites' property—together

with the city property shall be in the midst of the prince's portion. And the prince's portion shall be between the frontiers of Judah and Benjamin.

23 "And the rest of the tribes:  
"From east to west, Benjamin—one portion.

24 "Bordering on Benjamin, from east to west, Simeon—one portion.

25 "Bordering on Simeon, from east to west, Issachar—one portion.

26 "Bordering on Issachar, from east to west, Zebulun—one portion.

27 "Bordering on Zebulun, from east to west, Gad—one portion.

28 "And to the south of Gad the frontier shall run from Tamar to the waters of Meribath-kadesh, thence along the Brook to the Great Sea. This is the land which you shall allot as a heritage to the tribes of Israel; and these are their portions," is the oracle of the Lord GOD.

"And these shall be the gates of the 30 city, each gate being named after one of the tribes of Israel:

"On the north side, four thousand 31 five hundred cubits by measure, three gates—the gate of Reuben, the gate of Judah, and the gate of Levi.

"On the east side, four thousand five 32 hundred cubits, three gates—the gate of Joseph, the gate of Benjamin, and the gate of Dan.

"On the south side, four thousand 33 five hundred cubits, three gates—the gate of Simeon, the gate of Issachar, and the gate of Zebulun.

"On the west side, four thousand five 34 hundred cubits, three gates—the gate of Gad, the gate of Asher, and the gate of Naphtali.

"The circumference shall be eighteen 35 thousand cubits. And the name of the city from that day onward shall be 'The LORD is there.' "

## THE BOOK OF DANIEL

### THE FOUR JEWISH YOUTHS,

1:1-21

- 1 **I**N THE third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem, and besieged it.
- 2 And the Lord gave Jehoiakim, king of Judah, into his hand, with the choicest of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and placed the
- 3 vessels in the treasury of his god. Then the king instructed Ashpenaz, the chief of his eunuchs, to bring certain of the Israelites, who belonged to the royal
- 4 family and the nobility—youths who had no defect in them, but were handsome in appearance, and skilled in all branches of learning, equipped with knowledge, and endowed with intelligence, such as were capable of standing in the palace of the king—and to teach them the literature and language of the
- 5 Chaldeans. And the king assigned them a daily portion of the king's delicacies, and of the wine which he drank. For three years they were to be trained, and at the end of that time they were to stand in the presence of the king.
- 6 Among them were certain Jews, Daniel, Hananiah, Mishael, and Azariah.
- 7 And the chief of the eunuchs gave names to them, naming Daniel Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Azariah Abednego.
- 8 Now Daniel determined that he would not defile himself with the king's delicacies, nor with the wine which he drank; so he asked permission of the chief of the eunuchs not to defile himself.
- 9 But though God had given Daniel favor and sympathy in the eyes of the chief of the eunuchs, the chief of the eunuchs said to Daniel,

"I am afraid of my lord, the king, who has assigned your food and your drink, lest he find you looking more haggard than the youths of your own age, in which case you would forfeit my head to the king."

Then Daniel said to the steward, whom the chief of the eunuchs had placed over Daniel, Hananiah, Mishael, and Azariah,

"Pray, try your servants for ten days, letting us have vegetables to eat, and water to drink; then compare our appearance with the appearance of the youths who eat of the king's delicacies, and deal with your servants in accordance with what you see."

So he listened to them in this regard, and tried them for ten days. And at the end of ten days they were better in appearance, and fatter in flesh, than all the youths who ate of the king's delicacies. So the steward removed their delicacies, and the wine that they were to drink; and he gave them vegetables.

As for these four youths, God gave them knowledge and skill in all branches of literature and learning, while Daniel was accomplished in all kinds of visions and dreams. Now at the end of the days which the king had appointed for bringing them in, the chief of the eunuchs brought them in to the presence of Nebuchadnezzar; and when the king conversed with them, he found none among them all like Daniel, Hananiah, Mishael, and Azariah. So they became attendants of the king. And in all matters of learning and knowledge, about which the king questioned them, he found them ten times better than all the magicians and enchanters that were in all his kingdom. And Daniel retained his position till the first year of King Cyrus.

### NEBUCHADNEZZAR'S DREAM,

2:1-49

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed a dream; and his spirit was disturbed, and his sleep left him. Then the king gave orders to summon the magicians, the enchanters, the sorcerers, and the Chaldeans, that they

might tell the king his dream. So they came and stood before the king, whereupon the king said to them,

"I have dreamed a dream; and my spirit is troubled in the effort to understand the dream."

4 Then the Chaldeans spoke to the king in Aramaic,

"O king, live forever! Tell your servants the dream, and we will give the interpretation."

5 The king answered the Chaldeans, saying,

"I am fully resolved that, if you do not make known to me the dream and its interpretation, you shall be hewn limb from limb, and your houses shall be made a dunghill. But if you tell me the dream and its interpretation, you shall receive from me gifts and rewards and great honor. So tell me the dream and its interpretation."

7 A second time they answered, saying,

"Let the king tell his servants the dream, and we will give the interpretation."

8 The king answered, saying,

"I know quite well that you are trying to gain time, because you see how fully resolved I am that, if you do not make known to me the dream, there is but one fate for you; and you have conspired together to speak false and deceitful words to me, hoping that a change may come. So tell me the dream, and I shall know that you can give me its interpretation."

10 The Chaldeans answered the king, saying,

"There is not a man on the earth who can tell the king what he asks; for no king, however great and mighty, has asked such a thing of any magician, enchanter, or Chaldean. The king is asking a hard thing, and none can tell the king what he asks, except the gods whose dwelling is not with mortal flesh."

12 At this answer the king became so angry and so very furious that he gave orders to destroy all the wise men of Babylon. So the decree went forth that the wise men were to be slain; and Daniel and his companions would have been slain.

14 Then Daniel made a wise and tactful answer to Arioch, the captain of the king's guard, who had gone to slay the wise men of Babylon; he answered Arioch, the king's captain, saying,

"Why is the king's decree so harsh?"

When Arioch had explained the matter to Daniel, Daniel went in, and asked the king to grant him time, and he would give the king the interpretation.

Then Daniel went home, and explained 17 the matter to his companions, Hananiah, Mishael, and Azariah, in order that 18 they might ask mercy of the God of the heavens concerning this secret, and so Daniel and his companions might not perish with the rest of the wise men of Babylon. Then the secret was revealed 19 to Daniel in a vision of the night. Then Daniel blessed the God of the heavens; Daniel spoke, saying,

"Blessed be the name of God from everlasting to everlasting,

For wisdom and might are his!

He changes the seasons and times,

He removes kings, and he sets up 21 kings;

He gives wisdom to the wise, And knowledge to those who are endowed with understanding.

He reveals things deep and secret, 22 He knows what is in the darkness, And with him dwells the light.

I thank thee, and praise thee, O God 23 of my fathers,

Who hast given me wisdom and might, And hast now made known to me what we asked of thee,

For thou hast made known to us the concern of the king."

So Daniel went to Arioch, whom the 24 king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows:

"Do not destroy the wise men of Babylon; bring me before the king, that I may give the king the interpretation."

Then Arioch brought Daniel before 25 the king in haste, and spoke to him as follows:

"I have found a man, among the exiles of Judah, who can make known the interpretation to the king."

The king spoke to Daniel, whose 26 name was Belteshazzar, saying,

"Are you able to make known to me the dream that I have seen, and its interpretation?"

Daniel answered the king, saying, 27

"No wise men, enchanters, magicians, or astrologers are able to tell the king the secret which the king has asked; but there is a God in the heavens who 28 reveals secrets, and he makes known to

King Nebuchadnezzar what shall be in the end of the days. Your dream, and the visions of your head on your bed, were as follows:

- 29 "You, O king, lay in bed, wondering what should be in the future; and he who reveals secrets makes known to you what shall be. As for myself, this secret has not been revealed to me by virtue of any wisdom that I possess more than any other living man, but in order that the interpretation may be made known to the king, and that you may understand the thoughts of your mind.
- 31 "You, O king, looked, and lo! there was a great image. This image, which was of vast size and surpassing brightness, stood before you; and its appearance was terrible. As for that image, its head was of fine gold, its breast and arms were of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron, and partly of clay. You looked till you saw a stone hewn from a mountain without hands, which smote the image on its feet of iron and clay, breaking them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like chaff from summer threshing-floors, and were carried away by the wind, so that no trace of them could be found; while the stone that smote the image became a great mountain, filling all the earth. This was the dream, and we will tell the king the interpretation of it.
- 37 "You, O king, the king of kings, to whom the God of the heavens has given the kingdom, the power, the strength, and the glory, and into whose hand he has put the children of men, the beasts of the field, and the birds of the air, wherever they dwell, making you rule over them all—you are the head of gold. After you shall arise another kingdom, inferior to you; then a third kingdom, of bronze, which shall rule over all the earth. And the fourth kingdom shall be as strong as iron; for as iron breaks in pieces and beats down all things, and as iron crushes all things, so shall it break in pieces and crush. And as you saw the feet and toes partly of potter's clay, and partly of iron, it shall be a divided kingdom; there shall be something of the firmness of iron in it, as you saw iron mixed with muddy

clay; but as the toes of the feet were partly iron, and partly clay, the kingdom shall be partly strong, and partly brittle. As you saw iron mixed with muddy clay, they shall mix together in marriage; but they shall not hold together, as iron does not mix with clay. In the days of those kings the God of the heavens shall set up a kingdom which shall never be destroyed, nor shall the kingdom be left to another people; it shall break in pieces and annihilate all these kingdoms, but it shall stand forever, as you saw how a stone was hewn from a mountain without hands, which broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God makes known to the king what shall be in the future; the dream is certain, and its interpretation sure."

Then King Nebuchadnezzar fell upon his face, and prostrated himself before Daniel, and commanded sacrifice and soothing odors to be offered to him. And the king spoke to Daniel, saying,

"Truly, your God is the God of gods, and the Lord of kings; and he is a revealer of secrets, inasmuch as you have been able to reveal this secret."

Then the king promoted Daniel, and gave him many great gifts; he made him ruler over the whole province of Babylon, and chief prefect over all the wise men of Babylon. At Daniel's request, the king appointed Shadrach, Meshach, and Abednego in charge of the affairs of the province of Babylon; but Daniel remained at the gate of the king.

### THE FURNACE OF FIRE,

3:1-30

King Nebuchadnezzar made an image of gold, sixty cubits in height, and six cubits in breadth, which he set up on the plain of Dura, in the province of Babylon. Then King Nebuchadnezzar sent to assemble the satraps, the prefects, the governors, the councilors, the treasurers, the judges, the justices, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up. And when the satraps, the prefects, the governors, the councilors, the treasurers, the judges, the justices, and all the officials of the provinces were assembled

for the dedication of the image which  
 4 King Nebuchadnezzar had set up, the  
 herald called aloud,

"To you is given a command, O  
 5 peoples, nations, and tongues, that as  
 soon as you hear the sound of the horn,  
 the pipe, the lyre, the trigon, the harp,  
 the bagpipe, and every other kind of  
 musical instrument, you shall fall down  
 and prostrate yourselves before the  
 image of gold which King Nebuchad-  
 6 nezzar has set up; and whoever does  
 not fall down and prostrate himself  
 shall forthwith be cast into the midst of  
 a furnace of flaming fire."

7 As soon, then, as all the peoples  
 heard the sound of the horn, the pipe,  
 the lyre, the trigon, the harp, and every  
 other kind of musical instrument, all  
 the peoples, nations, and tongues fell  
 down and prostrated themselves before  
 the image of gold which King Nebu-  
 8 chadnezzar had set up. Thereupon cer-  
 tain Chaldeans came forward, and laid  
 9 an accusation against the Jews, saying  
 to King Nebuchadnezzar,

10 "O king, live forever! You, O king,  
 have made a decree that every man  
 who hears the sound of the horn, the  
 pipe, the lyre, the trigon, the harp, the  
 bagpipe, and every other kind of musical  
 instrument, shall fall down and  
 prostrate himself before the image of  
 11 gold; and whoever does not fall down  
 and prostrate himself shall be cast into  
 the midst of a furnace of flaming fire.  
 12 Now there are certain Jews whom you  
 have appointed in charge of the affairs  
 of the province of Babylon, Shadrach,  
 Meshach, and Abednego; these men, O  
 king, pay no regard to you; they do not  
 serve your gods, nor do they prostrate  
 themselves before the image of gold  
 which you have set up."

13 Then Nebuchadnezzar, in rage and  
 fury, ordered Shadrach, Meshach, and  
 Abednego to be brought; and when these  
 men were brought before the king,  
 14 Nebuchadnezzar addressed them, say-  
 ing,

"Is it true, O Shadrach, Meshach,  
 and Abednego, that you do not serve  
 my gods, nor prostrate yourselves be-  
 fore the image of gold which I have set  
 15 up? Now if you are ready, as soon as  
 you hear the sound of the horn, the  
 pipe, the lyre, the trigon, the harp, the  
 bagpipe, and every other kind of musical  
 instrument, to fall down and pros-

trate yourselves before the image which  
 I have made, well and good; but if you  
 will not prostrate yourselves, you shall  
 forthwith be cast into the midst of a  
 furnace of flaming fire; and what god  
 is there who shall deliver you out of my  
 hands?"

Shadrach, Meshach, and Abednego 16  
 answered the king, saying,

"O Nebuchadnezzar, we need not  
 waste words in discussing this matter  
 with you. If our God, whom we serve, 17  
 is able to deliver us, he will deliver us  
 out of the furnace of flaming fire, and  
 out of your hand, O king; but even if 18  
 not, be it known to you, O king, we will  
 not serve your gods, nor prostrate our-  
 selves before the image of gold which  
 you have set up."

At these words Nebuchadnezzar was 19  
 filled with fury, and his face was dis-  
 torted with rage against Shadrach, Me-  
 shach, and Abednego. He ordered the  
 furnace to be heated seven times more  
 than it was usual for it to be heated;  
 then he ordered certain of the strongest 20  
 men in his army to bind Shadrach, Me-  
 shach, and Abednego, and to cast them  
 into the furnace of flaming fire. There- 21  
 upon these men were bound in their  
 cloaks, their tunics, their hats, and their  
 other clothes, and were cast into the  
 midst of the furnace of flaming fire. So 22  
 sharp was the king's order, and so very  
 hot was the furnace, that the flame of  
 the fire slew the men who took up  
 Shadrach, Meshach, and Abednego.  
 But these three men, Shadrach, Me- 23  
 shach, and Abednego, fell down bound  
 into the midst of the furnace of flaming  
 fire.

Then King Nebuchadnezzar became 24  
 alarmed; and he rose up hastily, and  
 addressed his ministers, saying,

"Did we not cast three men bound  
 into the midst of the fire?"

They answered the king, saying,

"Certainly, O king."

He answered, saying,

25 "Well, I see four men loose, walking  
 in the midst of the fire, quite unscathed;  
 and the appearance of the fourth re-  
 sembles one of the gods."

Then King Nebuchadnezzar ap- 26  
 proached the mouth of the furnace of  
 flaming fire, and spoke, saying,

"O Shadrach, Meshach, and Abedne-  
 go, servants of the Most High God,  
 come out, and come here!"

Then Shadrach, Meshach, and Abednego came out of the midst of the fire; and when the assembled satraps, prefects, governors, and king's ministers saw that the fire had had no effect on the persons of these men, that the hair of their heads had not been singed, nor their cloaks damaged, and that no smell of burning had settled on them, Nebuchadnezzar spoke, saying,

"Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to deliver his servants who trusted in him, and frustrated the king's order, by surrendering their own persons, rather than serve and worship any god, except their own God! Therefore I make a decree that any people, nation, or tongue, that speaks a word against the God of Shadrach, Meshach, and Abednego, shall be hewn limb from limb, and their houses made a dunghill; for there is no other god who is able to deliver in this manner."

Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

#### NEBUCHADNEZZAR'S MADNESS, 4:1-37

King Nebuchadnezzar to all the peoples, nations, and tongues, that live in all the earth: Peace be multiplied to you! It is my pleasure to tell of the signs and wonders that the Most High God has wrought toward me.

How great are his signs,  
And how mighty his wonders!  
His kingdom is an everlasting kingdom,  
And his dominion endures throughout the ages.

I, Nebuchadnezzar, was living at ease in my house, enjoying prosperity in my palace, when I saw a dream that alarmed me, fancies upon my bed and visions of my head that upset me. So I made a decree that all the wise men of Babylon should be brought before me, to make known to me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the astrologers; but when I told them the dream, they could not make known to me the interpretation of it. At last there came in before me Daniel, whose name is Belteshazzar—after the name of my god—a man in

whom is the spirit of the holy gods; and I told him my dream, as follows:

"O Belteshazzar, chief of the magicians, inasmuch as I know that the spirit of the holy gods is in you, and that no secret is a trouble to you, I will tell you the visions that I have seen in my dream, and you shall give me the interpretation of them. As for the visions of my head that I saw in bed,

I looked, and lo! there was a tree in the midst of the earth,

And its height was great;

The tree had grown great and strong,  
So that its height reached to the heavens,

And its bound of vision to the end of the earth.

Its leaves were fair, and its fruit was abundant,

Providing food for all;

The beasts of the field were sheltering under its shadow,

And the birds of the air were nestling among its branches,

And all flesh was fed from it.

"In the visions of my head on my bed I looked, and lo! there was a guardian, a holy one, who came down from the heavens, and called aloud, saying,  
'Hew down the tree, and lop off its branches,

Shake off its leaves, and scatter its fruit;

Drive away the beasts from under its shadow,

And the birds from among its branches.  
Yet leave the stump of its roots in the

earth,  
Secured by a band of iron and bronze,

Among the tender grass of the field;  
Let him be drenched by the dew of the

heavens,  
And let him have his share with the

beasts of the field;  
Let his mind be changed from a man's,

And the mind of a beast be given to him,

And let seven years pass over him.

By the decision of the guardians is the decree,

And through the instruction of the holy ones is the sentence,

In order that all who live may know  
That the Most High rules the kingdom

of men,  
Giving it to whomsoever he will,

And setting up over it the lowliest of men.'



18 "I, King Nebuchadnezzar, saw this dream; and you, O Belteshazzar, tell me the interpretation of it, inasmuch as all the wise men of my kingdom are unable to make known to me the interpretation of it, but you are able, because the spirit of the holy gods is in you."

19 Then Daniel, whose name was Belteshazzar, was stunned for a moment, as his thoughts upset him. But the king addressed him, saying,

"O Belteshazzar, let not the dream and its interpretation upset you!"

Belteshazzar answered, saying,

"My lord, may the dream be for those who hate you, and its interpretation for your enemies! The tree which you saw, which grew great and strong; whose height reached to the heavens, and its bound of vision to the very end

20 of the earth; whose leaves were fair, and whose fruit was abundant, providing food for all; under whose shadow the beasts of the field were sheltering, and among whose branches the birds of

21 the air were nesting—it is yourself, O king, who have grown so great and strong, that your greatness reaches to the heavens, and your dominion to the

22 very end of the earth. And as the king saw a guardian, a holy one, coming down from the heavens, and saying, 'Hew down the tree, and destroy it; yet leave the stump of its roots in the earth, secured by a band of iron and bronze, among the tender grass of the field; and let him be drenched by the dew of the heavens, and let him share with the

23 beasts of the field, till seven years pass over him"—this is the interpretation, O king, that there is a decision of the Most High, which has gone out against

24 my lord the king, that you shall be driven from among men, and shall have your dwelling with the beasts of the field, and shall be forced to eat grass like an ox, and shall be drenched by the dew of the heavens, till seven years pass over you, and you learn that the Most High rules the kingdom of men, giving it

25 to whomsoever he will. And as instructions were given to leave the stump of the roots of the tree, your kingdom shall be assured to you from the moment you learn that it is the Heavens who rule. Therefore, O king, be pleased to accept my advice, and break off your

26 sins by practicing almsgiving, and your

guilt by showing mercy to the poor; then perhaps your prosperity may be prolonged."

Now all this befell King Nebuchadnezzar. At the end of twelve months, 28 as he was walking on the roof of the royal palace of Babylon, the king said 30 to himself,

"Is not this great Babylon, which I have built as a royal residence, by my own mighty power, and for my own glorious majesty?"

While the words were still in the 31 king's mouth, a voice fell from the heavens:

"O King Nebuchadnezzar, sentence is passed upon you; the kingdom is gone from you! You shall be driven 32 from among men, and shall have your dwelling with the beasts of the field; you shall be forced to eat grass like an ox, and seven years shall pass over you, till you learn that the Most High rules the kingdom of men, giving it to whomsoever he will."

Forthwith the sentence upon King 33 Nebuchadnezzar was executed. He was driven from among men, and had to eat grass like an ox; his person was drenched by the dew of the heavens, till his hair grew as long as the feathers of an eagle, and his nails as the claws of a bird.

At the end of the days I, Nebuchadnezzar, 34 lifted my eyes to the heavens, and my reason returned to me; then I blessed the Most High, praising and honoring him who lives forever:

"For his dominion is an everlasting dominion,

And his kingdom endures throughout the ages;

All the inhabitants of the earth are 35 persons of no account to him;

He does what he will among the host of the heavens,

And among the inhabitants of the earth;

And there is none who can stay his hand,

Or say to him, "What doest thou?" "

At that very moment my reason 36 returned to me; and for the glory of my kingdom, my majesty and my splendor returned to me, my ministers and my lords came to consult me, I was established in my kingdom, and surpassing greatness was added to me. Now I, 37 Nebuchadnezzar, praise and exalt and

honor the King of the heavens; for all his works are right, and his ways are just; and those who walk in pride he is able to abase.

### BELSHAZZAR'S FEAST, 5:1-31

5 King Belshazzar made a great feast for a thousand of his lords, and drank wine before the thousand. Inflamed by the taste of the wine, Belshazzar gave orders to bring in the vessels of gold and silver, which his father Nebuchadnezzar had taken away from the temple at Jerusalem, that the king and his lords, his consorts and his concubines, might drink out of them. So they brought in the vessels of gold and silver, which had been taken away from the temple at Jerusalem; and the king and his lords, his consorts and his concubines, drank out of them. As they drank the wine, they praised the gods of gold and silver, bronze, iron, wood, and stone. Forthwith there appeared the fingers of a man's hand, which wrote on the plaster of the wall of the king's palace, opposite the lampstand; and the king saw the palm of the hand as it wrote. Then the king's face changed color, as his thoughts upset him; the joints of his loins relaxed, and his knees knocked against each other. The king called aloud for the enchanters, the Chaldeans, and the astrologers to be brought in; and the king addressed the wise men of Babylon, saying,

"Whosoever reads this writing, and gives me the interpretation of it, shall be clothed with purple, and shall have a chain of gold round his neck, and shall be third ruler in the kingdom."

8 But when all the king's wise men came in, they could not read the writing, nor make known to the king the interpretation of it. Then was King Belshazzar greatly upset, and he changed color; his lords also were thrown into consternation. At the cries of the king and his lords, the queen-mother came into the banqueting-hall; and the queen-mother addressed him, saying,

"O king, live forever! Let not your thoughts upset you, nor your face change color. There is in your kingdom a man in whom is the spirit of the holy gods. In the days of your father there

was found in him light, and understanding, and wisdom, like the wisdom of the gods, so that King Nebuchadnezzar, your father, made him chief of the magicians, enchanters, Chaldeans, and astrologers, because there was found in this Daniel, whom the king named Belteshazzar, surpassing ability, knowledge, understanding, and skill in interpreting dreams, solving riddles, and unraveling knots. Let Daniel be called in, then, and he will give the interpretation."

So Daniel was brought in before the king; and the king addressed Daniel, saying,

"You are Daniel, of the exiles of Judah, whom my father the king brought from Judah! I have heard of you, that the spirit of the gods is in you, and that light, and understanding, and surpassing wisdom are found in you. Now the wise men, the enchanters, have been brought in before me, that they might read this writing, and make known to me the interpretation of it; but they could not give the interpretation of the matter. I have heard of you, however, that you can give interpretations, and unravel knots. Now, if you can read the writing, and make known to me the interpretation of it, you shall be clothed with purple, and shall have a chain of gold round your neck, and shall be third ruler in the kingdom."

Then Daniel answered the king, saying,

"Keep your gifts for yourself, and give your rewards to another; but I will read the writing to the king, and make known to him the interpretation of it. O king, the Most High God gave Nebuchadnezzar your father the kingdom, with its greatness, its glory, and its majesty; and because of the greatness that he gave him, all the peoples, nations, and tongues trembled in fear before him; whom he would he slew, and whom he would he kept alive, whom he would he raised up, and whom he would he put down. But when his mind was lifted up, and his spirit became obstinate, so that he bore himself proudly, he was deposed from his kingly throne, and deprived of his glory, he was driven from among men, and his mind was made like that of the beasts, his dwelling was with the wild asses, he was given grass to eat like an ox, and his person was drenched by the

dew of the heavens, till he learned that the Most High God rules the kingdom of men, setting over it whom he will.

22 And you his son, O Belshazzar, have not humbled yourself, though you knew all this, but have lifted yourself up against the Lord of the heavens, in that you have had the vessels of his house brought in before you, and have drunk wine out of them—you and your lords, your consorts and your concubines—and have praised the gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand, and have not glorified the God in whose hand your breath is, and to whom belong all your ways. From him, then, has the palm of the hand been sent, and this writing inscribed.

25 This is the writing that has been inscribed: *Mene, Tekel, and Peres*. And this is the interpretation of the matter: *Mene*—God has numbered your kingdom, and brought it to an end; *Tekel*—you have been weighed in the scales, and found wanting; *Peres*—your kingdom is divided, and given to the Medes and Persians."

29 Then Belshazzar gave orders, and Daniel was clothed with purple, and had a chain of gold put round his neck, while a proclamation was made concerning him, that he should be third ruler in the kingdom.

30 That night Belshazzar, the king of Chaldea, was slain; and Darius, the Mede, received the kingdom, being then about sixty-two years of age.

#### THE DEN OF LIONS, 6:1-28

5 It pleased Darius to set over the kingdom a hundred and twenty satraps, to administer the whole kingdom, and over them three presidents, of whom Daniel was one, that the satraps might be responsible to them, and the king might suffer no loss. And Daniel distinguished himself above all the presidents and satraps, because surpassing ability was in him; and the king was disposed to set him over the whole kingdom.

9 Then the presidents and satraps sought to find some ground of complaint against Daniel in connection with his administration of the kingdom; but they could find no ground of complaint or fault, because he was faithful, and

no error or fault was to be found in him. So these men said,

"We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God."

Then these presidents and satraps thronged to the king, and addressed him as follows:

"O King Darius, live forever! All the presidents of the kingdom, the prefects and the satraps, the ministers and the governors, have agreed in council that the king should lay down a statute, and pass a strict interdict, to the effect that whosoever shall offer a petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions. Now, O king, lay down the interdict, and sign the document, so that it may not be changed, in accordance with the law of the Medes and Persians, which is unalterable."

Accordingly, King Darius signed the document containing the interdict. Now, when Daniel learned that the document had been signed, he went to his house, which had windows in its upper chamber open toward Jerusalem, and three times a day he continued kneeling upon his knees, praying, and giving thanks before his God, as formerly he used to do. Then these men thronged in, and found Daniel offering petitions and supplications before his God. So they approached the king, and questioned him concerning the king's interdict,

"Did you not sign an interdict, to the effect that whosoever should offer a petition to any god or man for thirty days, except to you, O king, should be cast into the den of lions?"

The king answered, saying, "The thing stands fast, in accordance with the law of the Medes and Persians, which is unalterable."

Then they answered the king, saying, "This Daniel, of the exiles of Judah, pays no regard to yourself, O king, nor to the interdict which you have signed, but three times a day he continues offering his own petitions."

When the king heard these words, he was deeply grieved, and applied his mind to saving Daniel; till sunset he exerted himself to rescue him. Then these men thronged to the king, and said to the king,

"You are aware, O king, that it is a

law of the Medes and Persians that no interdiction or statute which the king lays down can be changed."

- 16 So the king gave orders, and Daniel was brought forward, and cast into the den of lions. Then the king spoke to Daniel, saying,

"May your God, whom you worship so regularly, save you!"

- 17 Then a stone was brought forward, and laid upon the mouth of the den; and the king sealed it with his own signet, as well as with the signet of his lords, so that no change might be made in respect to Daniel. Then the king went to his palace, and spent the night fasting; no diversions were brought to him, and his sleep fled from him. Then at dawn, as soon as it was light, the king arose, and went in haste to the den of lions. When he came near the den, where Daniel was, the king cried out with a sorrowful voice, and spoke to Daniel, saying,

"O Daniel, servant of the living God, has your God, whom you worship so regularly, been able to save you from the lions?"

- 21 Then Daniel answered the king, saying,
- 22 "O king, live forever! My God has sent his angel, and has shut the mouths of the lions, so that they have not injured me; because I was found innocent before him, and before you also, O king, have I done no injury."

- 23 At these words the king was exceedingly glad, and gave orders that Daniel should be taken out of the den. And when Daniel was taken out of the den, no kind of injury was found on him, because he had trusted in his God.

- 24 Then the king gave orders, and the men who had accused Daniel were brought forward—they, and their children, and their wives—and cast into the den of lions; and before they had reached the bottom of the den, the lions fell upon them, and crushed all their bones to pieces. Then King Darius wrote as follows to all the peoples, nations, and tongues, that live in all the earth:

- 26 "Peace be multiplied to you! I hereby make a decree that throughout all the kingdom which I rule men shall tremble in reverence before the God of Daniel;  
For he is the living God,  
Immutable forever;

His kingdom is one that shall never be overthrown,  
And his dominion is one that shall endure to the end;

He saves, and he delivers,

He does signs and wonders

In the heavens and in the earth;

It is he who has saved Daniel

From the power of the lions."

So this Daniel prospered during the reign of Darius, and during the reign of Cyrus the Persian.

#### THE VISION OF THE FOUR BEASTS, 7:1-28

In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head on his bed; then he wrote down the dream, and told the gist of the matter, as follows:

"In my visions by night I saw the four winds of the heavens stirring up the great sea. Then out of the sea rose four great beasts, different from one another. The first was like a lion, with the wings of an eagle; I watched till its wings were plucked off, and it was raised from the earth, and made to stand on two feet like a man, while the mind of a man was given to it. And lo! there was a second beast, like a bear, raised up on one side, with three ribs in its mouth between its teeth; and this order was given to it, 'Arise, devour much flesh!' Then I looked, and lo! there was another beast, like a leopard, with four wings of a bird on its sides; the beast had also four heads, and dominion was given to it. Then, in the visions of the night, I looked, and lo! there was a fourth beast, dreadful and terrible, exceedingly strong, with great iron teeth, which devoured and tore in pieces, trampling what remained under its feet. It was different from all the beasts that were before it; and it had ten horns. As I watched the horns, lo! there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and lo! in this horn there were eyes like the eyes of a man, and a mouth speaking great things. I watched Till thrones were placed,  
And a Venerable One took his seat;  
His clothing was white as snow,  
And the hair of his head like pure wool;  
His throne was a flame of fire,

Whose wheels were blazing fire;  
 10 A stream of fire went forth,  
 And flowed from before him;  
 A thousand thousands ministered to him,  
 And ten thousand times ten thousand stood before him;  
 The court took its seat,  
 And the books were opened.

11 "I watched till—on account of the great words that the horn had spoken—the beast was slain, and its body destroyed, and handed over to be burned  
 12 by fire. As for the rest of the beasts, their dominion was taken away, but their lives were spared for a season and  
 13 a time. Then in the visions of the night I looked,  
 And lo! with the clouds of the heavens There came one like a man,  
 Who advanced toward the Venerable One,  
 And was brought near his presence.

14 To him was given dominion, and glory, and kingly power,  
 That all peoples, and nations, and tongues should serve him;  
 His dominion was to be an everlasting dominion, that should not pass away,  
 And his kingdom one that should not be overthrown.

5 "As for me, Daniel, my spirit was distressed by these things; for the visions  
 6 of my head upset me. So I approached one of those who stood by, and asked him to tell me the truth regarding all this. And he answered me, and made known to me the interpretation of the things, as follows:

7 "These great beasts, four in number, are four kings,  
 Who shall arise out of the earth;  
 8 But the saints of the Most High shall receive the kingdom,  
 And shall retain the kingdom forever, even forever and ever."

9 "Then I desired to know the truth regarding the fourth beast, which was different from all the others, exceedingly dreadful, with iron teeth and bronze claws, which devoured and tore in pieces, trampling what remained under  
 10 its feet; as well as regarding the ten horns which were on its head, and the other horn which came up, and before which three of them fell, the horn which had eyes, and a mouth speaking great things, which appeared greater

than its fellows, the horn which I saw  
 21 waging war with the saints, and prevailing against them, till the Venerable  
 22 One came, and the court took its seat, and dominion was given to the saints of the Most High, and the time came for the saints to have possession of the kingdom. And he answered as follows: 23  
 "The fourth beast shall be a fourth kingdom on the earth,  
 Which shall be different from all the other kingdoms;  
 It shall devour the whole earth,  
 And shall trample it down, and tear it in pieces.  
 As for the ten horns, out of this king- 24  
 dom shall arise ten kings,  
 And after them shall arise another king,  
 Who shall be different from the former kings,  
 And shall put down three of them.  
 He shall speak words against the Most 25  
 High,  
 And shall wear out the saints of the Most High;  
 He shall plan to change the sacred seasons and the law,  
 And they shall be handed over to him for a year, two years, and half a year.  
 Then the court shall take its seat, and 26  
 his dominion shall be taken away,  
 To be consumed and destroyed for all time;  
 And the kingdom, the dominion, and 27  
 the greatness of the kingdoms under the whole heavens  
 Shall be given to the people of the saints of the Most High;  
 Their kingdom shall be an everlasting kingdom,  
 And all dominions shall serve and obey them."

"This was the end of the matter. As 28  
 for me, Daniel, my thoughts greatly upset me, and my face changed color; but I kept the matter in my mind."

#### THE VISION OF THE RAM AND THE HE-GOAT, 8:1-27

In the third year of the reign of King 8  
 Belshazzar a vision appeared to me, Daniel, of the same nature as that which had previously appeared to me. In my vision I found myself at the 2  
 citadel of Susa, in the province of Elam, beside the stream Ulai. I raised my 3

eyes, and looked, and lo! standing in front of the stream there was a ram with two horns, both of them high, though one was higher than the other, and the higher came up behind the other. I saw the ram butting westward, northward, and southward; none of the beasts could stand before him, nor could anyone rescue from his power; he did as he pleased, and accomplished great exploits.

5 As I was considering the matter, lo! a he-goat from the west advanced over the whole face of the earth, without touching the earth; and the goat had a conspicuous horn between his eyes.

6 When he came to the ram with the two horns, which I had seen standing in front of the stream, he ran at him in the impetus of his might. As I saw him come close to the ram, he was moved by fierce rage against him, and he smote the ram, and broke his two horns; and as the ram had no power to stand before him, he cast him down to the ground, and trampled upon him, there being none to rescue the ram from his power.

8 Then the he-goat accomplished very great exploits; but when he had reached the height of his power, the great horn was broken, and in its place there came up four other horns, facing the four winds of the heavens.

9 Out of one of them there emerged another horn, a little one, which grew very great toward the south, the east, and the glorious land. It became as great as the host of the heavens; and some of the starry host it cast down to the ground, and trampled under foot.

11 It made itself even as great as the Prince of the host, whose regular offering was taken away from him, and the site of whose sanctuary was profaned.

12 Thus was the regular offering treated with criminal violence, and the truth cast down to the ground, while it worked its will, and prospered. Then I heard a holy one speak; and another holy one asked this one who spoke,

"How long shall be the vision of the regular offering taken away, the desolating crime put in its place, and the sanctuary and the host of the heavens trampled under foot?"

14 And he answered him,

"For two thousand three hundred evenings and mornings; then shall the wrongs of the sanctuary be righted."

Now when I, Daniel, had seen the vision, and was seeking to understand it, lo! there stood before me a human-like form, while from between the banks of the Ulai I heard a human voice, calling, and saying,

"O Gabriel, make this man understand the vision."

So he came near where I stood; and when he came, I was terrified, and fell upon my face. But he said to me,

"Understand, O mortal man! for the vision relates to the time of the end."

As he spoke with me, I remained in a swoon with my face to the ground. But he touched me, and set me upon my feet. Then he said,

"Behold, I am making known to you what shall be at the end of the time of wrath; for the vision relates to the appointed end of all. The ram which you saw, with the two horns, is the king of Media and Persia. The he-goat is the king of Greece; and the great horn between his eyes is the first king. As the horn was broken, and four others arose in its place, so four kingdoms shall arise from his nation, though not with a power like his. And at the close of these kingdoms, when crimes have reached their height, there shall arise a king of fierce countenance, with an understanding of secret wiles. He shall attain to great power, though not by his own power; he shall cause fearful destruction, and shall prosper in what he does, destroying powerful rivals. He shall form designs against the saints, and shall cause treachery to prosper under his hand; he shall devise great things in his own mind, and shall destroy many unawares; he shall even rise up against the Prince of princes, but shall be broken by no human hand. The vision which has been told of the mornings and evenings is true; but keep the vision a secret, for it relates to the distant future."

Thereupon I, Daniel, was faint and sick for a number of days; then I rose up, and carried on the king's business. But I was disquieted by the vision, for I did not understand it.

#### THE PROPHECY OF THE SEVENTY WEEKS, 9:1-27

In the first year of Darius, the son of Xerxes, of the race of the Medes, who

had been made king over the realm of  
 2 the Chaldeans, in the first year of his  
 reign, I, Daniel, observed in the Scrip-  
 tures the number of the years which the  
 word of the LORD had revealed to Jerem-  
 iah, the prophet, for the full accom-  
 plishment of the desolations of Jerusa-  
 lem, namely, seventy years. So I turned  
 my face toward the Lord GOD, apply-  
 ing myself to prayer and supplications,  
 1 with fasting, sackcloth, and ashes; and  
 I interceded with the LORD my God,  
 and made confession, saying,

"Ah now, O Lord, the great and re-  
 vered God, who keeps loving faith with  
 those who love him and keep his com-  
 5 mands, we have sinned, we have acted  
 wrongfully and wickedly, we have rebel-  
 led and turned aside from thy com-  
 6 mands and ordinances, and we have not  
 listened to thy servants, the prophets,  
 who spoke in thy name to our kings and  
 princes, our leaders, and all the com-  
 7 mon people. To thee, O Lord, pertains  
 the right, but to us confusion of face, as  
 at this day—to the men of Judah and  
 the inhabitants of Jerusalem, as well as  
 to all Israel, near and far, in all the  
 lands to which thou hast driven them,  
 because of the treason which they com-  
 8 mitted against thee. To us, O Lord,  
 pertains confusion of face—to our  
 kings, our princes, and our leaders, be-  
 9 cause we have sinned against thee. But  
 to the Lord our God pertain compas-  
 sion and forgiveness, because we have  
 10 rebelled against him, and have not  
 listened to the voice of the LORD our  
 God in following the laws which he set  
 before us by his servants the prophets.

1 All Israel, indeed, has broken thy law,  
 and turned aside from listening to thy  
 voice; therefore thou hast poured out  
 upon us the curse embodied in the oath  
 which is written in the law of Moses,  
 12 the servant of God. Because we have  
 sinned against him, he has fulfilled his  
 word, which he spoke against us, and  
 against our rulers who ruled us, by  
 bringing upon us a disaster so great  
 that under the whole heavens there has  
 not been done the like of what has been  
 done in Jerusalem. All this disaster has  
 come upon us, as it is written in the law  
 of Moses; yet we have not sought the  
 favor of the LORD our God by turning  
 from our offenses and gaining discern-  
 1 ment in thy truth. Therefore the LORD  
 has been vigilant in bringing this dis-

aster upon us; for the LORD our God is  
 righteous in all the works that he has  
 done, while we have not listened to his  
 voice. And now, O Lord our God, who  
 didst bring thy people out of the land of  
 15 Egypt by a mighty hand, and didst  
 gain for thyself the renown which thou  
 hast this day, we have sinned, we have  
 done wickedly. O LORD, in accordance  
 16 with all thy righteous deeds, pray, let  
 thine anger and fury turn from Jeru-  
 salem thy city, thy holy hill, because  
 for our sins, and for the offenses of our  
 fathers, Jerusalem and thy people have  
 become a reproach to all who are round  
 about us. And now, O our God, listen  
 17 to the prayer and supplications of thy  
 servant, and for thine own sake, O Lord,  
 make thy face shine upon thy sanc-  
 tuary which is desolate. O my God! 18  
 Incline thine ear, and listen. Open thine  
 eyes, and see our desolations—the city  
 which bears thy name—for it is not on  
 account of our own righteousness that  
 we present our supplications before  
 thee, but on account of thy great com-  
 passion. O Lord, hear; O Lord, forgive; 19  
 O Lord, attend, and act—do not de-  
 lay—for thine own sake, O my God,  
 because thy city and thy people bear  
 thy name."

While I was still speaking, and pray- 20  
 ing, confessing my sin and the sin of my  
 people Israel, and presenting my sup-  
 plication before the LORD my God for  
 the holy hill of my God, while I was still 21  
 speaking in prayer, the man Gabriel,  
 whom I had seen in the previous vision,  
 being sped in swift flight, approached  
 me about the time of the evening sacrice;  
 and he came and spoke with me, 22  
 saying,

"O Daniel, I have come expressly to  
 enlighten you. While you were at the 23  
 beginning of your supplications, a word  
 went forth, and I have come to make it  
 known to you; for you are a man great-  
 ly beloved. Therefore pay heed to the  
 word, and give attention to the vision:  
 'Seventy weeks of years are destined 24  
 for your people and for your holy  
 city,  
 To finish the crime, to end the sin, to  
 expiate the guilt,  
 To bring in everlasting righteousness,  
 to confirm prophetic vision,  
 And to consecrate the most sacred  
 place.'

"Learn, therefore, and understand: 25

- 'From the going forth of the word to restore and rebuild Jerusalem, Till there comes a prince, an anointed one, there shall be seven weeks; Then for sixty-two weeks it shall stay rebuilt, with its squares and streets;
- 26 And at the end of the times, after the sixty-two weeks, The anointed one shall be cut off, leaving none to succeed him; The city and the sanctuary shall be destroyed along with the prince, And the end shall come in a flood, with war raging to the end;
- 27 Then for one week the covenant shall be abandoned by many, And for half of the week sacrifice and offering shall cease, While in their place there shall be a desolating abomination, Till at the end the doom that is determined shall be poured out upon the desolating thing.'

### THE CONFLICT OF KINGDOMS,

10:1—12:13

- 10 In the third year of Cyrus, king of Persia, a word was revealed to Daniel whose name was Belteshazzar—a true word concerning a great warfare—and he paid heed to the word, and gave attention to the vision.
- 2 In those days I, Daniel, continued in mourning for three whole weeks; I ate no appetizing food, no flesh or wine entered my mouth, nor did I anoint myself at all, till three whole weeks were ended. Then, on the twenty-fourth
- 3 day of the first month, as I stood on the bank of the great river, the Tigris, I raised my eyes, and looked, and lo! there was a man clothed in linen, his
- 4 loins girded with fine gold of Ophir, his body flashing like a topaz, his face like lightning, and his eyes like torches of fire, his arms and legs gleaming like burnished bronze, and the sound of his
- 5 words like the sound of a multitude. I, Daniel, alone saw the vision; for the men who were with me did not see the vision, but a great trembling had fallen upon them, so that they fled to hide
- 6 themselves. So I was left alone to see this great vision, and no strength was left in me; my vigor was turned into weakness, and I retained no strength.

I heard the sound of his words; but as I heard the sound of his words, I fell in a swoon, with my face to the ground. And lo! a hand touched me, and set me tottering upon my knees and the palms of my hands. Then he said to me, "O Daniel, greatly beloved, stand upright, and pay heed to the words that I speak to you; for I have been sent expressly to you."

So when he had spoken this word to me, I stood up trembling. Then he said to me,

"Fear not, O Daniel! for ever since you applied your mind to gain understanding, and to humble yourself before your God, your prayers have been heard, and I have come in answer to your prayers. For twenty-one days, indeed, the guardian angel of the kingdom of Persia opposed me; but Michael, one of the archangels, came to help me, so I left him there with the angel of the kingdom of Persia, and have come to enlighten you as to what shall befall your people in the end of the days; for the vision relates to the still distant future."

When he had spoken to me in these terms, I bent my face to the earth, and remained dumb. Then lo! one like a man touched my lips; and I opened my mouth, and spoke to him who stood before me, saying,

"O my lord, by reason of the vision my pangs have come writhing upon me, and I retain no strength. So how can such a servant of my lord as I talk with such a one as my lord? As it is, no strength remains in me, and no breath is left in me."

Then the one like a man touched me again, and put strength into me. And I he said,

"Fear not, O greatly beloved! Peace be with you! Be strong, and be brave!"

When he had spoken to me, I felt strengthened, and said,

"Let my lord speak; for you have strengthened me."

Then he said,

"Do you know why I have come to you? Presently I must return to fight with the angel of Persia; and when I have done with him, the angel of Greece will come. There is none to support me against these, except your angel Michael, who stands up to support and defend me. However, I will tell you



what is inscribed in the book of truth—  
2 here and now I will tell you the truth:

“There shall arise three more kings  
in Persia, then a fourth, who shall be  
far richer than all of them; and when he  
has grown strong through his riches, he  
shall set all his forces in motion against  
3 the kingdom of Greece. Then a warlike  
king shall arise, who shall rule with  
great power, and shall do as he pleases.  
4 But when he has grown strong, his king-  
dom shall be broken up, and divided  
toward the four winds of the heavens;  
it shall not pass to his posterity, nor  
shall it retain the power with which he  
ruled; but his kingdom shall be plucked  
up, and given to others than these.

5 “Then the king of the south shall be  
strong; but one of his captains shall be  
stronger than he, and shall rule over a  
6 kingdom greater than his. After a num-  
ber of years they shall form an alliance;  
and the daughter of the king of the  
south shall come to the king of the  
north, to seal the treaty of peace. But  
her influence shall be of no avail, nor  
shall her influence last; for she shall be  
given up, together with her suite, her  
son, and her husband.

7 “In those days there shall arise in his  
place a scion from her roots, who shall  
come with an army, and shall enter the  
stronghold of the king of the north, and  
shall throw him and his people into a  
panic, and shall overcome them, and  
8 shall carry captive to Egypt their gods,  
their molten images, and their precious  
vessels of silver and gold. For a number  
of years he shall refrain from attacking  
9 the king of the north. Then the latter  
shall invade the kingdom of the king of  
the south, though he shall return to his  
10 own country. But his son shall bestir  
himself, and shall muster an array of  
great forces, and shall advance against  
him, sweeping along like an overwhelm-  
ing flood, and in his turn shall press  
11 forward to his stronghold. Then the  
king of the south, moved by fierce rage,  
shall march out and fight with him,  
that is, with the king of the north, who  
shall raise a great army. But the army  
shall be given into his hand, and shall  
12 be carried away captive. Then his heart  
shall be lifted up, and he shall put down  
tens of thousands, though he shall not  
13 make good his success. For the king of  
the north shall raise another army,  
greater than the former one, and after

a number of years he shall advance  
against him in great force and with  
abundant supplies. In those days many 14  
shall rise up against the king of the  
south, and violent men among your  
own people shall lift themselves up, in  
order to fulfil the vision; but they shall  
fall to the ground. Then the king of the 15  
north shall come, and throw up a  
mound, and take a well-fortified city;  
and the forces of the south shall make  
no stand against him; even their picked  
troops shall have no strength to stand.  
The invader shall do as he pleases, with 16  
none to stand against him; he shall  
stand in the glorious land, holding it all  
in his hand. Then he shall set his face 17  
to advance against the king of the south  
with the full strength of his kingdom,  
but shall have to make terms with him;  
and he shall give him his daughter in  
marriage, so as to gain control of the  
land; but this also shall not stand, nor  
succeed with him. Then he shall turn 18  
his face toward the coast-lands, and  
shall take many of them; but a certain  
commander shall put an end to his in-  
solence, and shall repay his insolence  
sevenfold. Then he shall turn his face 19  
toward the strongholds of his own land;  
but he shall stumble and fall, and shall  
be found no more.

“In his place there shall arise one 20  
who shall send an exactor of tribute  
through the most glorious part of the  
kingdom; but within a few days he shall  
be crushed, though not by open vio-  
lence, nor in battle.

“In his place there shall arise a con- 21  
temptible person, on whom the royal  
dignity has not been conferred, but who  
shall come by stealth, and shall win the  
kingdom by intrigues. Armed forces 22  
shall be utterly overwhelmed before  
him, and the prince of the covenant  
shall also be crushed. And as soon as 23  
one makes an alliance with him, he shall  
practice treachery, and shall rise to  
great power, though he has but a hand-  
ful of people, by means of stealth. Then 24  
he shall assail the richest men of the  
provinces, and shall do what neither his  
fathers nor his fathers' fathers have  
done—he shall lavish among them  
plunder and spoil and goods; and he  
shall hatch his plots against fortresses,  
though only for a time. By means of a 25  
great army he shall raise his might and  
courage against the king of the south;

and the king of the south shall bestir himself to battle against him with a very great and powerful army, but shall not make a stand, for plots shall be hatched against him; even those who eat of his delicacies shall crush him, and his army shall be swept away, and many shall fall down dead. Each of the kings shall have his mind bent on mischief, and shall speak lies at a common table; but it shall not avail, for an end awaits them at the time appointed.

Then he shall return to his own land laden with goods; and his mind being set against the holy covenant, he shall work his will, and return to his own land.

"At the time appointed he shall again invade the south; but this time it shall not be as in former times; for Roman ships shall come against him, and he shall be cowed. Then he shall be inflamed once more with rage against the holy covenant; and having come to an understanding with those who have forsaken the holy covenant, he shall once more work his will. Armed forces shall be raised by him, and they shall desecrate the stronghold of the sanctuary, and shall abolish the regular offering, and shall put in its place the desolating abomination. By his intrigues he shall corrupt those who have violated the covenant; but the people who know their God shall be steadfast, and shall accomplish exploits. Such as are wise among the people shall bring understanding to the multitude, though for many days they shall fall victims to sword and flame, to captivity and plunder. While they fall, they shall receive a little help; and many shall attach themselves to them in hypocrisy. But those of the wise who fall shall do so in order to be refined, and purified, and made white, with a view to the time of the end; for the time appointed is still to come. And the king shall do as he pleases; he shall uplift and exalt himself above every god, and shall speak monstrous things against the God of gods; and he shall prosper till the time of wrath is ended, for what is determined shall be done. He shall have no regard even for the gods of his fathers—no regard for the Delight of women, nor for any other god; for he shall exalt himself above all. Instead of them, he shall honor the god of strongholds; a god whom his fathers did not know he shall

honor with gold and silver, precious stones and costly gifts. He shall man his strongest fortresses with worshippers of an alien god; and on those who acknowledge this god he shall bestow great honor, making them rulers over many, and allotting them land as a reward.

"At the time of the end the king of the south shall thrust at him; but the king of the north shall burst upon him like a whirlwind, with chariots, and horsemen, and many ships, and shall sweep through many lands like an overwhelming flood. He shall invade the glorious land, and myriads shall fall; but these shall escape from his hand—Edom, and Moab, and the remnant of the Ammonites. As he stretches his hand over the countries, the land of Egypt shall not escape, but he shall lay his hand upon the treasures of gold and silver, and upon all the precious things of Egypt, with the Lybians and Ethiopians in his train. Then news from the east and the north shall upset him, and he shall withdraw in great fury to destroy and annihilate many, and shall pitch his royal pavilion between the sea and the glorious holy mountain; and he shall come to his end, with none to help him.

"At that time shall Michael arise—the archangel who stands on guard over your fellow-countrymen—and there shall be a time of trouble such as there has never been since there was a nation; but at that time your people shall be delivered, even everyone whose name is found written in the book. And many of those who sleep in the land of dust shall awake, some to everlasting life, and others to everlasting reproach and contempt. Then those who are wise shall shine like the brightness of the firmament, those who have led the multitude to righteousness like the stars forever and ever. And now, O Daniel, bind up the words, and seal the book, till the time of the end; for many shall prove disloyal, and troubles shall be many."

Then I, Daniel, looked, and lo! two others were standing, one on this bank of the river, and one on that bank of the river. And I said to the man clothed in linen, who appeared above the waters of the river,

"How long shall it be till the end of these wonders?"

7 Then I heard the man clothed in linen, who appeared above the waters of the river, as he raised his right hand and his left hand toward the heavens, swear by him who lives forever, that it should be for a year, years, and half a year, and that after the power of him who shattered the holy people should be ended, all these things should be ended. I heard, but I did not understand. So I said,

"O my lord, what will the latter end of these things be?"

8 But he said,

"Go your way, O Daniel! for the words are bound up and sealed till the

time of the end. Many shall purify 10 themselves, and make themselves white, and be refined; but the wicked shall carry on their wickedness, and none of the wicked shall understand; only the wise shall understand. From 11 the time that the regular offering is abolished, and the desolating abomination put in its place, there shall be a thousand two hundred and ninety days. Happy is he who waits till he reaches 12 the thousand three hundred and thirty-five days! So go your way, and rest till 13 the end comes; then you shall rise to enjoy your portion at the end of the days."

## THE BOOK OF HOSEA

### THE SUPERScription, 1:1

- 1 **T**HE word of the LORD that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

### THE MARRIAGE OF HOSEA, 1:2-9

- 2 In the beginning, when the LORD spoke through Hosea, then the LORD said to Hosea,  
"Go, and take to yourself a harlotrous wife, and harlotrous children;  
For the land has committed great harlotry, turning from following the LORD."  
3 So he went and took Gomer, the daughter of Diblaim, and she became  
4 pregnant and bore him a son. Then the LORD said to him,  
"Call him Jezreel; for but a little while, And I will demand the blood of Jezreel from the house of Jehu;  
And I will bring to an end the dominion of the house of Israel."  
5 And it shall come to pass on that day, That I will break the bow of Israel, in the valley of Jezreel."  
6 When she became pregnant again and bore a daughter, he said to him, "Call her 'She-who-is-unpitied'; for I will not again  
Have pit/ upon the house of Israel, that I should ever forgive them."  
7 But upon the house of Judah I will have pity;  
And I will deliver them through the LORD, their God;  
And I will not deliver them by bow, Nor by sword, nor by war,  
Nor by horses and horsemen."  
8 Then she weaned "She-who-is-unpitied," and became pregnant, and bore  
9 a son. And he said,  
"Call him, 'Not-my-people';  
For you are not my people,  
And I am not your God."

### GLIMPSES OF FUTURE GLORY, 1:10-2:1

- "Then the number of the children of Israel shall be like the sands of the sea,  
Which can be neither measured nor numbered;  
And whereas it was said to them, 'You are not my people,'  
It shall be said to them, 'Sons of the living God.'  
Then the children of Judah and the children of Israel shall be gathered together,  
And they shall appoint over themselves one head;  
And they shall go up from the land, for great shall be the day of Jezreel.  
Say to your brother, 'My-people,'  
And to your sister, 'She-that-is-pitied.'"

### DENUNCIATION OF ISRAEL AS A FAITHLESS WIFE, 2:2-13

- "Reason with your mother, reason—  
For she is not my wife,  
And I am not her husband—  
That she put away her harlotry from before her,  
And her adultery from between her breasts;  
Lest I strip her naked,  
And place her as in the day she was born,  
And make her like the desert,  
And set her like a parched land,  
And slay her with thirst.  
And upon her children I will have no pity,  
Because they are harlot's children.  
For their mother played the harlot;  
She who bore them acted shamelessly.  
For she said, 'I will go after my lovers,  
Who give me my bread and my water,  
My wool and my flax, my oil and my drink.'  
Therefore, lo, I am going to hedge up  
her way with thorns;

- And I will erect a wall against her,  
So that she cannot find her paths.  
7 And she shall run after her lovers,  
But not overtake them,  
And seek them, but not find them.  
And she shall say, 'I will go back to  
my first husband,  
For it was better with me then than  
now.'
- 8 But she did not know  
That it was I who gave her  
The grain and the wine and the oil,  
And the silver, which I multiplied for  
her,  
And the gold, worked for the Baal.
- 9 Therefore I will hold back my grain in  
its time,  
And my wine in its season;  
And I will snatch away my wool and  
my flax,  
So that she cannot cover her naked-  
ness.
- 10 And now I will lay bare her shame to  
the eyes of her lovers,  
And none shall rescue her from my  
hand.
- 11 And I will bring to an end all her  
mirth,  
Her festival, her new moon, her sab-  
bath, and all her fixed festivals.
- 12 And I will lay waste her vine and her  
fig tree of which she said,  
'They are my hire,  
Which my lovers have given me.'  
And I will make them a wilderness,  
And the beasts of the field shall de-  
vour them.
- 13 So I will punish her for the days of the  
Baal's to whom she offered sacri-  
fice,  
And decked herself with nose-ring and  
necklace,  
And went after her lovers,  
But forgot me," is the oracle of the  
LORD.

#### PICTURES OF RESTORATION AND BLESSING, 2:14-23

- 14 "Therefore I am going to persuade her,  
And lead her to the wilderness,  
And speak to her heart.  
15 Then I will give back her vineyards  
there,  
And the valley of Achor as a door of  
hope.  
And she shall respond there as in the  
days of her youth,

- As in the day when she came up from  
the land of Egypt.  
On that day it shall come to pass," is 16  
the oracle of the LORD,  
"That you will call me, 'My husband,'  
And you will no longer call me, 'My  
Baal.'  
For I will put away the names of the 17  
Baal's from her mouth,  
And they shall no longer be invoked  
by their name.  
On that day I will make a league for 18  
them  
With the beasts of the field, the birds  
of the air, and the reptiles of the  
ground;  
And the bow, the sword, and war I will  
break off from the land;  
And I will make them lie down in se-  
curity."
- "And I will betroth you to myself for- 19  
ever;  
I will betroth you to myself in right-  
eousness and justice,  
And in kindness and mercy.  
And I will betroth you to myself in 20  
faithfulness;  
And you shall know the LORD.  
It shall come to pass on that day," is 21  
the oracle of the LORD,  
"That I will answer the heavens,  
And they shall answer the earth;  
And the earth shall answer the grain, 22  
the wine, and the oil;  
And they shall answer Jezreel;  
And I will sow her for myself in the 23  
land,  
And I will pity 'Her-who-is-unpityed';  
And I will say to 'Not-my-people,'  
'You are my people';  
And he shall say, 'My God.' "

#### HOSEA'S OWN ACCOUNT OF HIS MARRIAGE AND ITS MEANING, 3:1-5

- "The LORD said to me again, 3  
'Go, love a woman that is beloved  
of a paramour, and is an adulteress;  
even as the LORD loves the Israelites,  
though they turn to other gods and are  
lovers of raisin-cakes.'  
'So I bought her for myself for fifteen 2  
shekels of silver and a homer and a half  
of barley. Then I said to her, 3  
'Many days you must dwell as mine;

You must not play the harlot, nor have a husband; nor will I myself come near you.'

- 6 "For the Israelites shall abide many days with no king, no prince, no sacrifice, no sacred pillar, no ephod, and no teraphim. Afterward, the Israelites shall return and seek the LORD, their God, and David their king; and they shall hasten eagerly toward the LORD, and his goodness in the days to come."

#### THE IDOLATROUS APOSTASY OF ISRAEL, 4:1-19

- 4 "Hear the word of the LORD, O Israelites!  
For the LORD has a quarrel with the inhabitants of the land;  
Because there is no fidelity, no kindness, and no knowledge of God in the land.
- 2 Cursing, lying, murder, theft, and adultery—  
They break out, and one crime follows hard upon another.
- 3 Therefore the land mourns, and everything that dwells therein languishes,  
Even to the beasts of the earth, and the birds of the air;  
And the fish of the sea also are swept away.
- 4 "Yet, let no one make charges, and let no one accuse;  
For with you is my quarrel, O priest;  
And you shall stumble by day;
- 5 The prophet also shall stumble with you by night;  
And I will destroy your people.
- 6 My people are destroyed for want of knowledge—  
Because you have rejected knowledge, I will reject you from being my priest. Since you have forgotten the law of your God, I likewise will forgo your children.
- 7 "The more they increased, the more they sinned against me;  
They have exchanged their glory for shame.
- 8 They feed on the sin of my people, And for their guilt they whet their appetite.
- 9 So it has become 'like people, like priest';

And I will visit his ways upon him, And requite his deeds to him.  
And they shall eat, but not be satisfied;  
They shall play the harlot, but not be fruitful;  
Because they have forsaken the LORD, to practice harlotry.

"Wine and liquor take away the under- 11 standing.  
My people inquire of their block of 12 wood,  
And their staff instructs them.  
For a harlotrous spirit has led them astray,  
And they have become apostates from their God.  
Upon the tops of the mountains they 13 sacrifice,  
And upon the hills they make offerings,  
Beneath oak, poplar, and terebinth,  
Because their shade is good.

"Therefore your daughters play the harlot,  
And your sons' wives commit adultery.  
I will not punish your daughters when they play the harlot,  
Nor your sons' wives when they commit adultery;  
For they themselves go apart with harlots,  
And sacrifice with temple-prostitutes,  
And a people without insight must come to ruin.

"Though you play the harlot, O Israel, Let not Judah incur guilt.  
Do not come to Gilgal,  
Nor go up to Bethaven,  
Nor take oath at Beersheba, 'As the LORD lives.'  
But like a wild heifer, Israel is wild;  
Can the LORD feed them now like a lamb at large?"

"A maker of images is Ephraim;  
He has set up for himself a fat bull!  
They have grossly apostatized;  
They love shame more than their glory.  
A wind shall carry them away in its wings;  
And they shall be ashamed of their altars."

THE GUILT OF ISRAEL AND  
JUDAH AND ITS PUNISH-  
MENT, 5:1-14

- 5 "Hear this, O priests!  
Give heed, O house of Israel!  
Listen, O house of the king!  
For the judgment pertains to you;  
For you have been a snare at Mizpeh,  
And a net spread out upon Tabor.  
2 And they have dug deep the pit of  
Shittim;  
But I am a restraint to them all.
- 2 "I know Ephraim,  
And Israel is not hidden from me.  
For you have played the harlot, O  
Ephraim;  
Israel is defiled.  
4 Their deeds will not permit them  
To return to their God.  
For an apostate spirit is within them,  
And they do not know the LORD.
- 5 "The pride of Israel shall testify to his  
face;  
And Israel and Ephraim shall stumble  
in their guilt;  
Judah, also, shall stumble with them.  
6 With their flocks and their herds, they  
shall go  
To seek the LORD, but shall not find  
him—  
He has departed from them.  
7 They have been faithless to the LORD;  
For they have borne illegitimate chil-  
dren.  
Now he will devour them,  
The plowmen and their fields.
- 8 "Blow the horn in Gibeah,  
the trumpet in Ramah;  
Sound the alarm at Bethaven;  
startle Benjamin!  
9 Ephraim shall become a ruin  
on the day of punishment.  
Among the tribes of Israel,  
I announce what is sure.
- 10 "The princes of Judah have become  
Like those who move a boundary line.  
Upon them I will pour out  
My wrath like water.  
11 Ephraim is oppressed, crushed in judg-  
ment,  
Because Israel went after idols.  
12 But I am like a moth unto Ephraim,  
And like rottenness unto the house of  
Judah.

"When Ephraim saw his sickness, 13  
And Judah his wound,  
Then Ephraim went to Assyria,  
And sent to the great king.  
But he is not able to heal you;  
Nor can he relieve you of your wound.  
For I will be like a lion unto Ephra- 14  
im,  
And like a young lion to the house of  
Judah.  
I will rend and be gone;  
I will carry off, with none to rescue."

ISRAEL'S DEEP DEPRAVITY  
BELIES HER FACILE RE-  
PENTANCE, 5:15-6:11a

"I will go back to my place, 15  
Until they realize their guilt, and seek  
my face;  
In their trouble they will seek me:  
'Come, let us return unto the LORD; 6  
For he has torn, but he will heal us;  
He smote, but he will bind us up;  
He will revive us in two or three days; 2  
He will raise us up that we may live  
before him.  
Let us know, let us press on to know 3  
the LORD;  
As soon as we seek him, we shall find  
him;  
He will come to us like the winter rain,  
Like the spring rain that waters the  
land.'

"What shall I do with you, O Ephra- 4  
im?  
What shall I do with you, O Judah?  
For your piety is like a morning cloud,  
Or like the dew that leaves early.  
Therefore will I hew them by the 5  
prophets;  
I will slay them by the words of my  
mouth,  
And my judgment will go forth like  
the light.  
For I delight in piety, not sacrifice; 6  
And in the knowledge of God, rather  
than burnt-offerings.

"But they broke the agreement at 7  
Admah;  
There they dealt faithlessly with me.  
Gilead is a city of wrong-doers, 8  
Tracked with bloody footprints.  
Like troops of men lying in wait, 9  
So the priests hid themselves;  
On the way to Shechem they commit-  
ted murder,

They practiced vice.

- 10 In Bethel, I saw a horrible thing;  
There Ephraim played the harlot,  
Israel was defiled.  
11<sup>a</sup> For you too, O Judah, a harvest is appointed."

#### ISRAEL'S INTERNAL CORRUPTION, 6:11b—7:7

- 11<sup>b</sup> "When I would restore the fortune of my people,  
7 When I would heal Israel,  
The guilt of Ephraim is revealed,  
And the sin of Samaria;  
For they have wrought falsehood,  
And the thief comes in;  
Gangs prowl about.  
2 But they never realize  
That I shall remember all their wickedness,  
That now their deeds encircle them,  
That they are before my face.  
3 Through their wickedness they rejoice the king,  
And through their treachery princes.  
4 They are all adulterers;  
They are like a burning oven,  
Whose baker ceases stirring,  
From the time the dough is kneaded until it is leavened.  
5 From the day he became king, the princes have made him sick with the heat of wine;  
Worthless men have made him drunk.  
6 For their heart glows like an oven, with their trickery;  
All night through their anger sleeps;  
In the morning it blazes like a flaming fire.  
7 They are all hot like an oven,  
And they devour their rulers.  
All their kings have fallen;  
There is no one among them who calls upon me."

#### ISRAEL'S DISLOYAL FOREIGN POLICY, 7:8-16

- 8 "Ephraim wastes away among the peoples;  
Ephraim is a cake unturned.  
9 Strangers devour his strength, without his knowledge;  
Gray hairs are scattered upon him, without his knowledge.  
10 And the pride of Israel witnesses against him;

But they do not return to the LORD,  
their God,  
Nor seek him for all this.

"For Ephraim has become like a silly 11 dove, without sense;  
They call to Egypt, they go to Assyria.  
As they go, I will spread my net over 12 them;  
Like birds of the air, I will bring them down;  
I will bind them on account of their wickedness.  
Woe to them that they have wandered 13 away from me!  
Ruin to them that they have rebelled against me!  
Can I redeem them,  
While they speak lies against me?

"They do not cry unto me from their 14 hearts,  
But wail upon their couches for grain and wine;  
They cut themselves and rebel against me.  
Yet it was I who trained and strength- 15 ened their arms,  
While against me they plan wickedness.  
They turn to the Baal; 16  
They are like a treacherous bow.  
Their princes shall fall by the sword,  
Because of their stumbling speech in the land of Egypt."

#### IDOLATRY AND DISLOYALTY SPELL DESTRUCTION, 8:1-14

"Set the trumpet to your lips, 8  
Like a watchman, against the house of the LORD!  
Because they have broken my covenant,  
And sinned against my law.  
To me they shall cry, 'My God, we, Israel, know thee.'  
Israel has abhorred the good;  
An enemy shall pursue him.

"They made kings; but it was not of my doing;  
They made princes; but without my knowledge.  
Of their silver and their gold they made  
Idols for themselves, that they might be cut off.



- 5 I loathe your bull, O Samaria;  
My anger blazes against them;  
How long will they be incapable of innocence?
- 6 For from Israel is it;  
A mechanic made it;  
And it is not God.  
Indeed, Samaria's bull  
Shall become splinters.
- 7 "For they sowed the wind;  
And they shall reap the whirlwind.  
The standing grain which has no  
sprout shall yield no meal;  
If it should yield, foreigners would devour it.
- 8 Israel shall be devoured;  
Soon shall they be among the nations  
Like a worthless thing.
- 9 For they have gone up to Assyria,  
Like a wild ass wandering by itself;  
Ephraim gives love-gifts.
- 10 But though they hire among the nations,  
I will soon gather them up;  
And they shall cease a while from  
anointing a king and princes.
- 11 "Though Ephraim has multiplied altars,  
They have become to him altars for sinning.
- 12 I will write him down as an opponent  
of my law;  
He shall be considered as a foreigner.
- 13 They love sacrifice and they sacrifice  
Flesh, and they eat it.  
The LORD is not pleased with them;  
Soon will he remember their guilt,  
And punish their sin;  
They shall return to Egypt.
- 14 For Israel forgot his maker and built  
palaces;  
And Judah multiplied fortified cities;  
But I will send a fire upon his cities,  
And it shall devour his palaces."

ISRAEL MUST GO INTO  
EXILE, 9:1-9

- 9 "Do not rejoice, O Israel!  
Do not exult, like the peoples!  
For you have become apostates from  
your God;  
You have loved a harlot's hire  
Upon all threshing-floors for grain.
- 2 "But threshing-floor and wine-vat shall  
not know them,

And wine shall fail them.  
They shall not remain in the land of  
the LORD,  
But Ephraim shall return to Egypt,  
And in Assyria they shall eat unclean  
food.

"They shall not pour libations of wine  
to the LORD;  
Nor shall they prepare their sacrifices  
for him.  
Their food shall be like mourners'  
food,  
In that all who eat of it will defile  
themselves;  
For their food is for themselves only;  
It may not come into the house of the  
LORD.

"What will you do on the festival day,  
And on the day of the feast of the  
LORD?  
For lo, they shall go to Assyria;  
Egypt shall gather them,  
Memphis shall bury them.  
Their desirable places nettles shall  
possess;  
Thorns shall be in their tents.  
The days of punishment will come;  
The days of requital will come;  
Israel shall know.

"The prophet is distracted,  
The man of the spirit is crazed,  
Because of your great guilt;  
Great is the opposition to the watch-  
man of Ephraim, the people of my  
God.  
The prophet—the fowler's snare is  
upon all his ways;  
Opposition is in the house of his God.  
They have dug a deep pit for him,  
As in the days of Gibeah.  
He will remember their guilt,  
He will punish their sins."

IRREPARABLE RUIN, 9:10-17

"Like grapes in the wilderness,  
I found Israel.  
Like the first ripe fig on the fig tree, in  
its first season,  
I saw your fathers.  
But they came to Baal-peor;  
And dedicated themselves to the Baal,  
And became an abhorrence like the  
thing which they loved.

- 11 "Ephraim's glory flies away like a bird,  
So that there will be no births, no  
motherhood, no conception.
- 12 Even if they do rear their children,  
I will bereave them to a man.  
But woe, indeed, to them when I de-  
part from them!
- 13 As I foresaw, Epiraim's sons must be-  
come a prey,  
Ephraim must bring out his sons to  
the slaughter."
- 14 Give them—O LORD, what canst  
thou give?  
Give them a miscarrying womb,  
And dry breasts.
- 15 "All their wickedness is in Gilgal,  
For there I conceived hatred for them.  
Because of their wicked deeds,  
I will drive them out of my house.  
I will no longer love them,  
Since all their princes are rebels.
- 16 "Ephraim is stricken;  
Their root is dried up;  
They shall bear no fruit.  
Even if they do have children,  
I will slay the darlings of their womb.  
7 My God shall reject them,  
Because they have not listened to  
him;  
And they shall become wanderers  
among the nations."

#### IDOLATRY AND ITS PUNISH- MENT, 10:1-8

- 10 "Israel is a spreading vine;  
His fruit renders him confident;  
The more his fruit increased,  
The more altars he made;  
The more prosperous his land became,  
The finer did he make his sacred pil-  
lars.
- 2 Their heart is false; soon must they  
atone;  
Their altars shall be desecrated,  
And their sacred pillars destroyed.
- 3 "For they will soon be saying,  
'We have no king;  
For we do not revere the LORD;  
And as for that, what could the king  
do for us?'
- 4 They speak mere words; they swear  
false oaths;  
They make leagues; and judgment  
will blossom forth,

Like weeds in the furrows of the field.  
For the calf of Bethaven,  
The inhabitants of Samaria shall be  
anxious;  
His people and his priestlings shall  
mourn for him;  
They shall wail for his honor,  
Because it has gone into exile from  
him.  
He himself, too, shall be carried to  
Assyria,  
As tribute to the great king.  
Ephraim shall receive disgrace,  
And Israel shall be ashamed of his idol.

"The king of Samaria shall be de-  
stroyed,  
Like a chip upon the surface of the  
water.  
And the high places of Aven shall be  
destroyed,  
The sin of Israel;  
Thorn and thistle shall spring up upon  
their altars;  
And they shall say to the mountains,  
'Cover us';  
And to the hills, 'Fall upon us.' "

#### MORAL FAILURE IS POLITI- CAL RUIN, 10:9-15

"From the days of Gibeah, you have  
sinned, O Israel;  
There they said that war would not  
overtake them in Gibeah.  
I will come against the wicked people  
and punish them;  
And peoples shall be gathered together  
against them,  
When they are chastened for their two  
crimes.  
Ephraim was a trained heifer that  
loved to thresh;  
But I put a yoke upon her fair neck.  
I harnessed Ephraim; Judah ploughed;  
Jacob harrowed for himself.

"Sow for yourselves righteousness; 12  
Reap the fruit of piety;  
Break up your fallow ground;  
For it is time to seek the LORD,  
Till he come and rain righteousness  
upon you.  
You have ploughed wickedness, you  
have harvested wrong;  
You have eaten the fruit of lies,  
In that you trusted in your chariots,  
and in your great might.

- 14 "But revolt shall arise among your people,  
And all your fortresses shall be destroyed,  
As Shalman destroyed Beth-arbel on the day of battle;  
The mother was dashed in pieces with the children.
- 15 Thus will I do to you, O house of Israel, because of your wickedness!  
In the storm, the king of Israel shall be utterly destroyed."

**GOD'S LOVE FOR ISRAEL  
SPURNED BUT TRIUMPHANT,  
11:1-11**

- 11 "When Israel was a child, I came to love him,  
And from Egypt I called him.
- 2 The more I called them,  
The more they went away from me;  
They sacrificed to the Baals,  
And made offerings to idols.
- 3 "But it was I who taught Ephraim to walk;  
I took them up in my arms;  
But they did not know that I cared for them.
- 4 With human lines I led them,  
With loving cords;  
And I became for them like him who lifts the yoke from their jaws;  
And I bent toward them and fed them.
- 5 "Ephraim shall return to Egypt,  
And Assyria shall be his king,  
Because they have refused to return to me.
- 6 The sword shall begin upon his cities,  
And make an end of his fields,  
And shall devour his fortresses.
- 7 For my people are dependent upon a change in me;  
And if they call upon me because of the yoke,  
Will I not, nevertheless, raise it up?
- 8 "How can I give you up, O Ephraim!  
How surrender you, O Israel!  
How can I treat you like Admah!  
How make you like Zeboim!  
My mind turns against me;  
My sympathies also grow hot.
- 9 I will not carry out my fierce anger;  
Nor will I again destroy Ephraim;  
For I am God and not man,

The holy one in the midst of you;  
And I will not destroy.

- "They shall go after the LORD; 10  
Like a lion he will roar;  
Yea, he will roar;  
And his sons shall come trembling  
from the west,  
They shall come fluttering like a bird 11  
from Egypt,  
And like a dove from the land of Assyria;  
And I will bring them back to their homes,"  
Is the oracle of the LORD.

**ISRAEL'S FAITHLESSNESS AND  
ITS PUNISHMENT, 11:12-12:14**

- "Ephraim surrounds me with lies, 12  
And the house of Israel with deceit;  
But Judah still seeks after God,  
And is loyal to the holy one.
- Ephraim feeds upon wind, 12  
And pursues the east wind all the time;  
They multiply lies and falsehood;  
They make a treaty with Assyria,  
And carry oil to Egypt.
- "The LORD has a quarrel with Judah; 2  
And he will punish Jacob according to his ways;  
According to his deeds will he requite him.  
In the womb he seized his brother's 3  
heel,  
And in his full vigor he strove with God.  
Then he fought against an angel and 4  
prevailed;  
He wept and entreated him for mercy.  
At Bethel he found him,  
And there he talked with him.  
Then Jacob fled to the field of Aram, 12  
And Israel worked for a wife,  
And for a wife he watched sheep.
- "But the LORD, the God of hosts, 5  
The LORD, is his name.  
Therefore do you return to your God, 6  
Practice kindness and justice,  
And wait for your God continually.
- "A Canaanite, in whose hands are false 7  
balances,  
He loves to oppress.  
But Ephraim says, 'Indeed, I am rich; 8

I have found power for myself.  
 All his gain will not suffice  
 For the guilt which he has incurred.

- 9 I am the LORD, your God,  
 From the land of Egypt;  
 I will again make you dwell in tents,  
 As in the days of old.
- 10 "I spoke to the prophets,  
 And I gave many visions,  
 And through the prophets I gave  
 parables.
- 11 Gilead, indeed, is wickedness; yea,  
 they are falsehood;  
 In Gilgal they sacrifice to demons;  
 Their altars, also, are like heaps,  
 Upon the furrows of the field.
- 13 By a prophet the LORD brought Israel  
 up from Egypt,  
 And by a prophet he was kept.
- 14 Ephraim has provoked him bitterly;  
 So he will hurl his blood upon him;  
 And his disgrace his Lord will requite  
 to him."

#### ISRAEL'S DESTRUCTION NOT- WITHSTANDING IDOLS AND KINGS, 13:1-16

- 13 "Whenever Ephraim spoke there used  
 to be awe;  
 He was a prince in Israel.  
 Then he transgressed through the  
 Baal and died.
- 2 And now they sin more and more,  
 In that they make for themselves  
 molten images,  
 And of their silver, through their skill,  
 idols,  
 Wholly the product of mechanics.  
 'To such,' they say, 'sacrifice.'  
 Men kissing calves!
- 3 Therefore they shall be like a morning  
 cloud,  
 Or like the dew which leaves early;  
 Like the chaff that whirls up from the  
 threshing-floor,  
 Or like the smoke from the window.
- 4 "But I am the LORD, your God  
 From the land of Egypt;  
 And you know no God but me;  
 And there is no deliverer, except me.
- 5 I fed you in the wilderness,  
 In the land of drought;
- 6 But when they had fed themselves  
 full,  
 Their heart became arrogant,

And so they forgot me.  
 So I will be unto them like a lion,  
 Or like a leopard by the road I will  
 lurk.  
 I will rend them like a bear robbed of  
 its cubs,  
 And I will tear off the covering of  
 their chest,  
 And I will devour them there like a  
 lion;  
 The beast of the field shall mangle  
 them.

"I am your destruction, O Israel;  
 Who can help you?  
 Where now is your king, that he may  
 deliver you?  
 And all your princes that they may  
 rule you,  
 Of whom you said,  
 'Give me a king and princes?'  
 I gave you a king in my anger,  
 And I took him away in my wrath.  
 The guilt of Israel is bound up;  
 His sin is stored away.  
 The pangs of a woman in child-birth  
 shall come upon him,  
 But he is a foolish son;  
 For it is no time to stand  
 In the mouth of the womb.

"Shall I rescue them from the power of  
 Sheol?  
 Shall I redeem them from death?  
 Where are your plagues, O Death?  
 Where is your destruction, O Sheol?  
 Repentance is hid from my eyes.  
 It indeed shall separate brothers;  
 The east wind, a wind of the LORD,  
 shall come from the wilderness;  
 It shall come up and his fountain shall  
 dry up,  
 And his spring shall be parched.  
 He shall spoil the treasury  
 Of every desirable thing.  
 Samaria must bear her guilt;  
 For she has rebelled against her God;  
 They must fall by the sword,  
 Their children be dashed in pieces,  
 And their pregnant women be ripped  
 open."

#### AN INVITATION AND A PROMISE, 14:1-9

Return, O Israel, to the LORD, your  
 God;  
 For you have stumbled in your guilt.  
 Take with you words,

- And return to the LORD.  
 Say to him, "Wholly forgive guilt;  
 And we will take what is good,  
 And requite thee with the fruits of our  
 lips.
- 3 Assyria shall not deliver us;  
 Nor will we ride upon war-horses;  
 Nor will we say any longer, 'Our God,'  
 To the work of our own hands;  
 For in thee the orphan finds mercy.
- 4 "I will heal their backsliding;  
 I will love them voluntarily;  
 For my anger has turned away from  
 them.
- 5 I will be like the dew to Israel,  
 So that he will blossom like the lily,  
 And his roots will spread like the pop-  
 lar;
- 6 His tendrils will spread out;  
 And his beauty will be like the olive  
 tree,
- And his fragrance like that of Leb-  
 anon.  
 Those who shall again dwell beneath 7  
 his shadow,  
 Shall raise grain,  
 And they shall blossom like a vine,  
 Whose fragrance shall be like the wine  
 of Lebanon.
- "What more has Ephraim any need of 8  
 idols?  
 I am his Anath and his Asherah;  
 I am like a green fir-tree;  
 From me is his fruit found."
- Whoever is wise, let him understand 9  
 these things,  
 Whoever is discerning, let him know  
 them;  
 That the ways of the LORD are right,  
 And the righteous walk in them,  
 While sinners stumble in them.

## THE BOOK OF JOEL

### THE LOCUST PLAGUE AND THE DROUGHT, 1:1-19

- 1 **T**HE word of the LORD, which came to Joel, the son of Pethuel:  
 2 Hear this, O elders;  
 And listen, all you dwellers in the land!  
 Has such a thing ever been in your days,  
 Or in the days of your fathers?  
 3 Tell of it to your sons,  
 And your sons to their sons in turn,  
 And their sons to the next generation.
- 4 What the shearer left, the locust ate,  
 And what the locust left, the hopper ate,  
 And what the hopper left, the stripper ate.
- 5 Rouse yourselves, you toppers, and weep;  
 And wail, all you drinkers of wine,  
 Because of the new wine; for it is cut off from your mouth.
- 6 For a nation has come up against my land,  
 Strong and innumerable;  
 His teeth are a lion's teeth,  
 And the fangs of a lioness are his.
- 7 He has made my vine a waste,  
 And blighted my fig tree;  
 He has stripped off its bark and thrown it away;  
 Its branches are whitened.
- 8 Wail, like a virgin girded with sackcloth  
 For the bridegroom of her youth.
- 9 Cut off are the offering and the libation  
 From the house of the LORD.  
 The priests mourn,  
 The ministers of the LORD.
- 10 The field is devastated;  
 The ground mourns;  
 Because the grain is laid waste,  
 The wine is dried up,

The oil fails.  
 The farmers are disappointed, 11  
 The vine-dressers lament,  
 For the wheat and the barley;  
 Because the harvest of the field is lost.  
 The vine withers, 1  
 And the fig tree wilts.  
 The pomegranate, palm, and apple—  
 All the trees of the field dry up;  
 So that mirth has withered away  
 From the sons of men.

Gird yourselves with sackcloth and mourn, O priests;  
 Wail, O ministers of the altar!  
 Come, spend the night in sackcloth,  
 O ministers of my God!  
 Because the sacrifice and libation are withheld  
 From the house of your God.  
 Sanctify a fast; 1  
 Call a convocation!  
 Gather, O elders,  
 All the inhabitants of the land  
 Into the house of the LORD your God;  
 And cry unto the LORD.  
 Alas for the day! 1  
 For the day of the LORD is near,  
 And as destruction from the Almighty it comes.  
 Has not food been cut off 1  
 From before our eyes?  
 From the house of our God,  
 Gladness and joy?

The mules stamp at their stalls; 11  
 The granaries are devastated;  
 The barns are ruined;  
 Because the grain has failed.  
 What can we put in them? 11  
 The herds of cattle wander about,  
 Because they have no pasture;  
 The flocks of sheep, also, are dismayed.

Unto thee, O LORD, do I cry, 11  
 Because fire has consumed the pastures of the steppe,  
 And flame has scorched all the trees of the field.

The beasts of the field, also, cry out  
unto thee;  
Because the streams of water are dry,  
And fire has consumed the pastures of  
the steppe.

### THE LOCUSTS AND THE DAY OF THE LORD, 2:1-11

- 2 Blow the trumpet in Zion;  
Raise the alarm on my holy mountain!  
Let all the inhabitants of the land  
tremble;  
For the day of the LORD comes!  
2 For near is the day of darkness and  
gloom,  
The day of clouds and deep darkness.

Like blackness spread over the moun-  
tains,  
Is the great and powerful people.  
The like of them has not been from of  
old;  
Nor will there be any again after them,  
Throughout the years of successive  
generations.

- 3 Before them a fire devours,  
And after them a flame scorches.  
Like the garden of Eden was the land  
before them,  
And after them it is a desert waste;  
And nothing escapes them.

- 4 They look like horses,  
And they run like war-horses.  
5 Like the rattle of chariots,  
They leap on the tops of the moun-  
tains;

Like the crackling of a flame of fire,  
That devours the stubble;  
Like a mighty people,  
Arrayed for battle.

- 6 Before them peoples are in anguish,  
All faces grow pale.  
7 Like warriors they run;  
Like men of war they climb the wall.  
They go each his own way,  
And do not entangle their paths.  
8 They do not push one another;  
Each goes his own road.  
And though they fall into a stream,  
They do not sink.  
9 They rush upon the city;  
They run upon the wall;  
They go up into the houses;  
Through the windows they enter like  
a thief.

Before them the land trembles; 10  
The heavens quake;  
Sun and moon grow dark,  
And the stars withhold their bright-  
ness.

The LORD thunders at the head of his 11  
army;

For very great is his host;  
He that executes his command is pow-  
erful.

For great is the day of the LORD,  
And exceedingly terrible; and who can  
withstand it?

### A CALL TO PENITENCE, 2:12-17

"Yet even now," is the oracle of the 12  
LORD,

"Return to me with your whole heart,  
And with fasting, and weeping, and  
mourning."

And rend your heart and not your gar- 13  
ments,

And return to the LORD, your God;  
For he is gracious and merciful,  
Slow to anger and abounding in kind-  
ness,

And relenting of evil.

Who knows but that he will again re- 14  
lent,

And leave behind him a blessing,  
An offering and a libation  
To the LORD, your God?

Blow the trumpet in Zion; 15  
Order a sacred fast; call a holy assem-  
bly;

Assemble the people; order a holy con- 16  
vocation;

Gather in the elders; collect the chil-  
dren,

And the infants at the breast!

Let the bridegroom go forth from his  
chamber,  
And the bride from her pavilion!

Between the porch and the altar, 17  
Let the priests, the ministers of the  
LORD, weep;

And let them say, "Spare thy people,  
O LORD,

And make not thy heritage a re-  
proach,

That they should become a by-word  
among the nations.

Why should they say among the peo-  
ples,

'Where is their God?'

**FORGIVENESS AND PROMISE,**  
2:18-27

- 18 Then the LORD became solicitous for his land,  
And had pity upon his people.
- 19 And the LORD answered and said to his people,  
"Lo, I am going to send you  
The grain, the wine, and the oil,  
And you will be satisfied therewith;  
And I will no more make you a reproach among the nations.
- 20 And I will remove the Northerner far from you;  
And I will drive him out into a parched and waste land;  
His van into the eastern sea,  
And his rear into the western sea;  
And the stench of him will arise and the foul smell of him will ascend;  
Though he has done great things.
- 21 "Fear not, O land;  
Exult and rejoice;  
For the LORD has done great things!
- 22 Fear not, O beasts of the field;  
For the pastures of the steppe are green,  
The tree bears its fruit,  
The fig-tree and the grape-vine yield their increase.
- 23 "And do you, O sons of Zion, exult,  
And rejoice in the LORD, your God;  
For he gave you a warning,  
Teaching righteousness;  
And he has sent down to you rain,  
The winter and the spring rains as of old.
- 24 "And the threshing-floors shall be full of grain;  
And the wine-vats shall overflow with wine and oil;
- 25 And I will repay you for the years  
Which the locust devoured,  
The hopper, the stripper, and the shearer,  
My great army, which I sent upon you.
- 26 "And you shall eat to the full and be satisfied,  
And you shall praise the name of the LORD, your God,  
Who has done wonders for you;  
And my people shall never again be put to shame,

And you shall know that I am in the midst of Israel.  
I, the LORD, am your God, and there is none else;  
So my people shall never again be put to shame."

**THE DAY OF THE LORD AND ITS MANIFESTATIONS, 2:28-32**

- "It shall come to pass afterward,  
That I will pour out my spirit upon all flesh;  
Your sons and your daughters shall prophesy;  
Your old men shall dream dreams,  
And your young men shall see visions.  
Furthermore, upon the male and female slaves,  
In those days I will pour out my spirit.
- "And I will set portents in the heavens:  
and on the earth,  
Blood, and fire, and columns of smoke.  
The sun shall be changed to darkness,  
and the moon to blood,  
Before the coming of the day of the LORD,  
great and terrible.  
But everyone that calls upon the name of the LORD shall be delivered;  
For in Mount Zion and in Jerusalem there shall be those that escape";  
As the LORD has said.  
And the escaped will be those whom the LORD proclaims.

**JUDGMENT UPON THE NATIONS, 3:1-8**

"For behold, in those days and at that time, when I restore the fortune of Judah and Jerusalem, I will gather all the nations, and bring them down to the valley of Jehoshaphat; and I will enter into judgment with them there, on account of my people and my heritage, Israel, whom they have scattered among the nations. They have divided my land, and cast lots upon my people, and given a boy for a harlot, and sold a girl for wine, and drunk it.  
"Moreover, what are you to me, O Tyre, and Sidon, and all the districts of Philistia? Are you paying me back for something I have done? Or are you doing something to me? Right speedily will I requite your deed upon your own head! For you have taken my silver and my gold; and my goodly treasures



you have brought into your palaces.  
 6 The people of Judah, and the people of  
 Jerusalem, you have sold to the Greeks,  
 so as to remove them far from their  
 7 own territory. Behold, I am going to  
 rouse them up from the place into which  
 you have sold them; and I will requite  
 8 your deed upon your own head. I will  
 sell your sons and your daughters into  
 the hand of the people of Judah, and  
 they will sell them to the Sabaeans, to a  
 distant nation." For the LORD has  
 spoken.

## THE WORLD-JUDGMENT,

3:9-13

9 Proclaim this among the nations:  
 Hallow war! Arouse the warriors!  
 Let the fighting men approach and  
 ascend!  
 10 Beat your plowshares into swords,  
 And your pruning hooks into lances!  
 Let the weakling say, "I am a war-  
 rior."  
 11 Haste and come, all you nations,  
 And gather yourselves there from  
 every side.  
 Bring down thy warriors, O LORD!  
 12 Let the nations rouse themselves and  
 come up  
 To the valley of Jehoshaphat;  
 For there I will sit to judge  
 All the nations from every side.  
 13 Put in the sickle,  
 For the harvest is ripe!  
 Go in, tread;  
 For the wine-press is full!  
 The vats overflow!  
 For their wickedness is great.

## THE GOLDEN AGE, 3:14-21

14 Multitudes upon multitudes are in the  
 valley of decision,

For the day of the LORD is near in the  
 valley of decision.  
 The sun and the moon are darkened, 15  
 And the stars withhold their bright-  
 ness.

For the LORD roars from Zion, 16  
 And from Jerusalem he utters his  
 voice;  
 And the heavens and the earth quake.  
 But the LORD is a refuge to his people,  
 And a stronghold to the children of  
 Israel.

"And you shall know that I, the LORD, 17  
 your God,  
 Am dwelling in Zion, my holy moun-  
 tain.  
 And Jerusalem shall be holy,  
 And aliens shall not again pass  
 through her.

"And it shall come to pass on that day, 18  
 That the mountains shall drip sweet  
 wine,  
 And the hills shall flow with milk,  
 And all the river-beds of Judah shall  
 flow with water;  
 And a spring shall go forth from the  
 house of the LORD,  
 And water the valley of Shittim.

"Egypt shall become a waste, 19  
 And Edom shall be a barren steppe;  
 Because of the wrong done to the chil-  
 dren of Judah,  
 In that they shed innocent blood in  
 their land.  
 But Judah shall abide forever, 20  
 And Jerusalem throughout the ages.  
 And I will avenge their blood; I will 21  
 not leave it unpunished."  
 For the LORD dwells in Zion.

## THE BOOK OF AMOS

### TITLE AND PURPOSE OF THE BOOK, 1:1-2

- 1 **T**HE words of Amos, who was one of the shepherds of Tekoa, which he received regarding Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake; saying,
- 2 "The LORD roars from Zion, And from Jerusalem he utters his voice; So that the pastures of the shepherds mourn, And the top of Carmel withers."

### DOOM UPON THE SURROUND- ING NATIONS, 1:3-2:5

- 3 Thus says the LORD:  
"For the three transgressions of Damascus,  
And for the four, I will not turn it back;  
Because they have threshed Gilead  
With threshing-tools of iron.
- 4 So I will send a fire upon the house of Hazeael,  
And it shall devour the palaces of Benhadad;
- 5 And I will break the bar of Damascus,  
And cut off the inhabitants from the valley of Aven,  
And the holder of the scepter from Beth-eden;  
And the people of Syria shall go captive to Kir."
- Says the LORD.
- 6 Thus says the LORD:  
"For the three transgressions of Gaza,  
And for the four, I will not turn it back;  
Because they carried into exile a whole people,  
To hand them over to Edom.
- 7 So I will send a fire upon the wall of Gaza,  
And it shall devour her palaces;

And I will cut off the inhabitants from Ashdod,  
And the holder of the scepter from Askelon,  
And I will turn my hand against Ekron,  
And the remnant of the Philistines shall perish."

Says the Lord GOD.

Thus says the LORD:  
"For the three transgressions of Tyre,  
And for the four, I will not turn it back;  
Because they handed over a whole people as captives to Edom,  
And did not remember the covenant of brotherhood.  
So I will send a fire upon the wall of Tyre,  
And it shall devour her palaces."

Thus says the LORD:  
"For the three transgressions of Edom,  
And for the four, I will not turn it back;  
Because he pursued his brother with the sword,  
And stifled his pity,  
So that his anger raged perpetually,  
And his wrath stormed continually.  
So I will send a fire upon Teman,  
And it shall devour the palaces of Bozrah."

Thus says the LORD:  
"For the three transgressions of the Ammonites,  
And for the four, I will not turn it back;  
Because they ripped up the pregnant women of Gilead,  
That they might enlarge their boundary.  
So I will kindle a fire upon the wall of Rabbah,  
And it shall devour her palaces;  
With shouting on the day of battle,  
With a storm on the day of tempest;  
And their king shall live in exile,  
He and his princes together."

Says the LORD.

- 2 Thus says the LORD:  
 "For the three transgressions of Moab,  
 And for the four, I will not turn it  
 back;  
 Because he burned the bones  
 Of the king of Edom to lime.  
 2 So I will send a fire against Moab,  
 And it shall devour the palaces of  
 Kerioth;  
 And Moab shall die with uproar,  
 With shouting and the sound of the  
 trumpet;  
 3 And I will cut off the chieftain from  
 the midst of her,  
 And slay all her princes with him."  
 Says the LORD.

- 4 Thus says the LORD:  
 "For the three transgressions of Judah,  
 And for the four, I will not turn it  
 back;  
 Because they have rejected the in-  
 struction of the LORD,  
 And have not kept his statutes;  
 But their lies have led them astray,  
 After which their fathers walked.  
 5 So I will send a fire upon Judah,  
 And it shall devour the palaces of  
 Jerusalem."

#### THE SIN AND DOOM OF ISRAEL, 2:6-16

- 6 Thus says the LORD:  
 "For the three transgressions of Israel,  
 And for the four, I will not turn it  
 back;  
 Because they have sold the innocent  
 for silver,  
 And the needy in exchange for a pair  
 of sandals;  
 7 They who trample upon the heads of  
 the poor,  
 And thrust aside the humble from the  
 way.  
 A man and his father go in to the har-  
 lots,  
 Thereby profaning my holy name.  
 8 Garments taken in pledge they spread  
 out  
 Beside every altar;  
 And the wine of those who have been  
 fined they drink  
 In the houses of their gods.  
 9 "Yet it was I who destroyed the Amo-  
 rite from before them,  
 Whose height was like that of the  
 cedars,

- And he was as strong as the oaks;  
 But I destroyed his fruit above,  
 And his roots below.  
 And it was I too who brought you up 10  
 from the land of Egypt,  
 And led you through the wilderness for  
 forty years,  
 That you might seize the land of the  
 Amorites.  
 Also I raised up some of your sons as 11  
 prophets,  
 And some of your young men as Naz-  
 irites.  
 Is this not indeed so, O Israelites?"  
 The oracle of the LORD.  
 "But you made the Nazirites drink wine; 12  
 And you laid command upon the  
 prophets, saying, 'You shall not  
 prophesy.'

- "Behold, I am going to make a groaning 13  
 under you,  
 As a wagon groans that is loaded with  
 sheaves.  
 Flight shall perish from the swift, 14  
 And the strong shall not exert his  
 strength,  
 And the warrior shall not save himself;  
 And he who handles the bow shall not 15  
 stand firm,  
 Nor shall the swift of foot save him-  
 self,  
 Nor shall he who rides upon horseback  
 save himself;  
 And the stoutest of heart among the 16  
 warriors  
 Shall flee away naked on that day."  
 The oracle of the LORD.

#### THE CATEGORICAL IMPERA- TIVE, 3:1-8

- Hear this word which the LORD 3  
 speaks against you, O Israelites, against  
 the whole family that I brought up  
 from the land of Egypt, saying,  
 "You only have I known, 2  
 of all the families of the earth";  
 Therefore will I punish you  
 for all your wrongdoing.  
 Do two men walk together, 3  
 unless they have made an ap-  
 pointment?  
 Does a lion roar in the forest, 4  
 when he has no prey?  
 Does a young lion send forth his voice  
 from his lair,  
 unless he has seized something?

- 5 Does a bird fall to the ground,  
when there is no snare for it?  
Does a trap spring from the ground,  
when it has taken nothing at  
all?
- 6 If a trumpet be blown in a city,  
do the people not tremble?  
If there be disaster in a city,  
has not the LORD caused it?
- 7 Surely, he will do nothing,  
the Lord GOD,  
Except he reveal his purpose  
to his servants the prophets.
- 8 When the lion roars,  
who does not fear?  
When the Lord GOD speaks,  
who will not prophesy?

#### THE DOOM OF SAMARIA,

3:9—4:3

- 9 Make proclamation over the palaces  
in Assyria,  
And over the palaces in the land of  
Egypt,  
And say, "Assemble yourselves upon  
the mountains of Samaria  
And see the great confusion in the  
midst of her,  
And the oppression within her."  
10 "For they do not know how to do  
right," is the oracle of the LORD,  
"Who treasure up violence and robbery  
in their palaces."
- 11 Therefore thus says the Lord GOD:  
"The foe shall surround the land,  
And strip you of your strength;  
And your palaces shall be plundered."
- 12 Thus says the LORD:  
"Just as a shepherd rescues from the  
mouth of a lion two shank-bones or a  
piece of an ear, so will the Israelites be  
rescued, who dwell in Samaria, along  
with the corner of a couch, and the leg  
of a bed."
- 13 "Hear and testify against the house of  
Jacob,"  
Is the oracle of the Lord GOD, the  
God of hosts,  
14 "That on the day when I punish Israel  
for its offenses,  
I will inflict punishment upon the al-  
tars of Bethel,  
And the horns of the altar shall be cut  
off and fall to the ground.

And I will smite both winter house  
and summer house,  
And the ivory houses shall be ruined;  
And many houses shall come to an  
end."

The oracle of the LORD.

"Hear this word, you cows of Bashan,  
You who are on the mount of Samaria,  
Who oppress the weak, who crush the  
needy,  
Who say to their lords, 'Bring that we  
may drink.'

"The Lord GOD has sworn by his holi-  
ness,  
That there are days coming upon you,  
When they will drag you away with  
hooks,  
And what is left of you with fish-  
hooks;  
And through the breaches you will go,  
each straight ahead,  
And you will be cast upon the refuse  
heap."

The oracle of the LORD.

#### THE SACRILEGE OF SAC- RIFICE, 4:4, 5

"Come to Bethel, and—transgress!  
To Gilgal, and multiply your trans-  
gressions!  
Bring your sacrifices every morning,  
And every three days, your tithes!  
Burn a thank-offering of leavened  
bread,  
And proclaim voluntary offerings;  
publish them!  
For so you love to do, O Israelites."  
The oracle of the Lord GOD.

#### REPEATED CHASTISEMENTS ARE FUTILE, 4:6-11

"And yet, it was I that gave you  
Cleanness of teeth in all your cities,  
And lack of bread in all your places.  
But you did not return to me."  
The oracle of the LORD.

"Still further, it was I that withheld  
from you the rain,  
While there were yet three months till  
harvest;  
And I sent rain upon one city,  
But upon another I sent no rain;  
One field was rained upon,

But the field upon which there was no rain dried up,

6 So that two or three towns went begging to one town,  
That they might get water to drink,  
and were not satisfied.

But you did not return to me."

The oracle of the LORD.

9 "I smote you with blight and mildew;  
I laid waste your gardens and your vineyards;

And your fig trees and olive trees the locust devoured.

But you did not return to me."

The oracle of the LORD.

10 "I sent a pestilence among you after the manner of Egypt;

I slew your young men with the sword,

Together with your captured horses;  
And I brought up the stench of your camp into your nostrils.

But you did not return to me."

The oracle of the LORD.

11 "I overthrew some of you,  
As when God overthrew Sodom and Gomorrah;

And you were like a brand snatched from the burning.

But you did not return to me."

The oracle of the LORD.

12 "Therefore, thus will I do to you, O Israel.

Because I will do this to you,  
Prepare to meet your God, O Israel."

13 For behold, he who formed the mountains and created the wind;

He who tells man what his thought is,  
He who makes dawn and darkness,  
And treads upon the heights of the earth;

The LORD, the God of hosts, is his name.

#### ISRAEL'S DESTRUCTION AND ITS CAUSES, 5:1-17

15 "Hear this word that I am taking up concerning you, a dirge, O house of Israel:

"Fallen, never to rise again,  
is the virgin Israel;

2 Prostrate on her own soil,  
with none to raise her up."

For thus says the Lord GOD: "The city that sent forth a thousand shall have but a hundred left; and the one that sent forth a hundred shall have but ten left, for the house of Israel."

For thus says the LORD to the house of Israel:

"Seek me, that you may live;  
And seek not Bethel. 5  
You shall not go to Gilgal,  
Nor cross over to Beersheba.  
For Gilgal shall go into galling captivity,  
And Bethel shall become a delusion."

Seek the LORD, that you may live; 6  
Lest he set the house of Joseph on fire,  
And it devour, with no one to quench it for Bethel;

You who turn justice to gall, 7  
And cast down righteousness to the earth.

He who made the Pleiades and Orion, 8  
Who turns dense darkness to dawn,  
And darkens day into night;  
Who summons the waters of the sea,  
And pours them out upon the face of the earth—

The LORD is his name—

He who causes ruin to burst forth 9  
upon the strong,  
And brings destruction upon the fortress.

They hate him who reproves in the gate, 10

And loathe him who speaks the truth.  
Therefore because you trample upon 11  
the weak,

And take from him exactions of grain,  
Though you have built houses of hewn stone,

You shall not dwell in them;  
Though you have planted pleasant vineyards,

You shall not drink their wine.

For I know that your transgressions 12  
are many,

And your sins countless,  
You who oppress the innocent, take bribes,

And thrust aside the needy at the gate.  
Therefore he who is prudent will be 13  
silent at such time;

For it will be an evil time.

- 14 Seek good and not evil that you may live and that it may be so, that the LORD, the God of hosts, is with you, as you have said.
- 15 Hate evil, and love good  
And establish justice at the gate;  
Perhaps, the LORD, the God of hosts,  
Will be gracious to a remnant of Joseph.
- 16 Therefore thus says the LORD, the God of hosts, the Lord:  
"In all squares shall be lamentation;  
And in all the streets, they shall say,  
'Woe! Woe!'
- 17 And they shall call the plowman to mourning,  
And to lamentation, all who know how to wail.  
And in all vineyards there shall be lamentation,  
When I pass through the midst of you," says the LORD.

#### THE TERRORS OF THE DAY OF THE LORD, 5:18-27

- 18 "Woe to you who desire the day of the LORD!  
What, then, does the day of the LORD mean to you?  
It is darkness, and not light;
- 19 As though a man were fleeing from a lion,  
And a bear should meet him!  
Or as if he entered his house and rested his hand upon the wall,  
And a serpent bit him!
- 20 Is not the day of the LORD darkness and not light,  
And blackness, with no brightness in it?
- 21 "I hate, I spurn your feasts,  
And I take no pleasure in your festal gatherings.
- 22 Even though you offer me burnt-offerings,  
And your cereal-offerings, I will not accept them;  
And the thank-offerings of your fatted beasts I will not look upon.
- 23 "Take away from me the noise of your songs,  
And to the melody of your lyres I will not listen.
- 24 But let justice roll down like waters,

And righteousness like a perennial stream.  
Was it sacrifices and offerings that you brought me  
In the wilderness for forty years, O house of Israel?  
But you have carried around Sakkuth, <sup>2</sup> your king,  
And Kaiwan, the star of your god,  
Your images which you have made for yourselves.  
So I will carry you into exile beyond <sup>1</sup> Damascus,"  
Says the LORD, whose name is the God of hosts.

#### DESTRUCTION TO SAMARIA, 6:1-14

"Woe to them who are at ease in Zion,  
And self-confident on the mount of Samaria;  
Distinguished as the chief of the nations,  
To whom the house of Israel resorts.  
Pass over to Calneh and see;  
And go thence to Hamath, the great;  
And go down to Gath of the Philistines!  
Are they any better than these kingdoms?  
Or is their territory greater than yours,  
O, you who put off the evil day,  
And bring near the seat of violence?"

"They who lie upon ivory couches,  
And stretch themselves out upon divans;  
And eat lambs from the flock,  
And calves from the midst of the stall:  
They who sing to the accompaniment of the lyre,  
And compose songs for themselves like David;  
They who drink chalices of wine,  
And anoint themselves with the finest oils;  
But they are not heart-sick over the ruin of Joseph.  
Therefore they shall be the first of the exiles to go into exile,  
And the shout of the revelers shall pass away,"  
Is the oracle of the LORD, the God of hosts.

The Lord GOD has sworn by himself:

6 "I abhor the pride of Jacob,  
And his palaces I hate;  
So I will deliver up the city and every-  
thing in it."

9 And it shall be that if there be left  
ten men in one house, and they die, one  
being left over; then his uncle, who is to  
burn a sacrifice for him, will take him  
up, to bring forth the bones from the  
house, and will say to whoever may be  
in the rear of the house, "Is there still  
anyone with you?" and he will say,  
"No one"; and he will say, "Silence,"  
for one must not invoke the name of the  
LORD.

1 For behold, the LORD is about to  
command  
That the great house be smitten into  
ruins,  
And the small house into fragments.  
2 Can horses run upon rocks?  
Or can one plow the sea with oxen,  
That you should turn justice into poi-  
son,  
And the fruit of righteousness into  
wormwood?  
3 You who delight in that which is not,  
Who say, "Have we not, by our own  
strength,  
Acquired power for ourselves?"  
4 "For lo, I am raising up against you, O  
house of Israel,"  
Is the oracle of the LORD, God of  
hosts, "a nation;  
And they shall crush you from the en-  
trance of Hamath  
Unto the brook of the Arabah."

### THREE VISIONS OF DESTRUCTION, 7:1-9

Thus the Lord GOD showed me; and  
lo, he was forming locusts, at the begin-  
ning of the coming up of the aftermath  
(now it was the aftermath after the  
king's mowings); and when they had  
finished eating the grass of the earth, I  
said,

"O Lord GOD, forgive, I pray;  
How can Jacob stand?  
For he is so small."

The LORD relented of this.  
"It shall not be," said the LORD.

Thus the Lord GOD showed me; and  
lo, the Lord GOD was summoning to a

trial by fire; and it had devoured the  
great deep, and was about to devour  
the plow-land.

Then I said, 5  
"O Lord GOD, cease, I pray;  
How can Jacob stand?  
For he is so small."

The LORD relented of this. 6  
"Neither shall it be," said the Lord  
GOD.

Thus he showed me; and lo, the Lord 7  
was standing upon a wall, with a  
plumb-line in his hand. Then the 8  
LORD said to me,

"What do you see, Amos?"  
And I said,  
"A plumb-line."  
Then the LORD said,  
"Behold I am setting a plumb-line,  
In the midst of my people Israel;  
I will never again pass them by.  
The high places of Isaac shall be laid 9  
waste;  
And the sanctuaries of Israel shall be  
ruined;  
And I will rise against the house of  
Jeroboam with the sword."

### PRIEST AGAINST PROPHET, 7:10-17

Then Amaziah, the priest of Bethel, 10  
sent to Jeroboam, king of Israel, say-  
ing,

"Amos has conspired against you in  
the midst of the house of Israel. The  
land is unable to endure all his words.  
For thus says Amos: 11

"By the sword shall Jeroboam die,  
And Israel shall surely be carried into  
exile away from its soil."

Then Amaziah said to Amos, 12  
"O seer, go away, off with you to the  
land of Judah,  
And there earn your living, by prophe-  
sying there;

But never again prophesy at Bethel, 13  
For this is the king's sanctuary, and  
the royal palace."

Then Amos replied to Amaziah, say- 14  
ing,

"I am no prophet, nor am I a member  
of a prophetic order;  
But I am a shepherd and a dresser of  
sycamores.  
And the LORD took me from behind 15  
the flock,

- And the LORD said to me,  
 'Go, prophesy to my people Israel.'  
 16 And now hear the word of the LORD.  
 You are saying, 'You shall not prophesy  
 against Israel,  
 Nor drop a word against the house of  
 Isaac.'  
 17 Therefore thus says the LORD:  
 'Your wife shall practice harlotry in  
 the city,  
 Your sons and your daughters shall  
 fall by the sword,  
 Your land shall be parceled out by  
 measure,  
 And you yourself shall die upon un-  
 clean soil,  
 And Israel shall surely be carried into  
 exile away from its soil.' "

**SOCIAL WRONGS SPELL NA-  
 TIONAL RUIN, 8:1-14**

- 8 Thus the Lord GOD showed me;  
 And lo, a basket of summer fruit!  
 2 And he said, "What do you see,  
 Amos?"  
 And I said, "A basket of summer  
 fruit."  
 Then the LORD said to me,  
 "The end has come to my people Is-  
 rael;  
 I will never again pass them by."  
 3 The songs of the palace shall become  
 dirges on that day."  
 Is the oracle of the Lord GOD;  
 "Many shall be the carcasses; in every  
 place they shall be cast out."  
 4 Hear this, you who trample upon the  
 needy,  
 And would bring the poor of the land  
 to an end,  
 5 Saying, "When will the new moon  
 pass  
 That we may sell grain,  
 And the Sabbath that we may offer  
 wheat for sale,"  
 Making the ephah small and the price  
 great,  
 And falsifying the scales;  
 6 Buying the poor for silver,  
 And the needy in exchange for a pair  
 of sandals,  
 And selling the refuse of the grain.  
 7 The LORD has sworn by the pride of  
 Jacob,  
 "I will never forget all their deeds!"

Shall not the land tremble because of  
 this,  
 And all who dwell therein mourn;  
 And all of it rise up like the Nile,  
 And be shaken and sink like the Nile  
 of Egypt?

"And it shall come to pass on that  
 day,"  
 Is the oracle of the Lord GOD,  
 "That I will cause the sun to set at  
 noon,  
 And I will darken the earth in broad  
 daylight;  
 And I will turn your festivals into  
 mourning,  
 And all your songs into dirges;  
 And I will put sackcloth upon all loins,  
 And baldness on every head;  
 And I will make it like the mourning  
 for an only son,  
 And the end of it like a bitter day."

"Behold days are coming."  
 Is the oracle of the Lord GOD,  
 "When I will send famine upon the  
 land;  
 Not a famine of bread,  
 Nor a thirst for water,  
 But for hearing the words of the  
 LORD.  
 And they shall wander from sea to sea,  
 And run from north to east,  
 To seek the word of the LORD;  
 But shall not find it."

"On that day they shall faint,  
 The fair maidens and the young men,  
 for thirst;  
 They who swear by Ashimah of Sa-  
 maria,  
 And say, 'As your god lives, O Dan,'  
 And 'As your God lives, O Beershe-  
 ba';  
 They shall fall, never to rise again."

**A VISION OF TOTAL DESTRU-  
 CTION, 9:1-8**

I saw the Lord, standing upon the  
 altar,  
 And he said, "Smite the capitals, so  
 that the thresholds may shake,  
 And smash them on the heads of them  
 all;  
 And what may be left of them I will  
 slay with the sword;



Not a single one of them shall get away,  
Nor shall a single one escape.

- 2 "Though they dig into Sheol,  
Thence shall my hand take them;  
And though they mount up to the heavens,  
Thence will I bring them down;  
3 Though they hide themselves on the top of Carmel,  
Thence will I search them out and take them;  
Though they hide themselves from my eyes on the floor of the sea,  
There will I command the serpent, that it bite them;  
4 Though they go into captivity before their foes,  
There will I command the sword, that it slay them;  
And I will set my eye upon them  
For evil, and not for good."  
5 For the Lord GOD of hosts  
Is he who touches the earth and it melts,  
And all who live therein mourn;  
And it rises like the Nile,  
And sinks like the Nile of Egypt;  
6 The one who builds his chambers in the heavens,  
And founds his vault upon the earth,  
Who summons the waters of the sea,  
And pours them out upon the surface of the earth;  
The LORD is his name.  
7 "Are you not like the Ethiopians to me, O Israelites?" is the oracle of the LORD.  
"Did I not bring up Israel from the land of Egypt,  
Also the Philistines from Caphtor, and the Syrians from Kir?  
8 Behold, the eyes of the Lord GOD are upon the sinful kingdom;  
And I will destroy it from off the face of the ground,  
Except that I will not wholly destroy the house of Jacob."  
The oracle of the LORD.

ULTIMATE RESTORATION,  
9:9-15

- "For, behold, I am about to give command, 9  
And I will shake the house of Israel among all the nations,  
Just as one shakes the sieve,  
But not a kernel shall fall to the ground.  
By the sword all the sinners of my people shall die, 10  
Those who say, 'Disaster shall not reach or overtake us.'  
"On that day I will raise up the fallen 11  
hut of David,  
And I will wall up its ruins,  
And raise up its breaches,  
And rebuild it as in the days of old;  
In order that they may possess the 12  
remnant of Edom and all the nations,  
Over whom my name is called."  
The oracle of the LORD,  
who does this.  
"Behold the days are coming," is the 13  
oracle of the LORD,  
"When the plowman shall overtake the reaper,  
And the treader of grapes him who sows the seed;  
And the mountains shall drip new wine,  
And all the hills shall melt;  
And I will restore the fortune of my 14  
people Israel,  
So that they shall rebuild the ruined cities,  
And dwell in them and plant vineyards,  
And drink their wine,  
And make gardens, and eat their fruit;  
And I will plant them upon their own 15  
soil,  
And they shall never again be rooted up  
From off their soil which I have given them."  
Says the LORD, your God.

## THE BOOK OF OBADIAH

### DIRE VENGEANCE UPON EDOM

1 The Vision of Obadiah

**T**HUS says the Lord GOD re-  
garding Edom:

"We have heard a message  
from the LORD,

And a messenger has been sent forth  
among the nations:

'Arise! Let us rise up against her for  
battle.'

2 Behold, I have set you as the least  
among the nations,

Contemptible are you among men.

3 The pride of your heart has deceived  
you,

You who dwell in the clefts of the cliff,  
And set your dwelling on high,

And say to yourself,

'Who can bring me down to the earth?'

4 Though you build your nest high like  
the eagle,

And set your nest even among the  
stars,

From there I will bring you down," is  
the oracle of the LORD.

5 "If robbers came to you,  
Or burglars by night—how you are  
ruined!

Would they not steal only what they  
could handle?

If grape gatherers came to you,  
Would they not leave some gleanings?

6 How Esau is ransacked,  
And his treasures plundered!

7 They have driven you to the very bor-  
der;

All those who were in league with you  
have betrayed you.

The men who were at peace with you  
have overpowered you;

Your associates have put a foreign  
people in your place."

[There is no meaning in it.]

8 "On that day," is the oracle of the  
LORD,

"I will surely destroy the wise men from  
Edom,

And intelligence from Mount Esau.  
And your warriors shall be appalled, O  
Teman,

So that every fighting man shall be  
cut off from Mount Esau.

For the violence done to your brother 1  
Jacob,

Shame shall cover you and you shall  
be cut off forever.

On the day when you stood by, 11  
While aliens carried off his goods,

And foreigners entered his gates,  
And cast lots upon Jerusalem,  
You, too, were as one of them."

"You should not have gloated over 1  
your brother,  
on the day of his adversity.

You should not have rejoiced over  
the Judeans,

on the day of their ruin.

You should not have made a wide  
mouth,

on the day of trouble.

You should not have entered the gate 11  
of my people,

on the day of their calamity.

You should not have gloated over his  
misfortune,

on the day of his calamity.

You should not have put forth your  
hand upon his goods,

on the day of his calamity.

Nor should you have stood at the 11  
breach,

to cut off his fugitives,

Nor have delivered up his refugees,  
on the day of his trouble.

"For the day of the LORD is near, 11  
Upon all the nations.

As you have done, it shall be done to  
you;

Your deed shall return upon your own  
head.

For just as you have drunk upon my 11  
holy mountain,

So all the nations shall drink wine;

They shall drink and gulp down,  
And become as though they had not  
existed.

17 "But in Mount Zion there shall be a  
group of fugitives,  
And it shall be holy;  
And the house of Jacob shall possess  
their own possessions.  
18 And the house of Jacob shall be a fire,  
And the house of Joseph a flame;  
And the house of Esau shall be stub-  
ble,  
And they shall lick them up and de-  
vour them;  
And there shall be no survivor to the  
house of Esau."  
For the LORD has spoken.

They shall possess the Negeb (the 19  
hills of Esau) and the Shephelah (the  
Philistines); and they shall possess the  
fields of Ephraim (the fields of Samaria  
and Benjamin) and Gilead; and the ex- 20  
iles from Halah and Habor shall possess  
the land of the Canaanites as far as  
Zarephath; and the exiles of Jeru-  
salem, who are in Sepharad, shall pos-  
sess the cities of the Negeb; and  
conquerors shall go up into Mount  
Zion to rule over the hill country of  
Esau. For the LORD shall have domin-  
ion.

## THE BOOK OF JONAH

### THE GREAT REFUSAL, 1:1-16

1 **T**HE word of the LORD came to Jonah, the son of Amittai, as follows:

2 "Arise, go to Nineveh, that great city, and preach against it; for their wickedness has come up before me."

3 But Jonah arose to flee to Tarshish, from the presence of the LORD. So he went down to Joppa, where he found a ship, bound for Tarshish. He paid his fare, and went aboard, to go with them to Tarshish, from the presence of the LORD.

4 But the LORD hurled a great wind upon the sea, so that there was a great storm on the sea; and it was thought 5 that the ship would be broken up. Then the sailors were frightened, and they cried each to his god; and they threw overboard the stuff that was in the ship, in order to lighten it.

6 But Jonah had gone down into the hold of the ship, and was lying fast asleep. So the captain approached him, and said to him,

"Why are you sleeping? Get up; call upon your god. Perhaps that god will bethink himself of us, that we perish not."

7 Then they said, one to another, "Come, let us cast lots, that we may know upon whose account this disaster has befallen us."

8 So they cast lots; and the lot fell upon Jonah. Then they said to him,

"Tell us, now, for what reason this disaster has befallen us. What is your business? Whence do you come? What is your country? And from what people are you?"

9 So he said to them,

"I am a Hebrew; and I stand in awe of the LORD, the God of the heavens, who made both the sea and the dry land."

10 Then the men were exceedingly terrified, and said to him,

"What a wicked thing you have done!"

For the men knew that he was fleeing from the presence of the LORD, because he had told them. Whereupon they said to him,

"What shall we do with you, that the sea may become calm for us?"

For the sea was running higher and higher. Then he said to them,

"Pick me up, and cast me into the sea, so that the sea may be calm for you; for I know that this great storm is upon you because of me."

But the men rowed hard to bring the ship back to the dry land, yet could not; for the sea was running higher and higher against them. So they cried unto the LORD, saying,

"O LORD, we beseech thee, let us not perish for this man's life; and lay not up against us innocent blood; for thou, O LORD, dost do as thou pleasest."

Then they picked up Jonah and threw him overboard; and the sea ceased from its raging.

Thereupon the men feared the LORD profoundly; and they sacrificed to the LORD and made vows.

### JONAH'S REPENTANCE,

1:17-2:10

Now, the LORD had assigned a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the LORD, his God, from the belly of the fish, saying,

"Out of my trouble I called unto the LORD, and he answered me;

From the heart of Sheol I called for help; thou didst hear my voice.

For thou hadst cast me into the depths, into the heart of the sea, And a flood encompassed me.

All thy breakers and thy waves passed over me.

Then I said, 'I am cast out of thy sight;

How shall I ever again look upon thy holy temple?'

The waters closed in over my life; the deep surrounded me:

- Sea-weed was wound around my head.  
 6 To the roots of the hills I went down;  
 The earth with its bars was against me  
 forever.  
 But thou didst bring up my life from  
 the Pit, O LORD, my God!  
 7 When I was losing consciousness, I re-  
 membered the LORD;  
 And my prayer unto thee entered thy  
 holy temple.  
 8 Those who heed false vanities forsake  
 their piety,  
 9 But I will sacrifice to thee with the  
 voice of thanksgiving;  
 What I have vowed, I will pay.  
 Deliverance belongs to the LORD."  
 10 Then the LORD commanded the fish,  
 and it vomited Jonah forth upon the  
 dry land.

### JONAH'S MISSION AND ITS RESULT, 3:1-10

- 8 Then the word of the LORD came to  
 Jonah a second time, as follows:  
 2 "Arise, go to Nineveh, that great  
 city, and proclaim unto it the procla-  
 mation which I am about to tell you."  
 3 So Jonah arose, and went to Nin-  
 evah, as the LORD had said. Now Nin-  
 evah was an exceedingly great city,  
 the walk through it requiring three days.  
 4 Now Jonah had gone a day's journey  
 into the city, when he made proclama-  
 tion, saying,  
 "Forty days more, and Nineveh shall  
 be overthrown."  
 5 Whereupon the men of Nineveh be-  
 lieved God, and proclaimed a fast, and  
 clothed themselves in sackcloth, from  
 the greatest unto the least of them.  
 6 When the news reached the king of  
 Nineveh, he rose from his throne, put  
 off his robe, put on sackcloth, and sat  
 7 upon the ash-heap. He also sent mes-  
 sengers through Nineveh, saying,  
 "By decree of the king and his nobles,  
 as follows: Let neither man nor beast,  
 cattle nor sheep, taste a thing; let them  
 not feed, and let them not drink water.  
 8 But let them put on sackcloth, both  
 man and beast, and let them call aloud  
 unto God; and let each one turn from  
 his wicked way, and from whatsoever  
 9 violence he has in hand. Who knows  
 but that God will turn and relent, turn-  
 ing from his fierce anger, so that we per-  
 ish not."

Then God saw their actions, that 10  
 they had turned from their wicked way.  
 So God relented of the evil which he  
 had said he would do unto them, and  
 he did it not.

### JONAH REBUKED, 4:1-11

But Jonah was greatly displeased 4  
 and very angry. So he prayed to the 2  
 LORD, saying,

"O LORD, is not this what I said  
 while I was still upon my own soil?  
 Therefore I hastened to flee to Tar-  
 shish. For I knew that thou wast a  
 gracious God, and merciful, slow to  
 anger, and abounding in kindness, and  
 relenting of evil. Now, therefore, O 3  
 LORD, take my life, I pray thee, from  
 me. For I am better off dead than  
 alive!"

Then the LORD said, 4  
 "Are you so very angry?"

Then Jonah went forth from the city, 5  
 and sat down to the east of the city;  
 and he made a booth for himself there,  
 and sat under it in the shade, until he  
 should see what would happen in the  
 city. So the LORD God gave orders to 6  
 a gourd, and it grew up above Jonah so  
 as to be a shade over his head, to save  
 him from his discomfort; and Jonah  
 was very glad because of the gourd.  
 Then God ordered a worm, when the 7  
 dawn came up on the morrow, to smite  
 the gourd, so that it wilted. And when 8  
 the sun arose, God ordered a burning  
 east wind; and the sun smote down  
 upon Jonah's head so that he fainted,  
 and asked that he might die, and said,  
 "I am better off dead than alive!"

Then God said to Jonah, 9  
 "Are you so very angry over the  
 gourd?"

And he replied,  
 "I am angry enough to die!"

Then the LORD said, 10

"You have had pity on the gourd,  
 for which you did not toil; nor did you  
 raise it; which grew in a night, and per-  
 ished in a night! And should not I, 11  
 indeed, have pity on Nineveh, that  
 great city, in which are more than a  
 hundred and twenty thousand infants,  
 that cannot distinguish between their  
 right hand and their left, and many  
 cattle?"

## THE BOOK OF MICAH

### THE SUPERScription, 1:1

- 1 **T**HE word of the LORD which came to Micah, the Morashtite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he received concerning Samaria and Jerusalem.

### THE DOWNFALL OF ISRAEL,

1:2-9

- 2 Hear, O peoples, all of you!  
Give heed, O earth, and everything in it!  
And let the Lord GOD be a witness against you,  
The Lord from his holy temple.
- 3 For, lo, the LORD is coming forth from his place,  
And he will descend and tread upon the heights of the earth;
- 4 And the mountains shall melt under him,  
And the valleys be split asunder,  
Like wax before the fire,  
Like waters poured down a precipice.
- 5 For the transgression of Jacob is all this,  
And for the sin of the house of Judah.  
What is Jacob's transgression?  
Is it not Samaria?  
And what is Judah's sin?  
Is it not Jerusalem?
- 6 So I will turn Samaria into a ruin of the field,  
Into a planted vineyard.  
And I will pour down her stones into the valley,  
And lay bare her foundations.
- 7 All her carved images shall be smashed to pieces,  
And all her images shall be burned;  
And all her idols I will lay waste.  
For from the harlot's hire they were gathered,  
And unto the harlot's hire they shall return.

For this let me lament and wail,  
Let me go barefoot and stripped.  
Let me make lamentation like the jackals,  
And mourning like the ostriches.

For her stroke is incurable;  
For it has come even to Judah;  
It reaches the gate of my people,  
Even to Jerusalem.

### A DIRGE FOR ISRAEL, 1:10-16

Tell it not in Gath!  
Weep bitterly in Bethel;  
roll yourselves in dust.  
They sound the trumpet abroad for you,  
O inhabitant of Shaphir.  
From her city she comes not forth,  
the inhabitant of Zaanan.  
Beth-ezel is taken from its foundations,  
from the site where it stood.  
How can she hope for good,  
the inhabitant of Maroth?  
For disaster will come down from the LORD,  
to the gate of Jerusalem.  
Harness the steed to the chariot,  
O inhabitant of Lachish—  
The beginning of sin was she  
to the daughter of Zion—  
For in you are found  
the transgressions of Israel.  
Therefore you shall give parting gifts  
to Moresheth Gath.  
Beth-achzib has become a snare  
to the kings of Israel.  
I will again bring the conqueror to you,  
O inhabitant of Maresbah.  
Unto Adullam shall come  
the glory of Israel.  
Make yourself bald, tear out your hair,  
for the children you delight in;  
Enlarge your baldness like the eagle's,  
for they will go into exile from you.

**RICH OPPRESSORS SHALL BE  
OPPRESSED, 2:1-11**

- 2 Woe to them who devise wrong,  
And work out wickedness upon their  
beds.  
In the morning light they do it,  
Because it is in their power.
- 1 They covet fields and seize them,  
And houses, and carry them off.  
So they crush a yeoman and his house,  
A man and his possessions.
- 3 Therefore thus says the LORD:  
"Behold, I am planning evil against this  
family,  
Which you will be unable to remove  
from your necks,  
Nor will you be able to walk erect;  
For it will be an evil time."
- 4 On that day a taunt-song shall be sung  
over you,  
And a lamentation shall be wailed, as  
follows:  
"The possession of my people is par-  
celed out,  
with none to restore it;  
To our captors our soil is allotted;  
we are utterly ruined."
- 5 Therefore you shall have no one  
stretching the line,  
Or casting the lot, in the assembly of  
the LORD.
- 6 "Do not keep on harping," they harp;  
"One should not be harping upon such  
things;  
Shame will not overtake us,"
- 7 Says the house of Jacob.  
"Is the LORD'S spirit impatient,  
Or are such things his deeds?  
Do not his words mean good  
To his people Israel?"
- 8 But you are my people's foe;  
You rise against those who are at  
peace.  
You strip off from those who pass  
through in confidence  
Spoils of war.
- 9 The women of my people you expel  
From their comfortable homes.  
From their children you take away  
My glory forever.
- 10 Arise, and go!  
For this is not your resting place!  
For the sake of a mere trifle,  
You take a heavy mortgage.

If a man, walking in a false spirit, 11  
should lie,  
"I will prophesy to you of wine and  
strong drink,"  
He would be this people's prophet!

**A WORD OF PROMISE, 2:12, 13**

I will completely assemble Jacob, all 12  
of him;  
I will fully gather the remnant of Is-  
rael.  
Moreover, I will make them like a  
flock of Bozrah,  
Like a herd in the midst of the pas-  
ture;  
And they shall go forth from Edom.  
The breaker shall go up before them; 13  
They shall break through the gate and  
go forth thereby;  
Their king shall pass on before them,  
With the LORD at their head.

**THE DOWNFALL OF PROPH-  
ETS, PRIESTS, AND  
PRINCES, 3:1-12**

Then I said, 3  
"Hear now, you heads of Jacob,  
And rulers of the house of Israel,  
Is it not your place to know justice,  
You who hate the good, and love wick- 2  
edness,  
Snatching their skin from upon them,  
And their flesh from upon their  
bones?"

They eat the flesh of my people, 3  
And strip them of their flesh,  
And lay bare their bones and break  
them,  
Like meat in the pot and flesh within  
the cauldron.

Then shall they cry unto the LORD, 4  
And he will not answer them,  
But will hide his face from them, at  
that time,  
Inasmuch as they have done wicked  
deeds.

Thus has the LORD said, 5  
Regarding the prophets who lead my  
people astray,  
Who preach prosperity when their  
mouth is filled;

But if one does not put something in  
their mouths,  
They declare war against him!

- 6 "Therefore, it shall be night for you,  
without vision,  
And darkness for you, without divination.  
For the sun shall set upon the prophets,  
And the day shall become dark over them.

- 7 "The seers shall be abashed,  
And the diviners shall blush;  
And they shall all cover the upper lip,  
Because there is no answer from God."

- 8 But I am full of power,  
The spirit of the LORD, justice, and strength,  
To declare to Jacob his crimes,  
And to Israel his sins.

- 9 Hear this, now, you heads of the house of Jacob,  
And rulers of the house of Israel,  
Who abhor justice,  
And distort everything that is right;  
10 Who build Zion with blood,  
And Jerusalem with guilt.

- 11 Her chiefs pronounce judgment for a bribe,  
And her priests declare oracles for hire,  
And her prophets divine for cash.  
Yet they lean upon the LORD, saying,  
"Is not the LORD in the midst of us?  
No misfortune can befall us."

- 12 Therefore, because of you,  
Zion shall be plowed like a field,  
And Jerusalem shall become a ruin,  
And the temple hill a high place in a forest.

#### THE GOLDEN AGE, 4:1-5

- 4 It shall come to pass in days to come,  
That the mountain of the LORD'S house will be  
Established as the highest mountain,  
And elevated above the hills.  
Peoples will stream unto it,  
2 And many nations will come, and say:  
"Come, let us go up to the mount of the LORD,  
To the house of the God of Jacob;  
That he may instruct us in his ways,  
And that we may walk in his paths;  
For from Zion goes forth instruction,

And the word of the LORD from Jerusalem."

Then shall he judge between many peoples,  
And arbitrate for great nations, at a distance;  
And they shall beat their swords into plowshares,  
And their spears into pruning-hooks.  
Nation shall not lift up sword against nation,  
Nor shall they learn war any more.

And they shall sit each under his vine,  
And under his fig tree, with none to frighten them;  
For the mouth of the LORD of hosts has spoken.  
For all the peoples walk,  
Each in the name of his god;  
But we will walk in the name of the LORD,  
Our God, forever and ever.

#### EXILE AND RESTORATION,

4:6-10

"On that day," is the oracle of the LORD,

"I will gather the lame,  
And assemble the outcast,  
And her whom I have afflicted.  
And I will make the lame a remnant;  
And the sick, a strong nation,  
And the LORD shall rule over them in Mount Zion,  
From now on and forever.  
And you, O tower of the flock,  
Height of the daughter of Zion,  
To you shall come the former dominion,  
The kingdom of the daughter of Jerusalem.

Why, now, do you cry so loud?  
Is there no king among you?  
Or has your counselor perished,  
That agony has laid hold of you like a woman in travail?  
Writhe and bring forth,  
O daughter of Zion, like a woman in travail;  
For soon you must go forth from the city,  
And dwell in the field,  
And go to Babylon.  
There you shall be rescued;  
There the LORD will ransom you,  
From the power of your foes."



THE DOWNFALL OF THE  
NATIONS, 4:11—5:1

- 11 Soon there shall be gathered against  
you  
Many nations, saying, "Let her be desecrated,  
And let our eyes fasten upon Zion."  
12 But they know not the purposes of the  
LORD,  
Nor do they understand his plan,  
That he has gathered them like grain  
to the threshing-floor.
- 13 Arise and thresh, O daughter of Zion;  
For I will make your horn iron,  
And your hoofs will I make bronze.  
You shall crush many peoples,  
And devote their spoil to the LORD,  
And their wealth to the Lord of all the  
earth.

- 5 Now you will cut yourselves deeply;  
They will lay siege against us;  
With the rod they will strike upon the  
cheek  
The ruler of Israel.

THE MESSIANIC KING,  
5:2-4

- 2 And you, O Bethlehem Ephrathah,  
Too little to be among the clans of  
Judah,  
From you, one shall come forth for  
me,  
Who shall be ruler over Israei,  
Whose origins are from of old,  
From ancient days.
- 3 Therefore he will give them up  
Until the time when she who is with  
child shall have borne;  
And the rest of his brothers shall re-  
turn to the Israelites.
- 4 But he shall stand fast and feed his  
flock in the strength of the LORD,  
In the majesty of the name of the  
LORD, his God.  
And they shall endure;  
For then shall he be great unto the  
ends of the earth.

ISRAEL'S PROTECTORS  
AGAINST INVASION, 5:5-6

- 5 And this shall be our protection from  
Assyria:  
When he comes into our land,  
And treads upon our soil,

Then we will raise up against him  
seven shepherds  
And eight princes of men;  
And they shall shepherd the land of 6  
Assyria with the sword,  
And the land of Nimrod with the  
drawn sword;  
And they shall rescue us from Assyria,  
When he comes into our land,  
And treads upon our border.

THE DIVINE ORIGIN AND IR-  
RESISTIBLE POWER OF THE  
REMNANT, 5:7-9

The remnant of Jacob shall be 7  
In the midst of many peoples,  
Like the dew from the LORD,  
Like the showers upon the grass,  
Which waits not for man,  
Nor tarries for the sons of men.

And the remnant of Jacob shall be 8  
among the nations,  
In the midst of many peoples,  
Like the lion among the beasts of the  
forest,  
Like the young lion among the flocks  
of sheep,  
Who, if he passes through,  
Tramples and tears, with none to de-  
liver.

Your hand shall be high above your 9  
foes,  
And all your enemies shall be cut off.

PUNITIVE PURIFICATION,  
5:10-15

"It shall come to pass on that day," 10  
Is the oracle of the LORD,  
"That I will cut off your horses from  
the midst of you,  
And destroy your chariots.  
And I will cut off the cities of your 11  
land,  
And lay waste all your fortresses.  
I will cut off the sorceries from your 12  
hand,  
And you shall have no soothsayers.  
And I will cut off your images 13  
And your sacred pillars from the  
midst of you;  
And you shall bow down no more  
To the work of your hands.  
And I will uproot your sacred poles 14  
from the midst of you,  
And destroy your cities.

- 15 And I will wreak vengeance in anger and wrath,  
Upon the nations that have not hearkened."

THE CASE OF THE LORD  
AGAINST ISRAEL, 6:1-5

- 6 Hear, now, what the LORD says,  
"Arise, present your case before the mountains,  
And let the hills hear your voice!  
2 Hear, O mountains, the argument of the LORD,  
And give ear, O foundations of the earth.  
For the LORD has an argument with his people,  
And a controversy with Israel.
- 3 "My people, what have I done to you?  
And how have I wearied you? Answer me!  
4 For I brought you up from the land of Egypt,  
And delivered you from the prison house;  
And I sent before you Moses, Aaron, and Miriam.
- 5 "My people, remember, now, what Balak, king of Moab, planned;  
And what Balaam, son of Beor, answered him,  
From Shittim to Gilgal;  
That you may understand the righteous deeds of the LORD."

TRUE RELIGION, 6:6-8

- 6 With what shall I come before the LORD,  
And bow myself before God most high?  
Shall I come before him with burnt-offerings,  
With calves a year old?  
7 Will the LORD be pleased with thousands of rams,  
With myriads of streams of oil?  
Shall I give my first-born for my transgression,  
The fruit of my body for the sin of my soul?  
8 You have been told, O man, what is good,  
And what the LORD requires of you:  
Only to do justice, and to love kindness,  
And to walk humbly with your God?

THE CITY'S SIN AND ITS  
PUNISHMENT, 6:9-16

Hark! the LORD calls to the city—  
And "success" is fearing thy name!—  
"Hear, O tribe, and assembly of the city,  
Whose rich men are full of violence; 11  
Whose inhabitants speak falsehood, 11  
And whose tongue is deceit in their mouths.

"Can I forget the wicked treasures in the house of the wicked,  
And the short measure that is accused?  
Can I treat as pure him with the wicked scales,  
And with the bag of false weights?

"So I will begin to smite you, 11  
To lay you in ruins because of your sins.  
You shall eat, but not be satisfied. 11  
You shall conceive, but not bear;  
And what you may bear, I will give to the sword.  
You shall sow, but not reap; 11  
You shall trample the olives, but not anoint yourselves with oil;  
And tread out the grapes, but drink no wine.

"For you have kept the decrees of 11  
Omri,  
And all the doings of the house of Ahab;  
And you have walked by their counsels,  
So that I may give you over to ruin,  
And your inhabitants to scorn;  
The mockery of the peoples you shall bear."

THE MORAL COLLAPSE OF  
ISRAEL, 7:1-6

Woe is me! For I am become 11  
Like those that gather summer fruit,  
In the gleanings of the vintage,  
When there is not a cluster to eat,  
Nor an early fig that my appetite craves.

The godly has perished from the land,  
And there is none righteous among men.  
They all lie in wait for blood;  
Each hunts his brother with a net.

- 3 They solemnly swear that bad is good;  
The prince and the judge demand a  
bribe;  
And the great man expresses his de-  
sire;  
And so they pervert justice.
- 4 The best of them are like a brier;  
The most upright of them are like a  
hedge.  
The day of their watchmen, their pun-  
ishment, is come;  
Soon shall be their havoc.
- 5 Put no confidence in a friend;  
Trust not an intimate.  
From her who lies in your bosom  
Guard the doors of your mouth.
- 6 For the son insults his father;  
The daughter rises up against her  
mother,  
The daughter-in-law against her  
mother-in-law;  
A man's foes are the members of his  
own household.

THE OVERTHROW OF  
ISRAEL'S ENEMIES, 7:7-10

- 7 But I shall wait confidently for the  
LORD;  
I shall hope for the God of my de-  
liverance;  
My God will hear me.
- 8 Rejoice not, O my foe, over me!  
Though I have fallen, I shall arise.  
Though I sit in darkness,  
The LORD will be my light.
- 9 The anger of the LORD I must bear—  
For I have sinned against him—  
Until he shall take up my case,  
And do me justice.
- He will bring me forth to the light;  
I shall see his vindication.
- 10 My foe shall see,  
And shame shall cover her.
- She that said unto me,  
"Where is the LORD, your God?"  
My eyes will gaze upon her;  
Soon shall she be trampled upon,  
Like the mud of the streets.

JERUSALEM RESTORED,  
7:11-13

There shall be a day for rebuilding 11  
your walls;  
On that day the frontier shall be far  
distant.  
A day there shall be when unto you 12  
they will come  
From Assyria even unto Egypt,  
From Egypt even to the River;  
From sea to sea,  
And from mountain to mountain.  
But the earth shall become a waste, 13  
Because of its inhabitants,  
On account of the fruit of their deeds.

A PRAYER FOR THE HELP  
OF THE LORD, 7:14-20

Shepherd thy people with thy staff, 14  
the flock of thine inheritance,  
That dwells alone, a jungle  
in the midst of a garden.  
May they feed in Bashan and in  
Gilead,  
as in the days of old.  
As in the days when thou didst come 15  
forth from the land of Egypt,  
show us wonderful things.  
May the nations see, and be ashamed 16  
of all their power.  
May they lay their hand upon their  
mouths,  
and may their ears be deaf.  
May they lick the dust like the ser- 17  
pent,  
like crawling things of the  
earth.  
May they come trembling from their  
dens unto the LORD, our God;  
may they quake and fear be-  
cause of thee.

Who is god like thee, 18  
forgiving iniquity,  
and passing over transgression?  
Against the remnant of his heritage,  
he will not hold his anger forever,  
for he delights in kindness.  
He will again show us mercy, 19  
he will tread down our iniqui-  
ties.  
Thou wilt cast into the depths of the  
sea all their sins.  
Thou wilt show faithfulness to Jacob, 20  
kindness toward Abraham,  
As thou hast sworn to our fathers,  
from days of old.

## THE BOOK OF NAHUM

### THE SUPERScription, 1:1

- 1 An oracle on Nineveh: the book of the vision of Nahum, the Elkoshite.

### THE AVENGING WRATH OF THE LORD, 1:2-10

- 2 A jealous and avenging God is the LORD;  
The LORD is avenging and full of wrath.  
The LORD takes vengeance upon his enemies,  
And lays up wrath for his foes.
- 3 The LORD is slow to anger and great in power,  
But the LORD will by no means leave guilt unpunished.  
In storm and tempest is his way,  
And clouds are the dust of his feet.
- 4 He rebukes the sea, and dries it up,  
And all the rivers he makes dry.  
Bashan and Carmel wither,  
And the bud of Lebanon languishes.
- 5 The mountains quake at him,  
And the hills melt.  
The earth is laid waste before him,  
The world with all its inhabitants.
- 6 Who can stand before his wrath?  
Who can endure his fierce anger?  
His fury is poured out like fire,  
And the rocks are burst open by him.
- 7 The LORD is good to those that wait for him,  
A stronghold on the day of trouble;  
He knows those that take refuge in him.
- 8 But with an overflowing flood  
He will make an end of his adversaries;  
And his foes he will pursue into the darkness.
- 9 What are you planning against the LORD?  
He is about to execute complete destruction;  
He will not take vengeance twice upon his enemies.
- 10 They are thorns cut down and dried out;  
They will be consumed like dry stubble.

### THREATS AND PROMISES,

1:11-2:2

Did not one go forth from you plotting evil against the LORD,  
Counseling rascality?  
Thus says the LORD:  
"When many days are completed,  
They shall be cut off and shall pass away.  
I have afflicted you, but I will never again afflict you.  
And now I will break his rod from upon you,  
And burst asunder your bonds."  
For the LORD has given command regarding you,  
"There shall be sown of your name no longer.  
From the house of your gods I will cut off the carved and the molten images.  
I will make your grave a disgrace."

Behold, upon the mountains, the feet of a herald,  
one proclaiming prosperity!  
Celebrate your feasts, O Judah,  
fulfil your vows.  
For never again will ruin pass through you;  
he will be wholly cut off.  
For the LORD will restore the vine of Jacob,  
likewise, the vine of Israel;  
Though devastators have devastated them,  
and laid waste their branches.

### THE SACK OF NINEVEH,

2:1, 3-13

The shatterer has come up against you;  
Keep the rampart;  
Watch the road; brace your loins;  
Strengthen your forces to the utmost.

The shield of his warriors is reddened;  
The mighty men are clothed in scarlet,  
Like the flame of torches.

- They will make ready the chariot on that day,  
And the chargers will prance.
- 4 The chariots will rage in the streets,  
Dashing to and fro in the open spaces.  
Their appearance will be like that of torches,  
Darting about like lightning.
- 5 He summons his nobles; they stumble as they go.  
They hasten to the wall,  
And the battering ram is set up.
- 6 The gates of the rivers are opened,  
And the palace melts away.
- 7 Its mistress is brought forth; she goes into captivity,  
While her maidens mourn,  
Moaning like the sound of doves,  
Beating upon their breasts.
- 8 And Nineveh is like a pool of water,  
Whose water escapes.  
"Halt, halt!" they cry,  
But no one turns back.
- 9 "Plunder silver, plunder gold;  
For there is no end to the stores,  
An abundance of all sorts of valuable articles."
- 10 There is emptiness, desolation, and waste,  
And a melting heart and trembling knees;  
And anguish is in all loins,  
And the faces of all of them become livid.
- 11 Where is the den of the lions,  
And the cave of the young lions,  
Whither the lion went, bringing in prey,  
The lion's cub, with none to disturb?
- 12 Where the lion tore enough prey for his cubs,  
And rended for his lionesses,  
Filling his den with prey,  
And his lair with booty?
- 13 "Behold, I am against you,"  
Is the oracle of the LORD of hosts;  
"And I will burn up your chariots with smoke,  
And the sword shall devour your young lions;  
And I will cut off your prey from the land,  
And the voice of your messengers shall be heard no more."

## THE IMMINENT AND INEVITABLE END, 3:1-19

- Woe to the city, bloody throughout, 3  
Full of lies and booty!  
Prey ceases not.  
The crack of the whip, and the noise 2  
of the rumbling wheel,  
And the galloping horse, and the jolting chariot;  
The charging horseman, and the 3  
flashing sword,  
And the glittering spear, and a multitude of slain,  
And a mass of bodies, and no end to the corpses!  
They stumble over the corpses!  
Because of the many harlotries of a 4  
harlot  
Of goody favor and a mistress of spells,  
Who sells nations by her harlotries,  
And clans by her spells.
- "Behold, I am against you," 5  
Is the oracle of the LORD of hosts,  
"And I will strip off your skirts to your face,  
And I will show nations your nakedness,  
And kingdoms your shame.  
And I will throw vile things at you, 6  
And treat you with contempt, and make you a horror;  
So that everyone that sees you will 7  
flee from you,  
Saying, 'Nineveh is destroyed;  
Who will mourn for her?  
Whence can I seek comforters for her?'
- "Are you any better than Thebes, 8  
That sat by the great Nile,  
With water all around her,  
Whose rampart was the sea,  
Whose wall was water?  
Ethiopia was her strength, and Egypt, 9  
And there was no end to it;  
Put and the Libyans were her help;  
Yet even she became an exile; 10  
She went into captivity;  
Even her children were dashed in pieces  
At the head of every street;  
And upon her honored ones they cast lots,  
And all her great men were bound in chains.

- |  |  |
|--|--|
| <p>11 "You too shall reel and swoon;<br/>You too shall seek refuge from the foe.</p> <p>12 All your fortresses shall be fig trees<br/>with the first ripe figs;<br/>If they be shaken they fall into the<br/>mouth of the eater.</p> <p>13 Behold, your people shall be but wom-<br/>en in the midst of you;<br/>To your foes the gates of your land will<br/>be opened wide;<br/>Fire will devour your barriers.</p> <p>14 "Draw yourself water for the siege;<br/>strengthen your forts;<br/>Plunge into the mud, and trample the<br/>clay;<br/>Lay hold of the brick-mold!</p> <p>15 There fire shall devour you,<br/>The sword shall cut you off;<br/>It shall devour you as the locust does.<br/>Multiply yourselves like the locust;<br/>Multiply yourselves like the locust-<br/>swarm.</p> | <p>"Increase your merchants more than the<br/>stars of the heavens!<br/>Locusts spread the wing and fly away!<br/>Your watchers are like locust-swarms;<br/>Your scribes like clouds of locusts,<br/>That settle in the hedges in the cool of<br/>the day.<br/>When the sun arises, they flee,<br/>And their location is unknown.</p> <p>"Your shepherds slumber, O king of<br/>Assyria;<br/>your nobles sleep!<br/>Your people are scattered upon the<br/>hilltops,<br/>with none to gather them.<br/>There is no healing for your wound;<br/>your hurt is incurable.<br/>Everyone who shall hear the news<br/>about you,<br/>will clap his hands over you.<br/>For against whom has not your malice<br/>continually gone forth?"</p> |
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## THE BOOK OF HABAKKUK

### THE SUPERScription 1:1

- 1 The oracle which Habakkuk, the prophet, received.

### THE PROPHET'S PROBLEM AND ITS ANSWER, 1:2—2:20

- 2 How long, O LORD, must I cry for help,  
and thou not hear?  
Call out to thee, "Violence,"  
and thou not save?
- 3 Why dost thou show me wrongdoing,  
and make me look upon trouble?  
Destruction and violence are before me,  
and there is strife,  
and opposition arises.
- 4 Therefore the law is paralyzed,  
And judgment never goes forth.  
But the wicked circumvent the innocent;  
Therefore judgment goes forth perverted.
- 5 "Look out upon the nations and see,  
And be utterly amazed!  
For a deed is being done in your days  
That you would not believe, were it told you.
- 6 For behold, I am raising up the Chaldeans,  
That savage and impetuous nation,  
That marches through the breadth of the earth,  
To seize habitations that are not his own.
- 7 "Terrible and dreadful is he;  
Judgment and destruction go forth from him.
- 8 Swifter than leopards are his horses,  
And keener than wolves of the desert.  
His horses prance,  
And his horsemen come from afar;  
They swoop down like a vulture hastening to devour.
- 9 "Wholly for violence does he come;  
Terror marches before him;

And he gathers up captives like sand.  
He makes scorn of kings, 10  
And rulers are a joke to him!  
He laughs at all fortresses,  
And heaps up dirt and captures them.  
Then he changes like the wind and 11  
passes on,  
And he makcs strength his god."

Art not thou from of old, 12  
O LORD, my holy God?  
Thou diest not!  
O LORD, thou hast made him for judgment!  
And thou, O Rock, hast established him for chastisement!  
Too pure of eyes art thou to look 13  
upon wickedness,  
And thou canst not gaze upon wrongdoing.  
Why then dost thou gaze upon faithless men,  
And keep silent when the wicked swallows up  
Him that is more righteous than himself?  
For thou makest men like fish of the 14  
sea,  
Like reptiles, with no ruler.

He brings them all up with the hock; 15  
He drags them away with his net,  
And he gathers them up in his seine.  
So he rejoices and exults;  
So he sacrifices to his net, 16  
And makes offerings to his seine;  
For through them his portion is fat,  
And his food is abundant.  
Shall he keep on emptying his net forever,  
And never cease slaying the nations?

I will take my stand upon my watch- 2  
tower,  
And station myself upon the rampart;  
And watch to see what he will say to me,  
And what answer he will make to my complaint.  
Then the LORD answered me, saying, 2  
"Write the vision clearly upon the tablets,

- That one may read it on the run.
- 3 For the vision is a witness for the appointed time,  
And speaks of the end, and does not lie.  
If it tarry, wait for it;  
For it will surely come without delay.
- 4 "Verily, the wicked man—I take no pleasure in him;  
But the righteous lives by reason of his faithfulness.
- 5 How much less shall the faithless man live,  
And the arrogant man who is restless,  
Who enlarges his appetite like Sheol,  
And is as insatiable as death;  
For he gathers to himself all nations,  
And assembles to himself all peoples.
- 6 "Shall not all these take up a taunt-song against him,  
And a sharp satire against him, saying,  
'Woe to him who enriches himself with what is not his own—  
How long?—and loads himself with debts!'
- 7 Will not your creditors rise up suddenly,  
And those awake who will make you quake?  
And you will become spoil for them.
- 8 Because you have despoiled many nations,  
All the rest of the peoples shall despoil you;  
Because of human bloodshed, and the violence done to the land,  
The city and all that dwelt therein."
- 9 Woe to him who acquires unjust gain for his household,  
Setting his nest on high, that he may be delivered from the power of disaster.
- 10 You have devised disgrace for your household,  
By cutting off many peoples, thus forfeiting your life.
- 11 For the stone from the wall cries out,  
And the beam from the woodwork answers it.
- 12 Woe to him who builds a city by bloodshed,  
And establishes a town by wrong!
- 13 Are not these things from the LORD of hosts,

That peoples exhaust themselves for the fire,  
And nations wear themselves out for nought?  
But the earth shall be filled with the knowledge of the glory of the LORD,  
As the waters cover the sea.

Woe to him who makes his friend : drink

From the cup and the wineskin, till he makes him drunk,  
So as to gaze upon his shame!  
You shall be sated with shame rather than honor;

Drink yourself and be disgraced!  
The cup of the right hand of the LORD shall come round to you,  
And disgrace upon your glory.

For the violence done to Lebanon I shall cover you,  
And the destruction wrought upon Harnath shall terrify you;  
Because of human bloodshed, and the violence done to the land,  
The city and all that dwelt therein.

Of what use is an idol when its designer has designed it,  
Or a molten image, and a teacher of lies?

For he who designed his own image trusts in it,  
So that he makes dumb nonentities!

Woe to him who says to wood, "Wake up,"

To a dumb stone, "Arise."  
Can it give oracles?  
Lo, it is encased with gold and silver;  
And there is no breath within it!  
But the LORD is in his holy temple;  
Be silent before him, all the earth!

#### A PSALM, 3:1-19

[A prayer of Habakkuk, the prophet: upon *Shigyonoth*]

O LORD, I have heard the report of thee;

I have seen thy work, O LORD.  
In the midst of the years, declare it!  
In the midst of the years, make it known!

In wrath, remember to be merciful!

God went forth from Teman,  
And the Holy One from Mount Paran.  
*Selah*



His glory covered the heavens,  
And his praise filled the earth.

4 A brilliance like light was under him;  
Rays of light were at his side;  
And he made them the veil of his  
majesty.

5 Before him went the pestilence,  
And the plague ran at his heels.

6 He stood firm, and shook the earth;  
He looked, and made the nations  
quake.

And the everlasting mountains were  
shattered,

And the ancient hills bowed low.  
Such were his ways of old.

7 The tent-hangings of Cushan were  
torn to shreds;

The hangings of the land of Midian  
fluttered wildly.

8 Did thine anger burn against the riv-  
ers, O LORD,

Or against the mountains,  
Or thy rage against the sea,  
When thou didst ride upon thy steeds,  
Upon thy victorious chariots?

9 Thou didst wholly uncover thy bow;  
Thou didst fill thy quiver full of ar-  
rows. *Selah*

Thou didst split the earth with rivers;

10 The mountains saw thee; they writhed  
with pain.

The clouds poured down water;  
The abyss uttered its voice.

The sun forgot his appointments,

11 The moon stood still in its habitation,  
At the light of thine arrows as they  
flew,

At the glittering flash of thy spear.

Thou didst bestride the earth in fury; 12  
Thou didst trample the nations in  
anger.

Thou didst go forth to deliver thy peo- 13  
ple,  
To deliver thine anointed.

Thou didst smite the head from the  
house of the wicked,

Laying bare the foundation even to  
the rock. *Selah*

Thou didst pierce his head with thine 14  
arrows;

His chargers were routed.

[The violent set nets so as to devour  
the lowly in secret.]

Thou didst tread the sea with thy 15  
horses,

The turmoil of great waters.

I have heard and my body trembles; 16  
My lips quiver at the sound.

Decay enters my bones,

And my steps totter beneath me.

I will wait for the day of trouble  
To come upon the people that op-  
presses us.

Though the fig tree do not flourish, 17

And there be no fruit on the vines;

Though the product of the olive fail,  
And the fields yield no food;

Though the flock be cut off from the  
fold,

And there be no cattle in the stalls;

Yet will I exult in the LORD; 18

I will rejoice in my victorious God!

GOD, the Lord, is my strength; 19

And he makes my feet like the feet of  
hinds,

And makes me walk upon my heights.

[For the director. On my stringed  
instruments]

## THE BOOK OF ZEPHANIAH

### THE SUPERScription, 1:1

- 1 **T**HE word of the LORD which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah.

### A DAY OF DOOM UPON THE WORLD, 1:2-6

- 2 "I will utterly sweep away everything  
From upon the face of the ground," is  
the oracle of the LORD.
- 3 "I will sweep away man and beast;  
I will sweep away the birds of the air,  
and the fish of the sea.  
And I will cause the wicked to stumble,  
And I will cut off mankind from off  
the face of the ground,"  
Is the oracle of the LORD;
- 4 "And I will stretch out my hand against  
Judah,  
And against all the inhabitants of  
Jerusalem.  
And from this place I will cut off the  
Baal to the last remnant;  
The name of the priestlings, along  
with the priests;
- 5 And those who prostrate themselves  
upon the roofs  
To the host of the heavens;  
And those who prostrate themselves  
before the LORD  
And swear by Milcom;
- 6 And those who have withdrawn from  
following the LORD,  
And those who have not sought the  
LORD,  
Nor inquired after him."

### THE TERRORS OF THE DAY OF THE LORD, 1:7-18

- 7 Silence before the Lord GOD,  
For the day of the LORD is near at  
hand!  
For the LORD has prepared a sacrifice;  
He has sanctified his guests!

It shall come to pass on the day of the  
LORD'S sacrifice,  
That I will punish the princes and the  
king's sons,  
And everyone that clothes himself in  
foreign garments.  
And I will punish everyone that leaps  
over the threshold on that day,  
Those filling their master's house with  
violence and deceit.

"It shall come to pass on that day," is  
the oracle of the LORD,  
"That there will be the sound of a cry  
from the Fish-Gate,  
And a wail from the New Town;  
And there will be a great crash from  
the hills.  
Wail, O inhabitants of the Mortar!  
For all the people of Canaan shall be  
ruined;  
All who weigh out silver shall be cut  
off.

"At that time I will search Jerusalem  
with lamps,  
And will punish those who are at ease,  
Thickened upon their lees, who say to  
themselves,  
'The LORD does neither good nor  
bad.'  
And their property shall become a  
ruin,  
And their houses a desolation.  
And they shall build houses, but not  
inhabit them;  
And plant vineyards, but not drink  
their wine."

Near at hand is the great day of the  
LORD;  
Near and speeding fast!  
Near at hand is the bitter day of the  
LORD,  
On which the warrior will cry in ter-  
ror!  
A day of wrath is that day;  
A day of trouble and distress,  
A day of desolation and waste,  
A day of darkness and gloom,  
A day of cloud and thunderclou;  
A day of the trumpet and battle-cry,

Against the fortified cities,  
And against the lofty battlements.

- 17 "And I will bring trouble upon mankind so that they shall walk like blind men";  
Because they have sinned against the LORD.  
And their blood shall be poured out like dust,  
And their flesh like dung.
- 18 Neither their silver nor their gold  
Will be able to rescue them.  
On the day of the wrath of the LORD,  
and in the fire of his zeal,  
All the earth shall be consumed;  
For a complete destruction, indeed a frightful one, will he make  
Of all the inhabitants of the earth.

#### THE DAY OF DOOM UPON PHILISTIA, 2:1-7

- 2 Gather yourselves in crowds,  
O nation without shame;
- 2 Before you move far off,  
Like the chaff which passes away;  
Before there come upon you  
The fierce anger of the LORD;  
Before there come upon you,  
The day of the anger of the LORD!
- 3 Seek the LORD, all you meek of the earth,  
Who do his will;  
Seek righteousness, seek humility;  
Perhaps you may be hidden on the day of the anger of the LORD.
- 4 For Gaza shall be deserted,  
And Askelon a waste.  
Ashdod—at noon they shall expel her,  
And Ekron shall be uprooted.
- 5 Woe to those who dwell by the sea-coast,  
The nation of the Cherethites!  
The word of the LORD is against you,  
O Canaan, land of the Philistines!  
And I will destroy you so that there shall be no inhabitant.
- 6 And the sea-coast shall become pastures (with cisterns) for shepherds,  
And folds for flocks;
- 7 And the sea-coast will belong to the remnant of the house of Judah.  
By the sea shall they feed;

In the houses of Askelon at evening  
shall they lie down.  
For the LORD, their God, shall visit them,  
And restore their fortune.

#### VENGEANCE UPON MOAB AND AMMON, 2:8-11

"I have heard the taunts of Moab, 8  
And the revilings of the Ammonites,  
Wherewith they have taunted my people,  
And vaunted themselves against their territory.  
Therefore, as I live," is the oracle of 9  
the LORD of hosts,  
The God of Israel,  
"Moab shall become like Sodom,  
And the Ammonites like Gomorrah;  
A land overrun by weeds and salt-pits,  
And a desolation forever.  
The remnant of my people shall prey upon them,  
And the survivors of my nation shall possess them."

This shall be their lot in return for 10  
their arrogance,  
Because they taunted and vaunted themselves  
Against the people of the LORD of hosts.  
The LORD will be terrible against 11  
them;  
For he will famish all the gods of the earth,  
So that there shall bow down to him,  
each from its place,  
All the coast-lands of the nations.

#### DOOM UPON ETHIOPIA AND ASSYRIA, 2:12-15

You, too, O Ethiopians, 12  
shall be slain by my sword!  
And he will stretch out his hand 13  
against the north,  
and destroy Assyria.  
And he will make Nineveh a desolation,  
a drought like the desert;  
And herds shall lie down in the midst 14  
of her,  
every beast of the field.  
Both jackdaw and hedgehog  
shall lodge in her capitals;

The owl shall hoot in the window,  
the bastard on the threshold;  
for I will destroy her city.

- 15 This is the exultant city,  
that dwelt in security!  
That said to itself,  
"I am, and there is none else."  
How she has become a ruin,  
a lair for wild beasts!  
Everyone that passes by her hisses,  
and shakes his fist!

#### SIN AND JUDGMENT, 3:1-7

- 3 Woe to the defiant and defiled one, the  
oppressing city!  
2 She has listened to no voice;  
She has accepted no correction!  
In the LORD she has not trusted;  
To her God she has not drawn near!  
3 Her princes within her are roaring  
lions;  
Her judges are wolves of the night,  
Who long not for the morning.  
4 Her prophets are reckless, treacherous  
men;  
Her priests profane holy things;  
They do violence to the law.  
5 The LORD is righteous within her;  
He will do no wrong.  
Every morning he brings his judgment  
to light;  
He does not fail;  
But the wicked knows no shame.  
6 I have cut off nations; their battle-  
ments are destroyed.  
I have made their streets desolate,  
with none passing by.  
Their cities have been laid waste,  
without a man, without an in-  
habitant.  
7 I said, "Surely she will fear me; she  
will accept correction;  
And there shall not be cut off from her  
sight  
Anything which I have laid upon her.  
But they have zealously made  
All their doings corrupt."

#### JERUSALEM DELIVERED,

3:8-13

- 8 "Therefore wait for me," is the oracle  
of the LORD,  
"against the day when I arise  
as a witness.

For it is my decision to gather na-  
tions,  
to assemble kingdoms,  
That I may pour out my wrath upon  
them,  
all the heat of my anger.  
For in the fire of my zeal,  
all the earth shall be consumed.

"For then I will turn the speech of the  
peoples  
into a purified speech;  
So that all of them may call upon the  
name of the LORD,  
and serve him with one ac-  
cord.  
From beyond the rivers of Ethiopia, 1  
to the farthest regions of the  
north,  
they shall bring offerings to me.

"On that day you shall not be put to  
shame by any of your deeds,  
wherein you have rebelled  
against me;  
For then I will remove from the midst  
of you  
your proudly exulting ones;  
And you shall no more be haughty  
in my holy mountain;  
For I will leave in the midst of you  
a people humble and poor.

"And in the name of the LORD shall  
they seek refuge—  
the remnant of Israel.  
They shall do no wrong,  
nor shall they tell lies;  
Nor shall there be found in their  
mouth  
a deceitful tongue;  
For they shall feed and lie down,  
with none to disturb them."

#### ISRAEL'S WORLD-WIDE RE- NOWN, 3:14-20

Cry aloud, O daughter of Zion;  
shout, O Israel!  
Be glad and rejoice with your whole  
heart,  
O daughter of Jerusalem!  
The LORD has routed your opponents,  
he has removed your foes.  
The king of Israel, the LORD, is in the  
midst of you;  
you shall see disaster no more.  
On that day it shall be said to Jeru-  
salem, "Fear not, O Zion;  
let not your hands relax.

17 The LORD, your God, is in the midst  
of you,  
a victorious warrior.

He will rejoice over you with gladness,  
he will renew you in his love.

18 He will exult over you with a shout,  
as in the days of a festival.

"I will gather up those that smite you,  
and those bringing reproach  
upon you.

19 Lo, I will deal with all your oppressors  
at that time.

And I will deliver the lame,  
and gather the outcast.  
And I will make them renowned and  
praised  
in all the earth.

"At that time I will bring you, 20  
And at that time I will gather you;  
For I will make you renowned and  
praised  
Among all the peoples of the earth;  
When I restore your fortune before  
your very eyes,"  
Says the LORD.

## THE BOOK OF HAGGAI

### BEGINNING THE REBUILDING OF THE TEMPLE,

1:1-15a

1 **I**N THE second year of Darius, the king, in the sixth month, on the first day of the month, the word of the LORD came through Haggai, the prophet, to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Jehozadak, the chief priest, saying:

2 "Thus spoke the LORD of hosts, saying, 'This people say, "The time has not yet come to rebuild the house of the LORD."'"

3 The word of the LORD came through Haggai, the prophet, saying,

4 "Is it a time for you yourselves to live in your paneled houses, while this house lies waste?"

5 "But now," thus says the LORD of hosts, "give thought to your ways. You have sown much, but reaped little; you have eaten, but not to repletion; you have drunk, but not your fill; you have put on clothes, but there was no warmth in them; and he who earned wages put it into a bag with a hole in it."

7 Thus says the LORD of hosts:

8 "Give thought to your ways. Go up to the hills, and bring lumber, and rebuild the house, that I may be pleased with it and be honored," says the

9 LORD. "You expected much, and it was but little; and you brought it home, and I blew it away! For what reason?" is the oracle of the LORD of hosts. "Because of my house which lies waste, while you yourselves run each to his own house. Therefore the heavens above you withhold their dew, and the earth withholds its increase. For I called for a drought upon the land, and upon the hills, upon the grain and the wine and the oil, and upon everything that the ground yields; and upon man and beast, and every product of labor."

12 So Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the

chief priest, and all the remnant of the people, listened to the voice of the LORD, their God, and to the words of the prophet Haggai, inasmuch as the LORD, their God, had sent him; and the people were afraid because of the LORD. Whereupon Haggai, the messenger of the LORD, with the message of the LORD to the people, spoke, saying,

" 'I am with you,' is the oracle of the LORD."

So the LORD aroused the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Jehozadak, the chief priest, and the spirit of all the remnant of the people, so that they came and went to work upon the house of the LORD of hosts, their God, on the twenty-fourth day of the sixth month.

### WORDS OF ENCOURAGEMENT TO THE BUILDERS,

1:15b-2:9

In the second year of Darius, the king, in the seventh month, on the twenty-first day of the month, the word of the LORD came through Haggai, the prophet, saying,

"Say, now, to Zerubbabel, the son of Shealtiel, the governor of Judah, and to Joshua, the son of Jehozadak, the chief priest, and to the remnant of this people, thus:

'Who is there left among you that saw this house in its ancient splendor? And how it looks to you now! Does it not seem to you like nothing at all? But now, be strong, O Zerubbabel,' is the oracle of the LORD, 'and be strong, O Joshua, the son of Jehozadak, the chief priest, and be strong, all the people of the land,' is the oracle of the LORD, 'and work; for I am with you,' is the oracle of the LORD of hosts; 'it is the promise that I made you when you came forth from Egypt; and my spirit is standing in the midst of you; fear not.'"

6 For thus says the LORD of hosts:  
 "A little while longer, and I will shake  
 the heavens and the earth, the sea and  
 7 the dry land. And I will shake all the  
 nations, and the treasures of all the na-  
 tions shall come in, and I will fill this  
 house with splendor," says the LORD of  
 8 hosts. "Mine is the silver and mine is  
 the gold," is the oracle of the LORD of  
 9 hosts. "The future splendor of this  
 house shall be greater than the past,"  
 says the LORD of hosts; "and upon this  
 place I will bestow prosperity," is the  
 oracle of the LORD of hosts.

**PROMISES OF AN IMMEDIATE  
 CHANGE FOR THE BETTER,  
 2:10-23**

10 On the twenty-fourth day of the  
 ninth month, in the second year of  
 Darius, the word of the LORD came  
 through Haggai, the prophet, as fol-  
 lows:

1 "Thus says the LORD of hosts: 'Ask  
 the priests, now, for a decision, saying,  
 2 "If a man carrying holy flesh in the  
 skirt of his clothing touch with his  
 skirt bread, or pottage, or wine, or oil,  
 or any kind of food, will it become  
 holy?'" "

And the priests answered, saying,  
 "No!"

3 Then said Haggai, the prophet,  
 "If one who is unclean through con-  
 tact with a corpse touch any one of  
 these, will it become unclean?"

And the priests answered, saying,  
 "It will!"

4 Then Haggai responded, saying,  
 "So is this people, and so is this na-  
 tion before me," is the oracle of the  
 LORD, "and so is all the work of their

hands; and what they offer there is  
 unclean.

"But, now, pray lay it to heart from 15  
 this day and henceforth. Since the time  
 when one stone was not yet laid upon  
 another in the temple of the LORD,  
 how have you fared? When one came 16  
 to a heap of twenty measures, there  
 were but ten; and when one came to the  
 wine-vat to draw off fifty measures  
 from the wine-press, there were only  
 twenty. I smote you with blight and 17  
 with mildew, and all the products of  
 your hands with hail. And yet you did  
 not return unto me," is the oracle of the  
 LORD.

"Pray, lay it to heart; from this day 18  
 forward, from the twenty-fourth day  
 of the ninth month, from the day when  
 the temple of the LORD was founded;  
 lay it to heart. Is the seed yet in the 19  
 barn? And do the vine, the fig trees,  
 the pomegranate, and the olive tree  
 still yield nothing? From this day on  
 I will bless you."

Then the word of the LORD came a 20  
 second time to Haggai, on the twenty-  
 fourth of the month, saying,

"Say unto Zerubbabel, governor of 21  
 Judah, as follows: 'I will shake the  
 heavens and the earth. And I will over- 22  
 turn the throne of the kingdoms, and I  
 will destroy the strength of the king-  
 doms of the nations; and I will over-  
 turn the chariot with its riders, so that  
 the horses and their riders shall go down  
 each by the sword of his fellow.' On 23  
 that day," is the oracle of the LORD of  
 hosts, "I will take you, O Zerubbabel,  
 son of Shealtiel, my servant," is the  
 oracle of the LORD, "and I will make  
 you like a seal ring; for I have chosen  
 you," is the oracle of the LORD of  
 hosts.

## THE BOOK OF ZECHARIAH

### A LESSON FROM THE PAST,

1:1-6

1 **I**N THE eighth month in the second year of Darius, the word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying,

2 "The LORD was very angry at your  
3 fathers. Say to them, 'Thus says the LORD of hosts: "Return to me," is the oracle of the LORD of hosts, "that I may return to you," says the LORD of  
4 hosts.' Be not like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your wicked ways and from your wicked deeds."' But they did not hearken, nor did they give heed to me," is the oracle of the LORD.  
5 "Your fathers—where are they? And the prophets—do they live forever?  
6 Yet did not my words and my statutes with which I charged my servants, the prophets, overtake your fathers? So they turned and said, 'Even as the LORD of hosts had purposed to do to us, in accordance with our ways and our deeds, so has he treated us.'"

### A VISION OF RESTORATION,

1:7-17

7 **O**n the twenty-fourth day of the eleventh month (namely, the month of Shebat), in the second year of Darius, the word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying,  
8 "I saw by night, and there was a man riding upon a red horse, and he was standing among the myrtle trees which are in the hollow, and behind him were  
9 red, sorrel, and white horses. Whereupon I said, 'What are these, sir?' Then the angel that was talking with me said to me, 'I will show you what these are.'  
10 And the man who was standing among the myrtles answered, saying, 'These are those whom the LORD sent forth to  
11 patrol the earth.' Then they answered

the angel of the LORD, who was standing among the myrtle trees, saying, 'We have patrolled the earth; and lo, the whole earth is resting peacefully.' Then the angel of the LORD spoke, saying, 'O LORD of hosts, for how long wilt thou have no mercy upon Jerusalem and the cities of Judah, with which thou hast been angry now for seventy years?' Then the LORD answered the angel who was talking with me, with gracious words, comforting words. So the angel who was talking with me said to me, 'Proclaim as follows: "Thus says the LORD of hosts: I am very greatly concerned about Jerusalem and Mount Zion, and I am exceedingly angry at the easy-going nations; for while I was angry but a little, they furthered the disaster.'

Therefore thus says the LORD:

"I will return to Jerusalem in mercy;

My house shall be rebuilt therein;"

Is the oracle of the LORD of hosts;

"And a line shall be stretched over Jerusalem."

"Again proclaim, saying,

"Thus says the LORD of hosts:

"My cities shall again overflow with prosperity,

And the LORD shall again have pity upon Zion

And again choose Jerusalem." "

### A VISION OF FOUR HORNS AND THEIR DESTROYERS, 1:18-21

I raised my eyes and looked; and lo, there were four horns! Then I said to the angel who was talking with me,

"What are these?"

And he said to me,

"These are the horns which dispersed Judah, Israel, and Jerusalem."

Then the LORD showed me four blacksmiths. Whereupon I said,

"What are these coming to do?"

And he spoke, saying,

"These are the horns which dispersed Judah, so that not a man raised his head; and these have come to terrify



them, to cast down the horns of the nations, who lifted up the horn against the land of Judah in order to scatter it."

#### A VISION OF A MAN WITH A MEASURING-LINE, 2:1-5

- 2 I raised my eyes and looked, and lo, there was a man with a measuring-line  
2 in his hand! Then I said,  
"Where are you going?"  
He said to me,  
"To measure Jerusalem, to see how broad and how long it should be."  
3 And lo, as the angel who talked with me was going away, another angel came  
4 forth to meet him. And he said to him,  
"Run, speak to that young man yonder, saying, 'Jerusalem shall be inhabited like unwalled villages, because of the mass of men and beasts within  
5 her.' And I will be unto her," is the oracle of the LORD, "a wall of fire round about her, and I will be the splendor within her."

#### A SUMMONS TO THE EXILES, 2:6-13

- 6 "Ho, ho! flee from the land of the north,"  
Is the oracle of the LORD;  
"For like the four winds of the heavens, I will make you fly,"  
Is the oracle of the LORD.  
7 "Hol O Zion! Escape, O inhabitants of Babylon."  
8 For thus says the LORD of hosts (hereafter he will send me forth with honor) regarding the nations that have plundered you (he who touches you touches the apple of his eye!):  
9 "Verily I will wave my hand over them, and they shall become plunder for their slaves."  
Thus you shall know that the LORD of hosts has sent me.  
10 "Shout with joy, and rejoice, O daughter of Zion!  
For lo, I am coming to dwell in the midst of you,"  
Is the oracle of the LORD.  
11 Many nations will attach themselves to the LORD on that day;  
And they will become his people,  
And he will dwell in the midst of you;

And you will know that the LORD of hosts has sent me unto you.  
And the LORD will take possession of 12 Judah,  
His portion upon the holy land;  
And he will again choose Jerusalem.  
Silence, all flesh, in the presence of the 13 LORD!  
For he rouses himself from his holy dwelling.

#### JOSHUA ACCUSED BY SATAN AND VINDICATED BY THE LORD, 3:1-10

Then he showed me Joshua, the chief 3 priest, standing before the angel of the LORD; and the Satan was standing at his right hand in order to oppose him. So the angel of the LORD said to the 2 Satan,  
"The LORD rebuke you, O Satan! May the LORD who has chosen Jerusalem rebuke you! Is not this a brand snatched from the fire?"

Now Joshua was dressed in dirty 3 clothes, as he stood before the angel. So he spoke, and told those standing 4 before him, as follows:

"Take away the dirty clothes from upon him."

Then he said to him,

"See! I have removed your guilt from upon you; and have clothed you with festal garments."

Then he said,

"Let them put a clean turban upon his head."

So they clothed him with clean garments while the angel of the LORD stood by. Then the angel of the LORD 6 warned Joshua, saying,

"Thus says the LORD of hosts: 'If 7 you walk in my ways, and if you keep my charge, then you shall rule my house and have charge of my courts; and I will give you free access among those who stand here.'

"Hear now, O Joshua, the chief 8 priest, you, and all your friends who sit in your presence, are men of good omen; for lo, I will bring in my servant, the Branch. For behold the stone which 9 I have set before Joshua; upon a single stone with seven facets I will engrave its inscription," is the oracle of the LORD of hosts. "And I will remove the guilt of that land on one day."

- 10 "On that day," is the oracle of the LORD of hosts, "everyone of you will invite his friend under the vine and under the fig tree."

#### THE VISION OF THE LAMP AND THE OLIVE TREES, 4:1-14

- 4 Then the angel who was talking with me roused me again like a man who is aroused from his sleep. Then he said to me,  
 "What do you see?"  
 And I said,  
 "I see, and lo, a lampstand that is all gold; and a bowl upon the top of it; and seven lights upon it, and seven pipes to the right of the bowl, and one on its left."  
 4 Then I spoke again to the angel who was talking with me, saying,  
 "What are these, sir?"  
 5 So the angel who was talking with me answered me, saying,  
 "You do not know what these are?"  
 And I said,  
 "No, sir."  
 6<sup>a</sup> Then he answered, saying to me,  
 10<sup>b</sup> "These seven are the eyes of the LORD which range over the whole earth."  
 11 Then I replied, saying to him,  
 "What are these two olive trees, upon the right of the lampstand, and upon its left?"  
 12 And I spoke a second time, and said to him,  
 "What are the two olive branches which are held by the two golden pipes which empty into the golden bowl?"  
 13 Then he answered me, saying,  
 "Do you not know what these are?"  
 And I said,  
 "No, sir."  
 14 So he said,  
 "These are the two anointed ones who stand by the Lord of all the earth."

#### SPIRITUAL DELIVERANCE, 4:6b-10

- 6<sup>b</sup> This is the word of the LORD to Zerubbabel, saying,  
 "Not by arms, nor by force, but by my spirit," says the LORD of hosts.

"What are you, O great mountain? Before Zerubbabel, become a plain! And he shall bring forth the top-stone With shouts of 'Grace, grace, to it.' "

The word of the LORD came to me, saying,

"The hands of Zerubbabel founded this house, and his hands shall complete it."

So you shall know that the LORD of hosts has sent me unto you. For who has despised a day of small things? They shall rejoice when they see the plummet in the hand of Zerubbabel.

#### VISIONS OF THE FLYING ROLL AND THE WOMAN IN THE MEASURE, 5:1-11

I raised my eyes again and looked; and lo, there was a flying roll!

He said to me,

"What do you see?"

I answered,

"I see a flying roll, the length of which is twenty cubits and its width ten cubits."

Then he said to me,

"This is the curse that is going forth over the surface of the whole land. For how long now have all thieves remained unpunished? And how long now have those forsworn remained unpunished? I will send it forth," is the oracle of the LORD of hosts, "and it shall enter the house of the thief and the house of him who swears falsely by my name, and it shall settle in the midst of his house and consume it with its woodwork and its stonework."

Then the angel that was talking with me went forth, and he said to me,

"Raise your eyes now and see what this is that goes forth."

And I said,

"What is it?"

Then he said,

"This is the ephah-measure that is going forth."

He also said,

"This is their guilt throughout all the earth."

Then a leaden lid was raised, and there sat a woman within the measure!

Then he said,

"This is Wickedness!"

And he pushed her down into the middle of the measure, and cast the leaden weight upon its opening. Then I raised my eyes and looked, and there were two women coming out, with the wind in their wings, having wings like those of a stork. And they lifted the measure up between the earth and the sky. Then I said to the angel that was talking with me,

"Where are they taking the measure?"

And he answered me, "To build a house for it in the land of Shinar. And when it is erected, they will set it down there upon its base."

### THE VISION OF THE FOUR CHARIOTS, 6:1-8

I raised my eyes again, and looked; and there were four chariots coming out from between the two mountains; and the mountains were mountains of copper. In the first chariot, there were bay horses; in the second, black horses; in the third, white horses; and in the fourth, dappled horses. So I said again to the angel that was talking with me, "What are these, sir?"

The angel answered me, saying, "These are for the four winds of the heavens that are going out after standing before the LORD of all the earth. That wherein are the black horses will go to the north land; the white will go to the west; the dappled will go to the south land; and the bays will go to the land of the east."

They were straining to go forth to patrol the earth. So he said, "Go, patrol the earth."

So they patrolled the earth. Then he called me, and spoke to me saying, "Look at those going forth to the north land; they will give rest to the spirit of the LORD in the north land."

### THE CORONATION OF ZERUBABEL, 6:9-15

The word of the LORD came to me, saying, "Take the offering from the exiles, from Heldai, Tobiah, and Jedaiah, who have come from Babylon; and do you go in on that day, and enter the house

of Josiah, the son of Zephaniah; and 11 take silver and gold and make a crown and place it upon the head of Zerubabel, the son of Shealtiel, the governor. Then speak to them, saying, 'Thus spoke 12 the LORD of hosts, saying, "Behold a man whose name is Branch; and he shall branch forth from his place and shall rebuild the temple of the LORD. He shall rebuild the temple of the 13 LORD; and he shall bear the honor, and shall sit and reign upon his throne. And Joshua, the priest, shall be on his right hand; and there shall be peaceful counsel between them both."'

"The crown shall be for Heldai and 14 for Tobiah and for Jedaiah and for Josiah, the son of Zephaniah, as a memorial in the temple of the LORD. Also 15 those from afar shall come and rebuild the temple of the LORD, that you may know that the LORD of hosts has sent me unto you. And it shall come to pass if you hearken closely to the voice of the LORD your God. . . ."

### A LESSON FROM THE PAST, 7:1-14

In the fourth year of Darius, the king, 7 on the fourth day of the ninth month, in Chislew, the word of the LORD came to Zechariah. Now Bethel-sar-czer had 2 sent Regem-melek and his men to propitiate the LORD; saying to the priests 3 that belonged to the house of the LORD of hosts, and to the prophets thus:

"Shall I weep in the fifth month and fast, as I have done now for many years?"

The words of the LORD of hosts came 4 to me, saying,

"Speak to all the people of the land 5 and to the priests, saying, 'When you fasted and mourned in the fifth and in the seventh months the past seventy years, was it for me that you fasted so strictly? And when you eat, and when 6 you drink, do you not yourselves eat and yourselves drink? Are not these 7 the words which the LORD proclaimed through the former prophets, when Jerusalem was inhabited and prosperous, with her towns round about her, and the Negeb and the Shephelah were inhabited?' "

Then the word of the LORD came to 8 Zechariah, saying, "Thus spoke the 9

LORD of hosts, saying, 'Render true judgments, and practice kindness and mercy each toward his brother. Do not oppress the widow and the orphan, the resident alien, and the poor; and let none of you devise in your heart wickedness against your brother.' But they refused to give heed, and turned a stubborn shoulder, and made their ears dull so that they could not hear; and they made their minds insensate so that they could not hear the teaching and the words which the LORD of hosts sent by his spirit, through the former prophets. So there was great wrath on the part of the LORD of hosts. As he called and they did not listen, so 'they shall call and I will not listen,' said the LORD of hosts. So he scattered them among all the nations that they had not known; and the land was desolate after them, so that none passed by and none returned; and they made the lovely land a ruin."

#### WORDS OF PROMISE, 8:1-17

- 8 The word of the LORD of hosts came, saying, "Thus says the LORD of hosts: 'I have been very indignant over Zion; I have been aroused to great wrath over her.' "
- 3 Thus says the LORD: "I will return to Zion, And I will dwell in the midst of Jerusalem; And Jerusalem shall be called, 'The faithful city,' And the mountain of the LORD of hosts, 'The holy mountain.' "
- 4 Thus says the LORD of hosts: "Aged men and women shall again dwell in the streets of Jerusalem, Each with his staff in his hand by reason of his great age; 5 And the streets of the city shall be filled With boys and girls, playing in its streets."
- 3 Thus says the LORD of hosts: "If it seem incredible in the sight of the remnant of this people in those days, In my sight also will it seem incredible?" Is the oracle of the LORD of hosts.
- 7 Thus says the LORD of hosts: "Behold, I am about to deliver my people

From the land of the rising, and the land of the setting sun;

And I will bring them in, and they shall dwell in the midst of Jerusalem.

And they shall be my people, and I will be their God,

In faithfulness and righteousness."

Thus says the LORD of hosts:

"Let your hands be strong, you who are listening in these days to these words from the mouth of the prophets that were on the day when the foundation of the house of the LORD of hosts, the temple, was laid that it might be built. For before those days there was no wages for man or beast; nor was there safety from the foe either for him who went out or for him who came in; for I had sent forth every man, each against his fellow. But now, I am not as in the former days toward the remnant of this people," is the oracle of the LORD of hosts. "For I will sow prosperity; the vine shall yield its fruit, and the land shall yield its increase, and the heavens shall yield their dew; and I will make the remnant of this people possess all these things. And it shall come to pass that even as you have been a curse among the nations, O house of Judah and house of Israel, just so will I deliver you, and you shall become a blessing. Fear not; let your hands be strong!"

For thus says the LORD of hosts:

"Even as I purposed to do harm to you, when your fathers angered me, and I did not relent; so likewise will I purpose again in these days to do good to Jerusalem and to the house of Judah; fear not!

"These are the things that you must do. Speak truth one with another. Give true and just decisions in your courts. Let none of you devise evil in your thoughts against your friend, and do not love perjury. For all these things I loathe," is the oracle of the LORD.

#### THE WORLD-WIDE RENOWN OF THE JEWS, 8:18-23

The word of the LORD of hosts came to me, saying, "Thus says the LORD of hosts: 'The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall become for the house of Judah occasions of joy and gladness, and goodly

festivals. So, love faithfulness and  
 20 peace.' Thus says the LORD of hosts:  
 'Peoples shall yet come, even the citi-  
 21 zens of many cities. And the citizens of  
 one city shall go to another, saying,  
 "Let us go at once to propitiate the  
 LORD and to seek the LORD of hosts!"  
 18 "I certainly will go." Thus many  
 peoples and strong nations shall come  
 to seek the LORD of hosts in Jerusalem,  
 23 and to propitiate the LORD.' Thus says  
 the LORD of hosts: 'In those days, ten  
 men, from nations of every language,  
 shall lay hold of him who is a Jew, say-  
 ing, "Let us go with you; for we have  
 heard that God is with you!" ' "

#### THE COMING DESTRUCTION OF JUDAH'S NEIGHBORS, 9:1-8

9 An Oracle.  
 The word of the LORD is against the  
 land of Hadrach,  
 And Damascus will be its resting-place.  
 For the cities of Syria belong to the  
 LORD,  
 As well as all the tribes of Israel;  
 2 And Hamath, too, which borders there-  
 on;  
 Tyre and Sidon, though they be very  
 clever.  
 3 But Tyre built herself a stronghold,  
 And heaped up silver like dust,  
 And gold like the mud of the streets.  
 4 The LORD, however, will dispossess her,  
 And smite her wealth into the sea,  
 And she shall be consumed by fire.  
 5 Askelon shall see and be afraid;  
 Gaza too, and shall be in great anguish;  
 Ekron also, because her hope has been  
 put to shame;  
 And the king shall perish from Gaza.  
 Askelon shall be uninhabited;  
 6 And mongrels shall dwell in Ashdod;  
 And I will cut down the pride of the  
 Philistines.  
 7 And I will take away its blood from its  
 mouth,  
 And its hateful things from between its  
 teeth;  
 It, too, shall remain for our God,  
 And shall be like a family in Judah,  
 And Ekron shall be like the Jebusites.  
 8 Then I will encamp by my house as a  
 guard, that none pass to and fro;  
 So that an oppressor shall not pass over  
 them again;  
 For now have I seen with my own eyes.

#### THE MESSIAH AND HIS DO- MINION, 9:9-17

Exult greatly, O daughter of Zion; 9  
 Shout with joy, O daughter of Jeru-  
 salem.  
 Lo, your king comes to you;  
 Vindicated and victorious is he;  
 Humble, and riding upon an ass,  
 Even upon a colt, the foal of an ass.  
 He shall cut off the chariot from 10  
 Ephraim,  
 And the horse from Jerusalem;  
 And the bow of war shall be cut off,  
 And he shall command peace upon the  
 nations.  
 His dominion shall be from sea to sea,  
 And from the river to the ends of the  
 earth.  
 You, also—because of the blood of your 11  
 covenant,  
 I will send forth your captives from the  
 waterless pit.  
 Return to the stronghold, you prisoners 12  
 of hope;  
 This very day do I announce that I will  
 restore double to you.  
 For I will bend Judah as my bow; 13  
 I will fill it with Ephraim.  
 And I will stir up your sons, O Zion,  
 against your sons, O Greece;  
 And I will make you like a warrior's  
 sword.  
 And the LORD shall be manifested over 14  
 you,  
 And his arrow shall go forth like light-  
 ning.  
 For the Lord GOD will blow the trum-  
 pet,  
 And will march forth amid the storms  
 of the south.  
 The LORD of hosts will protect them, 15  
 And they shall devour and trample  
 down the stone-slingers;  
 And they shall drink their blood like  
 wine,  
 And they shall be filled, like the sacrifi-  
 cial basin, like the corners of the  
 altar.  
 For the LORD their God shall deliver 16  
 them on that day;  
 Like a flock shall he shepherd them  
 upon his own land;  
 For they shall be conspicuous like the  
 stones of a diadem;  
 For how good and how fair it shall be! 17  
 Grain shall make the young men flourish,  
 And wine the maidens.

**THE TRIUMPHANT RESTORATION OF ISRAEL AND JUDAH,**

10:1—11:3

- 10** "Ask rain from the LORD, in the season of the spring rain,  
For the LORD who makes the lightning,  
And gives them showers of rain,  
To everyone grass in the field.
- 2** For the teraphim speak nonsense;  
The soothsayers divine lies;  
And the dreamers speak falsehoods,  
And give empty consolation.  
Therefore they move on like sheep;  
They roam about because there is no shepherd.
- 3** "My wrath shall blaze forth against the shepherds,  
And I will punish the leaders.  
For the LORD of hosts will visit his flock, the house of Judah,  
And will make them like his splendid steed in battle.
- 4** From them shall come the cornerstone,  
from them the tent-pin,  
From them the bow for war, and from them all the officers.
- 5** And they shall be like warriors trampling in the mire of the streets in battle;  
And they shall fight because the LORD is with them,  
And shall put to shame those riding upon horses.
- 6** "I will strengthen the house of Judah,  
And deliver the house of Joseph.  
I will bring them back because I have pity on them,  
And they shall be as though I had not spurned them;  
For I am the LORD, their God, and I will answer them.
- 7** And Ephraim shall be like a warrior;  
And their hearts shall exult as with wine.  
Their children shall see and rejoice,  
And their hearts shall exult in the LORD.
- 8** "I will whistle for them and gather them in;  
For I will rescue them, and they shall be as numerous as ever.
- 9** Though I sowed them among the peoples,  
Yet in far-away places they shall remember me,

And shall rear their children and return.

For I will bring them back from the land of Egypt,  
And from Assyria I will gather them;  
And to the land of Gilead and Lebanon I will bring them in,  
Till there be no more room for them.

"And they shall pass over the sea of Egypt,  
And he will smite the waves in the sea.  
And all the depths of the Nile shall be dried up,  
And the pride of Assyria shall be brought low,  
And the scepter shall depart from Egypt.  
I will strengthen them in the LORD,  
And they shall praise his name,"  
Is the oracle of the LORD.

Open your doors, O Lebanon,  
That the fire may devour your cedars!  
Wail, O cypress, for the cedar has fallen;

For the glorious ones are laid low!  
Wail, O oaks of Bashan,  
For the impenetrable forest has fallen!  
Hark! the cry of the shepherds,  
Because their glory is ruined!  
Hark! the roar of the young lions,  
Because the pride of the Jordan is ruined!

**THE FOOLISH SHEPHERDS,**

11:4-17 and 13:7-9

Thus said the LORD, my God:  
"Become a shepherd of the flock to be slaughtered. For those who buy them slay them, and are not condemned; and those who sell them say, 'Blessed be the LORD, for I have become rich!' And their own shepherds have no mercy on them. For I will have no mercy any more upon the inhabitants of the land," is the oracle of the LORD; "for lo, I will cause men to come each into the power of his shepherd, and each into the power of his king; and they shall subdue the land, and I will not deliver it from their power."

So I became a shepherd of the flock to be slaughtered for the merchants of the flock; and took for myself two rods. The one I called Delight; and the other I called Union. So I became a shepherd of the flock. (I destroyed the three

shepherds in one month.) Then my wrath burned against them; and they loathed me. So I said,

"I will not be your shepherd. What is to die, may die; what is to be lost, may be lost; and those that are left shall devour each the flesh of her neighbor."

So I took my rod, Delight, and I cut it in two, thus breaking the contract I had made with all the peoples. So it was broken on that day. Then the merchants of the flock who were watching me knew that it was the word of the LORD. Then I said to them,

"If it seem good to you, pay me my wages, but if not, let it go!"

So they weighed out my wages, thirty shekels of silver. But the LORD said to me,

"Cast it into the treasury, that fine price at which you have been valued by them."

So I took the thirty shekels of silver, and cast it into the treasury in the house of the LORD. Then I broke my second rod, Union, to signify the breaking of the brotherhood between Judah and Israel. Then the LORD said to me,

"Take to yourself again the gear of a foolish shepherd. For lo, I am about to raise up in the land a shepherd; for that which is lost he will not search; that which is scattered, he will not seek; that which is wounded, he will not heal; and that which is vigorous, he will not nourish. But the flesh of the fatling he will devour, and their hoofs he will break off."

"Woe unto my foolish shepherd, who forsakes the flock!

A sword upon his arm,  
and his right eye!

May his arm utterly wither,  
and his right eye become wholly blind!

"Up, sword, against my shepherd,  
And against the man, my associate!"  
Is the oracle of the LORD of hosts.

"I will smite the shepherd, so that the sheep be scattered;

And I will turn my hand against the little ones.

And it shall come to pass in all the land,"  
Is the oracle of the LORD,

"That two-thirds shall be cut off therein, and die,

And one-third shall survive therein.

And I will bring that third through fire,  
And I will refine them as silver is refined,  
And test them as gold is tested.  
They will call upon my name,  
And I will answer them.  
I will say, "They are my people";  
And they will say, "The LORD is my God."

## ASPECTS OF JUDAH'S FUTURE,

12:1-14 and 13:1-6

The oracle of the word of the LORD against Israel.

The oracle of the LORD who spread out the heavens and laid the foundations of the earth and formed the spirit of mankind within them:

"Lo, I am about to make Jerusalem an intoxicating bowl unto all the peoples around. Moreover, the cities of Judah will be under siege along with Jerusalem. And it shall come to pass on that day, that I will make Jerusalem a heavy stone for all the peoples. All who try to lift it will hurt themselves seriously; and all the nations of the earth will be gathered against it. On that day," is the oracle of the LORD, "I will smite every horse with the staggers, and its rider with madness. But I will open the eyes of the house of Judah, while I smite all the horses of the peoples with blindness.

"Then the families of Judah shall say to themselves, 'There is strength for the inhabitants of Jerusalem in the LORD of hosts, their God.' On that day I will make the families of Judah like a pot of fire in the woods, and like a lighted torch among sheaves; and they shall devour upon the right hand and upon the left all the peoples around; while Jerusalem shall again be inhabited on its own site, namely, in Jerusalem. And the LORD will deliver the households of Judah first, in order that the glory of the house of David and the glory of the inhabitants of Jerusalem over Judah be not too great.

"On that day the LORD will protect the inhabitants of Jerusalem; and he who stumbles among them shall be, on that day, like David; and the house of David shall be like God, like the angel of the LORD before them.

"It shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. And 10

I will pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of favor and of prayer; and they shall look at him whom they have stabbed to death; and they shall mourn for him like the mourning for an only child, and they shall weep bitterly for him, like the bitter weeping over the first-born.

- 11 "On that day there shall be a great mourning in Jerusalem, like the mourning for Hadadrimmon in the plain of Megiddo. The clans shall mourn, each clan apart; the clan of the house of David apart, and their wives apart; the clan of the house of Nathan apart, and their wives apart; the clan of the house of Levi apart, and their wives apart; the clan of Shimei apart, and their wives apart; all the clans that are left, each one apart, and their wives apart.
- 13 "On that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem for the cleansing of sin and uncleanness. And it shall come to pass on that day," is the oracle of the LORD of hosts, "that I will cut off the names of the idols from the land, so that they will no longer be named. I will drive away the prophets and the spirit of uncleanness from the land. So it shall come to pass that if anybody still prophesies, his father and his mother who bore him will say to him, 'You shall not remain alive, for you have spoken lies in the name of the LORD.' So his father and his mother who bore him will stab him to death as he prophesies.
- 4 "It shall come to pass on that day, that the prophets will each be ashamed of his vision when he prophesies; nor will he clothe himself with a hairy mantle in order to deceive people. And he will say, 'No prophet am I I am a tiller of the soil. The land has been my occupation from my youth.' And when someone says to him, 'What mean these scars on your back?' He will say, 'I was wounded in the house of my lovers.'"<sup>1</sup>

#### JERUSALEM AND THE NATIONS,

14:1-21

- 14 Lo, a day is coming for the LORD, when your spoil will be divided in the midst of you. For I will gather all the

<sup>1</sup> For 13:7-9 see p. 877.

nations against Jerusalem to battle, and the city shall be taken, and the houses plundered, and the women violated; and one-half of the city shall go into exile; but the rest of the people shall not be cut off from the city. Then the LORD shall go forth and fight against those nations, as on the day when he fought on the day of battle. His feet shall stand, on that day, upon the mount of Olives (which is in front of Jerusalem on the east); and the mount of Olives shall be split in two from east to west by a very wide valley; and half of the mountain shall move northward, and the other half southward. And the valley of Hinnom shall be blocked, for the valley of Hinnom shall touch its side. And you shall flee, just as you fled from before the earthquake in the days of Uzziah, king of Judah. Then the LORD, your God, shall come, and all the holy ones with him.

It shall come to pass on that day, that there shall be neither heat, nor cold, nor frost. And there shall be continuous day (it is understood of the LORD!), not day and night; but there shall be light at night-time.

It shall come to pass on that day, that living waters shall go forth from Jerusalem, half of them toward the Eastern Sea, and half toward the Western Sea, continuing in summer and in winter. Then the LORD shall become king over all the earth. On that day the LORD shall be one; and his name, one.

All the land shall be turned into a region like the Arabah, from Geba to Rimmon, south of Jerusalem. It, however, shall be high and be inhabited upon its site, from the gate of Benjamin unto the place of the former gate, unto the corner gate, and from the tower of Hananel as far as the royal wine-press. And the people shall live there; and there shall be no more curse; but Jerusalem shall be inhabited in security.

This shall be the kind of plague with which the LORD will plague all the peoples who made war upon Jerusalem: their flesh he will cause to rot, as they stand upon their feet; their eyes shall rot in their sockets; and their tongues shall rot in their mouths.

So also, like this plague shall be the plague upon the horse, the mule, the



camel, and the ass, and whatsoever beasts may be in those camps.

13 It shall come to pass on that day, that there will be a great terror from the LORD among them; and they will lay hold each of the hand of his fellow; and the hand of one will be lifted  
14 against the hand of another. (Even Judah will fight against Jerusalem.) And the wealth of all the nations around shall be gathered together, gold, silver, and clothing in great abundance.

16 And it shall come to pass that any that are left of all the nations that went up against Jerusalem, shall go up from year to year to worship the king, the LORD of hosts, and to celebrate the  
17 feast of booths. And it shall come to pass that if anyone of the clans of the earth does not go up to Jerusalem to worship the king, the LORD of hosts,

there shall be no rain upon them. Also 18 if the clan of Egypt does not go up or enter, then upon them there shall fall the plague with which the LORD will plague the nations who do not go up to celebrate the feast of booths. This shall 19 be the punishment of Egypt and the punishment of all the nations that go not up to celebrate the feast of booths.

On that day there shall be upon the 20 bells of the horses, "Holy to the LORD." And the pots in the house of the LORD shall be like the sacrificial bowls before the altar, since every pot in Jerusalem 21 and in Judah shall be holy to the LORD of hosts; and all who sacrifice shall come and take of them to boil the flesh in them. And there shall no longer be a trader in the house of the LORD of hosts on that day.

## THE BOOK OF MALACHI

### THE SUPERScription, 1:1

- 1 The oracle of the word of the LORD to Israel through Malachi.

### A PROOF OF GOD'S LOVE FOR ISRAEL, 1:2-5

- 2 "I have loved you," says the LORD. But you say, "How hast thou loved us?"  
"Was not Esau the brother of Jacob?" is the oracle of the LORD.
- 3 "Yet I loved Jacob, but Esau I hated; And I have made his mountains a waste, And his heritage one for jackals of the steppe.
- 4 If Edom says, 'We are laid prostrate, But we will rebuild the ruins,'" Thus says the LORD of hosts: "They may build, but I will tear down; And they shall be called 'The wicked region,' And 'The people with whom the LORD is angry perpetually.'
- 5 And your eyes shall see and you yourselves shall say, 'The LORD is great beyond the region of Israel.'"

### THE LORD HONORS THOSE WHO HONOR HIM, 1:6-2:9

- 6 "A son honors his father, and a servant his master. But if I be a father, where is my honor?  
And if I be a master, where is my reverence?"  
Says the LORD of hosts to you, O priests, who despise my name.
- 7 "But you say, 'How have we despised thy name?'  
You bring upon my altar polluted food.  
Then you say, 'How have we polluted it?'  
In that you say, 'The table of the LORD is contemptible.'

"And when you bring the blind for sacrifice, is there no harm?  
And when you bring the lame and the sick, is there no harm?  
Bring it, now, to your governor; will he accept you,  
Or receive you graciously?" says the LORD of hosts.  
"But seek now the favor of God that he may be gracious to us—  
From your hand has this come to be—  
Will he be gracious toward you?"  
Says the LORD of hosts.

"O that there were one among you that would close the doors,  
That you might not kindle fire on my altar in vain.  
I have no pleasure in you,"  
Says the LORD of hosts;  
"And I will accept no offering from your hand.

"For from the rising of the sun, even to its setting,  
My name is great among the nations; And in every place an offering is made is presented to my name,  
And a pure offering.  
For my name is great among the nations,"  
Says the LORD of hosts;  
"But you are defiling it,  
In that you say, 'The table of the LORD is defiled,  
And his food, its product, is despicable.'  
"And you say, 'What a weariness it is!' And you sniff at it," says the LORD of hosts;  
"And you bring the mangled, the lame and the sick;  
You bring it as an offering!  
Can I accept it from your hand?"  
Says the LORD.

"Cursed be the cheat, in whose flock there is a male,  
And he vows it, but sacrifices a blemished victim to the LORD.

For a great king am I," says the  
LORD of hosts;

"And my name is feared among the nations.

"Now this command is for you, O  
priests.

If you do not hearken, nor lay it to  
heart,

To give honor to my name,"

Says the LORD of hosts;

"Then I will send the curse upon you,  
And I will turn your blessing into a  
curse;

I will indeed make it a curse, because  
you pay no heed.

"Lo, I will rebuke posterity for you,  
And I will strew dung upon your faces,  
the dung of your feasts;

And I will carry you away from be-  
side me,

That you may know that I sent this  
charge to you;

Seeing that my covenant was with  
Levi,"

Says the LORD of hosts.

"My covenant was with him;  
Life and prosperity—I gave them to  
him,

Fear, and he feared me,

And stood in awe of my name.

True instruction was in his mouth,

And no wrong was upon his lips.

In peace and uprightness he walked  
with me,

And many did he turn from guilt.

"For the lips of a priest should preserve  
knowledge;

And instruction should they seek at  
his mouth;

For he is the messenger of the LORD  
of hosts.

But you have turned aside from the  
way;

You have made many stumble through  
the instruction;

You have violated the covenant of  
Levi,"

Says the LORD of hosts.

"So I too will make you  
Despised and abased before all the  
people;

Inasmuch as you are not keeping my  
ways,

But are showing partiality through  
the oracle."

## A PROTEST AGAINST DIVORCE, 2:10-16

Have we not all one father? 10  
Did not one God create us?

Why then do we play one another  
false,

By violating the covenant of our  
fathers?

Judah has played false, and an abomi- 11  
nable thing

Has been done in Israel and in Jeru-  
salem.

For Judah has profaned the sanctuary  
of the LORD which he loved,

And has married the daughter of an  
alien god.

May the LORD cut off for the man 12  
who does this,

Awaker and answerer from the tents  
of Jacob,

And him who brings an offering to the  
LORD of hosts.

And this again you do: 13

You cover the altar of the LORD with  
tears, with weeping and groaning,

Because there is no longer any looking  
toward the offering,

Or any receiving of favor at your  
hand.

And you say, "For what reason?" 14

Because the LORD is a witness be-  
tween you

And the wife of your youth,

Whom you have played false,

Though she is your comrade and the  
wife of your youth.

But not one has done this 15

Who had a remnant of spirituality.

And what was that one seeking?

Godly offspring?

So take heed to your spiritual life,

And let none be faithless to the wife of  
his youth.

"For one who hates and divorces," 16

Says the LORD God of Israel,

"Covers his clothing with violence,"

Says the LORD of hosts.

"So take heed of your spiritual life, and  
do not be faithless."

## THE NEAR APPROACH OF THE DAY OF JUDGMENT,

2:17-3:5

You have wearied the LORD with 17  
your statements.

Yet you say, "How have we wearied him?"  
 In that you say, "Everyone who does evil  
 Is good in the eyes of the LORD,  
 And he takes pleasure in them";  
 Or "Where is the God of justice?"

3 "Behold, I will send forth my messenger,  
 And he shall prepare the way before me!  
 And suddenly to his temple shall come  
 The Lord whom you are seeking!  
 And the messenger of the covenant in  
 whom you delight—  
 Behold, he comes," says the LORD of  
 hosts.

2 "Who can endure the day of his coming?  
 And who can stand when he appears?  
 For he shall be like a refiner's fire,  
 And like fullers' soap.

3 And he shall sit down as a refiner and  
 cleanser of silver,  
 And shall cleanse the sons of Levi.

"He shall purify them like gold and silver,  
 So that they shall become for the  
 LORD men who bring him offerings  
 in righteousness.

4 Then the offering of Judah and Jerusalem  
 shall be pleasing to the  
 LORD,  
 As in days of old and as in former  
 years.

5 "Then I will draw near to you for judgment,  
 And I will be a swift witness  
 Against the sorcerers and adulterers,  
 And against those who swear to falsehood;  
 And against those who oppress the  
 hiring in his wages,  
 The widow and the orphan;  
 And those who defraud the resident  
 alien,  
 And do not fear me," says the LORD  
 of hosts.

THE PAYMENT OF TITHES  
 WINS THE FAVOR OF GOD,  
 3:6-12

6 "Though I, the LORD, change not,  
 You, O sons of Jacob, are not destroyed.

From the days of your fathers you  
 have revolted  
 From my statutes, and have not kept  
 them.  
 Return unto me, that I may return to  
 you,"  
 Says the LORD of hosts.

"But you say, 'How shall we return?'  
 Should man rob God?  
 Yet you are robbing me!  
 But you say, 'How have we robbed  
 thee?'"

In the tithe and the contribution!  
 With a curse are you accursed;  
 For you are robbing me; this whole  
 nation!

Bring the whole tithe into the store-  
 house,  
 That there may be food in my house,  
 And test me now in this way," says  
 the LORD of hosts,

"And see if I will not open for you the  
 windows of the heavens,  
 And pour out for you a blessing until  
 there is no more need.

"Then I will rebuke the devourer for  
 you,  
 So that he shall not destroy for you the  
 products of the soil.

Nor shall the vine in the field cast its  
 grapes for you,"  
 Says the LORD of hosts.

"And all the nations shall call you  
 blessed,  
 For you shall be a land of delight,"  
 Says the LORD of hosts.

THE FINAL TRIUMPH OF THE  
 RIGHTEOUS, 3:13-4:6

"Your words have been stout against  
 me," says the LORD.

"But you say, 'How have we spoken  
 against thee?'"

You say, 'It is useless to serve God;  
 And what profit is it that we have kept  
 his charge,

And have walked in mourning before  
 the LORD of hosts?

So now we are deeming the arrogant  
 fortunate;

The doers of wickedness, indeed, are  
 built up;

In fact, they test God, and escape!'"

Thus did those who reverence the  
 LORD talk

To one another,  
So that the LORD gave heed and listened,

And a book of remembrance was written before him,

Concerning those who revere the LORD and think upon his name.

17 So they shall be mine," says the LORD of hosts,

"On the day that I am about to make—my very own;

And I will spare them even as a man spares his son who serves him.

18 Then shall you again distinguish between the righteous and the wicked,

Between him who serves God, and him who serves him not.

19 "For behold, the day shall come burning like an oven,

And all the arrogant and every doer of wickedness shall be stubble,

And the day that comes shall burn them up," says the LORD of hosts,

"So that it will leave them neither root nor branch.

But for you who revere my name, 2 there will arise

The sun of righteousness, with healing in its wings.

And you shall go forth skipping like calves from the stall,

And you shall trample upon the wicked; 3

For they shall be dust under the soles of your feet,

On the day that I am about to make," says the LORD of hosts.

"Remember the law of Moses, my servant, 4

Which I commanded him in Horeb for all Israel—

Statutes and ordinances.

Behold, I will send you Elijah the 5 prophet,

Before the coming of the great and terrible day of the LORD;

And he shall turn the hearts of fathers 6 toward their sons,

And the hearts of sons toward their fathers,

Lest I come and smite the land with a curse."



**THE APOCRYPHA**  
**AN AMERICAN TRANSLATION**

*by*

**EDGAR J. GOODSPEED**





## PREFACE

**T**HE Apocrypha formed an integral part of the King James Version of 1611, as they had of all the preceding English versions from their beginning in 1382. But they are seldom printed as part of it any longer, still more seldom as part of the English Revised Version, and were not included in the American Revision.

This is partly because the Puritans disapproved of them; they had already begun to drop them from printings of their Geneva Bible by 1600, and began to demand copies of the King James Version omitting them, as early as 1629. And it is partly because we moderns discredit them because they did not form part of the Hebrew Bible and most of them have never been found in any Hebrew forms at all.

But they were part of the Bible of the early church, for it used the Greek version of the Jewish Bible, which we call the Septuagint, and these books were all in that version. They passed from it into Latin and the great Latin Bible edited by St. Jerome about A.D. 400, the Vulgate, which became the Authorized Bible of western Europe and England and remained so for a thousand years. But Jerome found that they were not in the Hebrew Bible, and so he called them the Apocrypha, the hidden or secret books.

It must not be supposed, however, that Jerome gathered them into a group and put them at the end of his Old Testament version. On the contrary, they are scattered here and there through the Vulgate, much as they are through the Greek Bible. They are also scattered through the versions made from the Vulgate—the Wyclif-Purvey English translations and the old German Bible, both products of the fourteenth century. It remained for Luther to take the hint Jerome had dropped eleven hundred years before, and to separate them in his German Bible of 1534 from the rest of the Old Testament, and put them after it. This course was followed the next year by Coverdale, in the first printed English Bible, of 1535; and the English Authorized Bibles, the Great Bible, the Bishops' and the King James, all followed the same course. The Catholic English Old Testament of 1610, however, followed the Vulgate arrangement and left them scattered among the books which we include in our Old Testament. It still contains them, but on the Protestant side both British and American Bible societies more than a hundred years ago (1827) took a definite stand against their publication, and they have since almost disappeared.

Great values reside in the Apocrypha: the Prayer of Manasseh is a notable piece of liturgy; I Maccabees is of great historical value for its story of Judaism in the second century before Christ, the heroic days of Judas Maccabeus and his brothers, when Pharisaism had its rise. The additions to Esther impart a religious color to that romantic story; Judith, Susanna, and Tobit, while fascinating pieces of fiction, were meant by their writers to teach important lessons to their contemporaries. Wisdom and Ecclesiasticus are among the masterpieces of the Jewish sages.

But to us this appendix of the Old Testament is important as forming a very necessary link between the Old Testament and the New; and if we had no Old Testament at all, the Apocrypha would still be indispensable to the student of the New Testament, on which it forms the prelude and background. This is why I have prepared an American translation of the Apocrypha, to complete our American translation of the Bible, and

to make its various books more intelligibly accessible to college and university student and to the general reader. The strong contrast they present in sheer moral values to the New Testament is most instructive. And they form an indispensable part of the historical Christian Bible, as it was known in the ancient Greek and Latin churches, in the Reformation and the Renaissance, and in all Authorized English Bibles, Catholic and Protestant.

The excellent critical Greek text of the Septuagint recently published at Stuttgart by Alfred Rahlfs has in general been followed in this translation, supplemented, of course, by other studies on the Apocrypha, especially the volumes edited by R. H. Charles at Oxford in 1913. For II Esdras, for which only a Latin text buttressed by oriental versions survives, I have made use of the critical labors of Bensly, James, Box, and Violet. The Revised Version and the translations of individual books by some of the contributors to Charles's volumes (*Apocrypha and Pseudepigrapha*) and others have greatly helped the translator. In the vexed matter of the numbering of the verses the King James Bible of 1611 has been followed. The bracketed verse-numbers in II Esdras 7:[36-105] mark the missing portion discovered by Bensly at Amiens and published in 1875. My brother Charles T. B. Goodspeed, has very kindly read the translation through in proof.

On the whole, the translation of the Apocrypha has been surprisingly neglected. The translators of the Septuagint, Thomson in 1808 and Brenton in 1844, studiously omitted the apocryphal books they encountered in it, and not all of Charles's associates in his impressive volumes made new translations. Single books have here and there been translated from the Greek by individual scholars, but, while Bissell ably revised the King James Apocrypha in 1880, I cannot find that the Apocrypha as a whole have been translated into English since Coverdale in 1535 and Gregory Martin in 1582 translated them from the Latin Vulgate (Martin's version remained unpublished until 1610); or that the Greek Apocrypha as a whole, that is, all the books except II Esdras, have ever before been directly translated from Greek into English.

Coverdale's translation of the Apocrypha in his Bible of 1535 was made from the Latin Vulgate, with the aid of Pagninus' Latin and of recent German translations, especially Luther's. Coverdale's Bible became the basis of successive revisions—Matthew's Great Bible, the Bishops', and the King James. The Geneva revisers of 1560, however, knew Greek, and contributed retranslations from the Greek of two of the books, along with revisions of the others. Revision of the translation in the light of the Greek continued to some degree in the Bishops' and the King James Bibles; in the English Revised Version of 1895 six more books appear virtually retranslated from the Greek and the rest revised. But even in it, five books remain revisions, however faithful. Coverdale's translation of the Vulgate, so that our standard versions of the Apocrypha (and aside from Bissell's revision there are no others), though three or four times revised, still to a substantial degree rest ultimately upon the Latin Vulgate.

In contrast with them, the translation here presented is, except for the Latin II Esdras, based directly upon the Greek text.

EDGAR J. GOODSPEED

## THE FIRST BOOK OF ESDRAS

**W**HEN Josiah celebrated the Passover festival in Jerusalem to his Lord, he sacrificed the Passover on the fourteenth day of the first month, placing the priests in their divisions, clad in their vestments, in the temple of the Lord. And he ordered the Levites, the temple slaves of Israel, to consecrate themselves to the Lord, when they put the holy chest of the Lord in the house of the Lord, which Solomon the king, the son of David, had built; and he said, "You will not have to carry it on your shoulders any more; so now worship the Lord your God, and serve his people, Israel, and prepare yourselves by your families and kindreds, as David, king of Israel, wrote, and with all the magnificence of Solomon his son; and take your places in the temple, according to your ancestral groups as Levites before your brothers, the Israelites, in proper order, and sacrifice the Passover, and get the sacrifices ready for your brothers, and observe the Passover, in accordance with the Lord's command which was given to Moses." And Josiah gave the people that were present thirty thousand lambs and kids, and three thousand calves; these were given out of the king's revenues, as he promised, to the people and the priests and Levites. And Hilkiah and Zechariah and Jehiel, the rulers of the temple, gave the priests for the Passover two thousand, six hundred sheep and three hundred calves. And Jecooniah and Shemaiah and Nathanael, his brother, and Asabiah and Ochiel and Joram, colonels of regiments, gave the Levites for the Passover five thousand sheep and seven hundred calves. And it was done; the priests and Levites, with the unleavened bread, stood in proper order, according to their kindreds and their family divisions, before the people, to make the offering to the Lord, as it is prescribed in the book of Moses; this they did in the morning. They roasted the Passover with fire in the proper way, and boiled

the sacrifices in caldrons and basins, with savory odors, and set them before all the people. Afterward they prepared some for themselves and their brothers the priests, the sons of Aaron; for the priests were offering the fat until late, so the Levites prepared meat for themselves and for their brothers the priests, the sons of Aaron. The sacred musicians, too, the sons of Asaph, were in their places, according to the regulations of David, with Asaph and Zechariah and Eddinus, who were of the king's circle, and the doorkeepers stood at each door. No one needed to interrupt his duties for the day, for their brothers, the Levites, prepared meat for them. So the things that had to do with the Lord's sacrifices were carried out that day, in celebrating the Passover and offering the sacrifices on the altar of the Lord, as King Josiah commanded. So the Israelites who were present at that time observed the Passover and the festival of Unleavened Bread for seven days. No such Passover had been celebrated in Israel since the times of the prophet Samuel, and none of the kings of Israel had celebrated such a Passover as Josiah and the priests and the Levites and the Jews celebrated with all the Israelites that were present in their dwellings in Jerusalem. It was in the eighteenth year of the reign of Josiah that this Passover was observed. And the doings of Josiah were upright in the Lord's sight, for his heart was full of piety. And the events of his times have been recorded in the past about those who sinned and acted wickedly toward the Lord, beyond any other nation or kingdom, and how they grieved him keenly, so that the words of the Lord rose up to condemn Israel.

After all these doings of Josiah, it happened that Pharaoh, king of Egypt, came to make war at Carchemish on the Euphrates, and Josiah went out to encounter him. And the king of Egypt sent word to him, saying,

"What do you want of me, King of 27

Judah? I was not sent against you by the Lord God, for my war is on the Euphrates. And now the Lord is with me! The Lord is with me, urging me on; depart and do not oppose the Lord."

- 28 But Josiah would not turn back to his chariot, but tried to fight with him, disregarding the words of Jeremiah the prophet, spoken by the mouth of the Lord, and joined battle with him in the plain of Megiddo, and the leaders fought against King Josiah. And the king said to his servants,

"Take me away from the battle, for I am very sick."

- And his servants immediately took him out of the fray. And he got into his second chariot, and was taken back to Jerusalem, and departed this life, and was buried in the tomb of his forefathers. And they grieved for Josiah all over Judah, and Jeremiah the prophet lamented for Josiah, and the principal men, with the women, have mourned him to this day; and it was ordained that this should always be done, throughout all the nation of Israel.
- 33 This is recorded in the scroll of the histories of the kings of Judah; and every one of the deeds of Josiah, and his splendor, and his understanding of the Law of the Lord, and what he had done before, and these present deeds, are told in the scroll of the kings of Israel and Judah.

- 34 And the men of the nation took Jeconiah, the son of Josiah, and made him king, to succeed Josiah his father, when he was twenty-three years old.

- 35 And he reigned three months in Judah and Jerusalem. Then the king of Egypt deposed him from reigning in Jerusalem, and he assessed the nation a hundred talents of silver and one talent of gold. And the king of Egypt appointed Jehoiakim, his brother, king of Judah and Jerusalem. And Jehoiakim put the nobles in prison and seized his brother Zarius and brought him back from Egypt.

- 39 Jehoiakim was twenty-five years old when he became king of Judah and Jerusalem, and he did what was wrong in the sight of the Lord. And Nebuchadnezzar, the king of Babylon, came against him, and put him in chains of brass and took him to Babylon. (And Nebuchadnezzar took some of the sacred dishes of the Lord and carried

them off and set them up in his temple in Babylon. But the stories about him and his uncleanness and his impious behavior are written in the chronicles of the kings.)

And Jehoiachin, his son, became king in his stead; for when he was made king, he was eighteen years old, and he reigned three months and ten days in Jerusalem, and did what was wrong in the sight of the Lord. And a year later, Nebuchadnezzar sent and removed him to Babylon, with the sacred dishes of the Lord, and appointed Zedekiah king of Judah and Jerusalem, when Zedekiah was twenty-one years old. And he reigned eleven years. And he did what was wrong in the sight of the Lord, and disregarded the words that were spoken by Jeremiah the prophet, from the mouth of the Lord. And although King Nebuchadnezzar had made him swear by the name of the lord, he broke his oath and rebelled, and he hardened his neck and his heart and transgressed the laws of the Lord, the God of Israel. And the leaders of the people and of the priests did many impious acts and surpassed in lawlessness all the unclean acts of all the heathen, and polluted the temple of the Lord that had been consecrated in Jerusalem. And the God of their forefathers sent by his messenger to call them back, for he would have spared them and his dwelling; but they mocked his messengers, and whenever the Lord spoke to them, they made sport of his prophets, until he grew angry with his people because of their ungodliness and ordered the kings of the Chaldeans to be brought against them. These killed their young men with the sword around their holy temple, and did not spare youth or maiden, old man or child, for he delivered them all into their hands. And all the sacred dishes of the Lord, great and small, and the chests of the Lord, and the royal treasures they took, and carried them off to Babylon. And they burned the house of the Lord, and tore down the walls of Jerusalem, and burned down their towers, and completely ruined all her glories. And those who survived the sword he removed to Babylon. And they were his servants; and those of his children, until the Persians began to reign; to fulfil what the Lord said by the mouth of Jeremiah.

58 "Until the land enjoys its sabbaths, all the time of her desolation she shall keep the sabbath, until the lapse of seventy years."

2 In the first year that Cyrus reigned over Persia, to fulfil what the Lord said by the mouth of Jeremiah, the Lord stirred the heart of Cyrus, king of Persia, and he made a proclamation throughout all his kingdom, and put it in writing, saying,

"Thus speaks Cyrus, king of Persia: The Lord of Israel, the Lord Most High, has made me king of the world, and directed me to build him a house in Jerusalem, in Judah. So if any one of you is of his people, his Lord be with him, and let him go up to Jerusalem, in Judah, and build the house of the Lord of Israel; he is the Lord who lives in Jerusalem. So let a man's neighbors, who live in each place, help him with gold and silver, with presents, with horses and cattle, beside the other things added as vows for the temple of the Lord in Jerusalem."

8 Then the heads of families of the tribe of Judah and the tribe of Benjamin arose, and the priests and the Levites, and all whose hearts the Lord had stirred to go up to build the house in Jerusalem for the Lord. And their neighbors helped them with everything, with silver and gold, with horses and cattle, and a great many vows from many whose hearts were stirred.

10 And King Cyrus brought out the sacred dishes of the Lord, which Nebuchadnezzar had carried off from Jerusalem, and deposited in the temple of his idols; but Cyrus, king of Persia, brought them out, and delivered them to his treasurer Mithridates, and they were turned over by him to Sheshbazzar, the governor of Judah. And this was the number of them: a thousand gold cups, a thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand, four hundred and ten silver bowls, and a thousand other dishes. So all the dishes, gold and silver, five thousand, four hundred and sixty-nine, were taken and carried back by Sheshbazzar, along with those who had been in captivity, from Babylon to Jerusalem.

16 But in the times of Artaxerxes, king of Persia, Bishlam, Mithridates, Ta-beel, Rehum, the recorder, and Shim-

shai, the scribe, and the others associated with them, living in Samaria and other places, wrote him the following letter, against those who lived in Judah and Jerusalem:

"To King Artaxerxes our Lord, your servants Rehum, the recorder, and Shimshai, the scribe, and the other judges of their court in Coelesyria and Phoenicia; now be it known to our lord the king, that the Jews who have come up to us from you have reached Jerusalem and are rebuilding that rebellious and wicked city and repairing its bazaars and walls and laying the foundations of a temple. Now if this city is rebuilt and its walls completed, they will not submit to paying tribute, but will even resist the kings. And since the matter of the temple is now under way, we think it right not to neglect such a matter, but to address our lord the king, so that, if you approve, a search may be made in the records of your forefathers; for you will find in their chronicles what is written about them, and you will learn that this city was rebellious, troublesome to kings and towns, and that the Jews were rebels and organizers of warfare in it from ancient times; that was why the city was laid waste. We now therefore inform you, lord king, that if this city is rebuilt, and its walls restored, you will no longer have a way of access to Coelesyria and Phoenicia."

Then the king wrote in reply to Rehum, the recorder, and Shimshai, the scribe, and their associates, who lived in Samaria, Syria, and Phoenicia, as follows:

"I have read the letter which you sent me. I accordingly ordered search to be made, and it was found that this city from ancient times used to rebel against the kings, and the people created revolts and wars in it, and that stern and powerful kings ruled in Jerusalem, and took tribute from Coelesyria and Phoenicia. Therefore I have now given orders to prevent these men from rebuilding the city, and to take measures that nothing further be done and that these wicked undertakings go no farther, to the annoyance of the kings."

When the message of King Artaxerxes was read, Rehum and Shimshai, the scribe, and their associates

proceeded in haste to Jerusalem, with horsemen and a crowd of troops and began to hinder the builders. So the rebuilding of the temple in Jerusalem was suspended until the second year of the reign of Darius, king of Persia.

- 3 Now King Darius made a great banquet for all his subjects, and all his domestics, and all the nobles of Media and Persia, and all the viceroys and provincial and district governors under his sway, in the hundred and twenty-seven provinces from India to Ethiopia.
- 3 And they ate and drank, and when they were satisfied, they went home, but Darius the king went to his bedroom,
- 4 and fell asleep, and then awoke. Then the three young men of his bodyguard, who kept guard over the person of the king, said to one another,
- 5 "Let us each say what one thing is strongest, and Darius the king will give rich presents and great honors to the one whose words seem the wisest, and have him dressed in purple, and drink from gold plate, and sleep on a gold bed, and give him a chariot with gold bridles, and a linen headdress, and a necklace around his neck, and because of his wisdom he shall sit next to Darius, and be called Darius' kinsman."
- 8 Then they each wrote his own answer and put his seal on it, and put them under the pillow of King Darius,
- 9 and said,
- "When the king wakes up, they will give him the writing, and the one whose choice the king and the three princes of Persia judge the wisest, shall be considered the victor in what he has written."
- 10 The first wrote,  
"Wine is strongest."
- 11 The second wrote,  
"The king is strongest."
- 12 The third wrote,  
"Women are strongest, but truth prevails over everything."
- 13 So when the king awoke, they took the writing and gave it to him and he
- 14 read it. Then he sent and summoned all the nobles of Persia and Media, and the governors and officers and magistrates and officials, and he took his seat in the council chamber, and what was written was read before them.
- 16 And he said,

"Summon the young men, and let them show their reasons."

And they were summoned, and came in. And they said to them,

"Explain to us about what you have written."

So the first one, who had told of the strength of wine, began and said,

"Gentlemen, how supremely strong wine is! It leads the minds of all who drink it astray. It makes the mind of the king and the mind of the fatherless child alike; the mind of the menial and the freeman, of the poor and the rich. It turns every thought to mirth and merrymaking, and forgets all grief and debt. It makes all hearts rich, and forgets kings and governors, and makes everybody talk in thousands. And when they drink, they forget to be friendly to friends and brothers, and very soon they draw their swords. And when they recover from their wine, they cannot remember what they have done. Gentlemen, is not wine supremely strong, since it forces them to act so?"

When he had said this, he stopped.

Then the second, who had told of the king's might, began to speak:

"Gentlemen, are not men strongest, because they control land and sea, and all that is in them? But the king is supremely strong, and is lord and master of them, and every command he gives them they obey. If he orders them to make war on one another, they do so; and if he sends them out against the enemy, they go, and surmount mountains, walls, and towers. They kill and are killed, but they do not disobey the king's command. And if they are victorious, they bring everything to the king, the spoils they take and all the rest. And those who do not go to war or fight, but till the soil, again, when they sow and reap, bring it to the king, and they compel one another to pay taxes to the king. He is only one man; but if he orders them to kill, they kill; if he orders them to release, they release; if he orders them to strike down, they strike; if he orders them to lay waste, they lay waste; if he orders them to build, they build; if he orders them to cut down, they cut down; if he orders them to plant, they plant. So all his people and his troops obey him. Besides, he reclines at table, he eats and

11 drinks and sleeps, and they keep watch about him, and they cannot any of them go away and look after his own 12 affairs, or disobey him at all. Gentlemen, how can the king not be strongest, when he is so obeyed?"

And he stopped.

13 Then the third, who had spoken of women and of truth—his name was Zerubbabel—began to speak:

14 "Gentlemen, is not the king great, and are not men many, and is not wine strong? Who is it then that rules over them and masters them? Is it not 15 women? Women have borne the king and all the people, who are lords of 16 sea and land; from them they are sprung, and they brought them up, to plant the vineyards, from which the 17 wine comes. They make men's clothes, they make men's splendor, and men 18 cannot exist without women. Why, if men amass gold and silver, and everything of beauty, and then see one woman remarkable for looks and 19 beauty, they let all these things go, and gape at her, and stare at her with open mouths, and would all rather have her than gold or silver or any thing of 20 beauty. A man will leave his own father, who brought him up, and his own country, and be united to his wife. 21 With his wife he ends his days, and remembers neither his father nor his 22 mother nor his country. Hence you must recognize that women rule over men. Do you not toil and labor, and bring it all and give it to your wives?

23 A man takes his sword and goes out on expeditions to rob and steal, and to sail 24 the sea and the rivers; he faces the lion and walks in the darkness, and when he steals and robs and plunders, he brings 25 it back to the woman he loves. So a man loves his wife better than his father or 26 mother. Many have lost their heads completely for the sake of women, and 27 become slaves for their sakes. Many have perished, or failed, or sinned for 28 the sake of women. Now do you not believe me? Is not the king great in his power? Do not all lands fear even 29 to touch him? Yet I have seen him with Apame, the king's concubine, the daughter of the noble Bartacus, sitting 30 at the king's right hand, and taking the crown from the king's head, and putting it on her own, and she slapped the king 31 with her left hand. At this the king

stared at her open-mouthed. If she smiled at him, he laughed; if she grew angry at him, he flattered her, so that she might be reconciled to him again. Gentlemen, how can women not be 32 mighty, when they act like that?"

Then the king and the nobles looked 33 at one another; and he began to speak about truth:

"Gentlemen, are not women mighty? 34 The earth is vast, and heaven is high, and the sun is swift in his course, for he circles about the heavens and hastens back to his own starting-point in a single day. Is he not great who does 35 these things? So truth is great, and mightier than all other things. The 36 whole earth calls upon truth, and heaven blesses her; all his works quake and tremble, there is no wrongdoing with him. Wine is not upright, the king 37 is not upright, women are not upright, all the sons of men are not upright, and all their doings, all such things, are not upright; there is no truth in them, and through their unrighteousness they will perish. But truth endures and is 38 strong forever, and lives and reigns forever and ever. There is no partiality or 39 preference with her, but she does what is right, rather than all that is wrong and wicked. All men approve her doings, and there is no injustice in her 40 judgment. To her belongs power and the royal dignity and authority and majesty in all the ages; blessed be the God of truth!"

When he stopped speaking, all the 41 people shouted and said,

"Truth is great and supremely strong."

Then the king said to him, 42

"Ask whatever you please, beyond what is written here, and we will give it to you, since you have been found the wisest. You shall sit next to me, and be called my kinsman,"

Then he said to the king, 43

"Remember the vow that you made, the day you succeeded to your throne, to rebuild Jerusalem and send back 44 the dishes taken from Jerusalem, which Cyrus set aside, when he vowed to destroy Babylon, and to send them back there. And you vowed to rebuild 45 the house, which the Edomites burned, when Jerusalem had been laid waste by the Chaldeans. So now, my lord the 46 king, that is what I ask and request of

you, and this is the princely liberality to come from you: I beg you to carry out the vow that you vowed with your own lips to the King of Heaven that you would carry out."

47 Then Darius, the king, got up and kissed him, and he wrote letters for him to all his managers and magistrates and officers and governors, to escort him in safety with all who were going up with him to rebuild Jerusalem.

48 And he wrote letters to all the magistrates in Coelesyria and Phoenicia and to those in the Lebanon, to bring cedar timbers from the Lebanon to Jerusalem and that they should help

49 him to rebuild the city. And he wrote in the interest of all the Jews who were going up from his kingdom to Judah, to secure their freedom, that no noble or governor or magistrate or manager

50 should forcibly enter their doors, and that all the country which they were to occupy they should possess free from tribute; and that the Edomites should give up the Jewish villages which they

51 controlled, and that twenty talents a year should be given for the rebuilding of the temple, until it was completed,

52 and ten talents a year besides, to provide burnt offerings to be offered daily upon the altar, in accordance with the command they had to offer seventeen,

53 and that all who came up from Babylon to rebuild the city should have their freedom, they and their children

54 and all the priests who came up. He wrote providing their expenses also, and the priestly vestments in which

55 they officiate. And he wrote that the Levites' expenses should be provided until the day when the house should be

56 finished and Jerusalem rebuilt. And he wrote that lots of land and wages should be given to all who guarded the

57 city. And he sent back all the dishes from Babylon, which Cyrus had set aside; and all that Cyrus had ordered done he commanded them to do and to send back to Jerusalem.

58 When the young man went out, he lifted his face to heaven toward Jerusalem, and praised the King of Heaven, saying,

"From you comes victory, from you comes wisdom; to you belongs glory, and I am your servant. Blessed are you, who have given me wisdom; I praise you, Lord of my forefathers."

And he took the letters and went to Babylon, and reported it to all his brothers. And they blessed the God of their forefathers, because he had given them relief and liberty to go up and rebuild Jerusalem and the temple which was called by his name; and they banqueted with music and gladness for seven days.

After this the heads of families were chosen to go up, according to their clans, with their wives and sons and daughters, and their male and female slaves, and their cattle. And Darius sent with them a thousand horsemen, to escort them back to Jerusalem in peace, with music of drums and flutes (for all their brothers made merry); he made them go up with them.

These are the names of the men who went up, by their families within their tribes, for their priestly office: of the priests, the sons of Phineas, the son of Aaron; Jeshua, the son of Jozadak, the son of Seraiah, and Joakim, the son of Zerubbabel, the son of Salathiel, of the house of David, of the line of Phares, of the tribe of Judah, who uttered wise sayings before Darius, the king of Persia, in the second year of his reign, in the month of Nisan, the first month.

These are those from Judah who went up after their sojourn in captivity, whom Nebuchadnezzar, king of Babylon, had removed to Babylon, and who returned to Jerusalem and the rest of Judah, each one to his own town, going with Zerubbabel and Jeshua, Nehemiah, Seraiah, Resaiah, Bigvai, Mordecai, Bilshan, Mispar, Reeliah, Rehum, and Baanah, their leaders; the numbers of those of the nation, and their leaders: the descendants of Parosh, two thousand, one hundred and seventy-two; of the descendants of Shephathiah, four hundred and seventy-two; the descendants of Arah, seven hundred and fifty-six; the descendants of Pahath-moab, of the descendants of Jeshua and Joab, two thousand, eight hundred and twelve; the descendants of Elam, one thousand, two hundred and fifty-four; the descendants of Zattu, nine hundred and forty-five; the descendants of Chorbe, seven hundred and five; the descendants of Binnui, six hundred and forty-eight; the descendants of Bebai, six hundred and twenty-three; the descendants of Azgad, one



thousand, three hundred and twenty-  
 14 two; the descendants of Adonikam, six  
 hundred and sixty-seven; the descend-  
 ants of Bigvai, two thousand and sixty-  
 six; the descendants of Adin, four  
 15 hundred and fifty-four; the descend-  
 ants of Ater, the son of Hezekiah,  
 ninety-two; the descendants of Kilan  
 and Azetas, sixty-seven; the descend-  
 ants of Azuru, four hundred and  
 16 thirty-two; the descendants of Annias,  
 one hundred and one; the descendants  
 of Arom: the descendants of Bezai,  
 three hundred and twenty-three; the  
 descendants of Jorah, one hundred and  
 17 twelve; the descendants of Baiterus,  
 three thousand and five; the descend-  
 ants of Bethlehem, one hundred and  
 18 twenty-three; the men of Netophah,  
 fifty-five; the men of Anathoth, one  
 hundred and fifty-eight; the men of  
 19 Bethasmoth, forty-two; the men of  
 Kirjath-jeirim, twenty-five; the men of  
 Chephirah and Beeroth, seven hundred  
 20 and forty-three; the Chadiusans and  
 Ammidians, four hundred and twenty-  
 two; the men of Ramah and Geba,  
 21 six hundred and twenty-one; the men  
 of Michmash, one hundred and twenty-  
 two; the men of Bethel-Ai, fifty-two;  
 the descendants of Magbish, one hun-  
 22 dred and fifty-six; the descendants of  
 the other Elam and Ono, seven hun-  
 dred and twenty-five; the descendants  
 of Jericho, three hundred and forty-  
 23 five; the descendants of Senaah, three  
 thousand, three hundred and thirty.  
 24 Of the priests: the descendants of  
 Jedaiah, of the house of Jeshua, among  
 the descendants of Anasib, nine hun-  
 dred and seventy-two; the descend-  
 ants of Immer, one thousand and fifty-  
 25 two; the descendants of Pashhur, one  
 thousand, two hundred and forty-  
 seven; the descendants of Harim, one  
 thousand and seventeen.  
 26 Of the Levites: the descendants of  
 Jeshua and Kadmiel and Bannas and  
 27 Sudias, seventy-four; of the sacred  
 singers: the descendants of Asaph, one  
 hundred and twenty-eight; of the door-  
 28 keepers: the descendants of Shallum,  
 the descendants of Ater, the descend-  
 ants of Tolman, the descendants of  
 Akkub, the descendants of Hatita, the  
 descendants of Shobai—in all, one hun-  
 dred and thirty-nine.  
 29 Of the temple slaves: the descend-  
 ants of Ziha, the descendants of Hasu-

pha, the descendants of Tabbaoth, the  
 descendants of Keros, the descendants  
 of Siaha, the descendants of Padon, the  
 descendants of Lebanah, the descend-  
 ants of Hagabah, the descendants of 30  
 Akkub, the descendants of Uthai, the  
 descendants of Ketab, the descendants  
 of Hagab, the descendants of Shamlai,  
 the descendants of Hanan, the descend-  
 ants of Cathua, the descendants of  
 Gahar, the descendants of Reaiah, the  
 descendants of Rezin, the descendants 31  
 of Nekoda, the descendants of Chezbib,  
 the descendants of Gazzan, the descen-  
 dants of Uzza, the descendants of  
 Paseah, the descendants of Hasrah,  
 the descendants of Besai, the descend-  
 ants of Asnah, the descendants of the  
 Meunites, the descendants of Nephi-  
 sim, the descendants of Bakbuk, the  
 descendants of Hakupha, the descen-  
 dants of Asur, the descendants of  
 Pharakim, the descendants of Bazluth,  
 the descendants of Mehida, the de- 32  
 scendants of Cutha, the descendants of  
 Charea, the descendants of Barkos,  
 the descendants of Sisera, the descend-  
 ants of Temah, the descendants of  
 Neziah, the descendants of Hatipha.

Of the descendants of Solomon's 33  
 servants: the descendants of Hassop-  
 hereth, the descendants of Peruda,  
 the descendants of Jaalah, the descen-  
 dants of Lozon, the descendants of  
 Giddel, the descendants of Shephatiah,  
 the descendants of Hattil, the descend- 34  
 ants of Pochereth-hazzabaim, the de-  
 scendants of Sarothie, the descendants  
 of Masiah, the descendants of Gas, the  
 descendants of Addus, the descendants  
 of Subas, the descendants of Apherra,  
 the descendants of Barodis, the de-  
 scendants of Shaphat, the descendants  
 of Ami. In all, the temple slaves and 35  
 the descendants of the servants of  
 Solomon were three hundred and  
 seventy-two.

These are those who went up from 36  
 Telmelah and Telharsha, under the  
 leadership of Cherub, Adan, and Im-  
 mer, but were not able to show by their 37  
 families or lineage that they belonged  
 to Israel: the descendants of Delaiah  
 the descendant of Tobiah, the de-  
 scendants of Nekoda, six hundred and  
 fifty-two. And of those of the priests 38  
 who had assumed the priesthood but  
 were not found registered: the de-  
 scendants of Habaiah, the descendants

- of Hakkoz, the descendants of Jaddus who married Agia, one of the daughters of Barzillai, and was called by his name.
- 39 And when the ancestry of these men was looked for in the register, and could not be found, they were excluded from officiating as priests. And Nehemiah and the governor told them not to share in the consecrated things until a high priest should appear clothed in the Manifestation and the Truth.
- 41 In all, there were: of Israel, over twelve years of age, besides male and female slaves, forty-two thousand, three hundred and sixty; of their male and female slaves, seven thousand, three hundred and thirty-seven; of musicians and singers, two hundred and forty-five.
- 43 There were four hundred and thirty-five camels, and seven thousand and thirty-six horses, two hundred and forty-five mules, and five thousand, five hundred and twenty-five asses.
- 44 And some of the principal heads of families, when they reached the temple of God in Jerusalem, vowed that they would erect the house in its old place,
- 45 to the best of their ability, and that they would give to the sacred building fund a thousand minas in gold and five thousand minas in silver, and a hundred priest's garments.
- 46 So the priests and the Levites and some of the people settled in Jerusalem and the country, and the sacred singers and the doorkeepers and all Israel settled in their villages.
- 47 When the seventh month came, and the Israelites were all at home, they gathered as one man in the square in front of the first gate toward the east.
- 48 And Jeshua, the son of Jozadak, and his brothers the priests, and Zerubbabel, the son of Salathiel, and his brothers took their places and prepared the altar of the God of Israel,
- 49 in order to offer on it burnt offerings, as is directed in the book of Moses, the man of God. And they were joined by some of the other peoples of the land, and they erected the altar in its place; for though they had been hostile to them, all the people in the land supported them, and brought sacrifices at the proper times, and the morning and evening burnt offerings for the Lord,
- 51 and they kept the Camping Out festival, as it is prescribed in the Law, and they brought sacrifices every day,

when it was proper, and besides these the regular offerings and sacrifices on sabbaths and new moons and all the sacred festival days. And all who had made voluntary gifts to God began to offer sacrifices to God, beginning with the new moon of the seventh month, though the temple of God was not yet rebuilt. And they paid money to the masons and carpenters, and gave food and drink and carts to the Sidonians and Tyrians, to bring cedar timbers from the Lebanon and convey them in rafts to the harbor of Joppa, as Cyrus, the king of Persia, had commanded them in writing.

In the second year Zerubbabel, the son of Salathiel, came to the temple of God in Jerusalem, and in the second month he began with Jeshua, the son of Jozadak, and their brothers, and the Levitical priests and all who had come back from the exile to Jerusalem, and they laid the foundation of the temple of God on the new moon of the second month, in the second year, after they came to Judah and Jerusalem. And they appointed the Levites who were over twenty years old to have charge of the work of the Lord. And Jeshua rose up and his sons and his brothers and Kadmiel his brother and the sons of Jeshua Emadabun and the sons of Joda, the son of Iliadun, with their sons and brothers, all the Levites, as one man pressing forward the work on the house of God.

And the builders built the sanctuary of the Lord, and the priests stood in their robes, with musical instruments and trumpets, and the Levites, the sons of Asaph, with their cymbals, praising the Lord and blessing him, according to the directions of David, king of Israel, and they sang loudly, giving thanks to the Lord with hymns, because all Israel enjoys his goodness and his glory forever. And all the people sounded trumpets and gave a great shout, praising the Lord for the erection of the house of the Lord. And some of the Levitical priests and the older men among the heads of their families, who had seen the house that preceded this one, came to the building of this house with outcries and loud lamentation, while many came with trumpets and a great shout of joy, so that the people could not hear the trumpets on

account of the lamentation, for the multitude sounded the trumpets loudly, so that it was heard a long way off.

66 And when the enemies of the tribe of Judah and Benjamin heard it, they came to find out what the sound of the trumpets meant. And they learned that those who had returned from captivity were building the sanctuary  
68 for the Lord, the God of Israel, and they went to Zerubbabel and Jeshua and the heads of families, and said to them,

69 "We will help you build, for we, like you, obey your Lord, and have sacrificed to him from the days of Esarhad-don, king of Assyria, who brought us here."

70 Then Zerubbabel and Jeshua and the heads of families of Israel said to them, "It is not for you and us to build the  
71 house for the Lord our God, for we will build it by ourselves for the Lord of Israel, as Cyrus, the king of Persia, has commanded us."

72 But the heathen of the land pressed upon those who were in Judea, and, blockading them, hindered them from  
73 building, and by making plots and stirring up the people and uprisings they prevented the completion of the building all the lifetime of King Cyrus. So they were kept from building for two years, until the reign of Darius.

6 But in the second year of the reign of Darius, the prophets Haggai and Zechariah, the son of Iddo, prophesied to the Jews who were in Judea and Jerusalem, prophesying to them in the name of the Lord, the God of Israel.  
2 Then Zerubbabel, the son of Salathiel, and Jeshua, the son of Jozadak, got up and began to build the house of the Lord that was in Jerusalem, while the prophets of the Lord joined them and helped them.

3 At that very time there came to them Sisinnus, the governor of Syria and Phoenicia, and Sathrabuzanes and their companions, and said to them,

4 "By whose orders are you building this house, and completing this roof and all these other things? And who are the builders who are carrying this out?"

5 Still the elders of the Jews were shown favor, for the Lord had regard  
6 for the captives, and they were not prevented from building until Darius

was informed about them and orders were issued.

This is the copy of a letter which 7 Sisinnus, the governor of Syria and Phoenicia, and Sathrabuzanes and their companions wrote and sent to Darius:

"Greetings to King Darius. Let it all 8 be known to our lord the king that when we went to the country of Judea and entered the city of Jerusalem, we found the elders of the Jews, who had been in captivity, building in the city of  
9 Jerusalem a great, new house for the Lord, of costly hewn stone, with timbers set in the walls, and we found this  
10 work proceeding with haste, and the undertaking prospering in their hands, and being completed with all glory and diligence. Then we inquired of these  
11 elders and said,

"At whose command are you building this house, and laying the foundations of these works?"

"Then in order to inform you and  
12 write to you, we inquired of them what men were the leaders, and asked them for a list of the names of those who were taking the lead. And they an-  
13 swered and said,

"We are servants of the Lord who created the heaven and the earth. And  
14 the house was built many years ago by a king of Israel who was great and strong, and was finished. And when  
15 our forefathers sinned against the heavenly Lord of Israel and provoked him, he delivered them into the hands of Nebuchadnezzar, the king of Baby-  
16 lon, the king of the Chaldeans; and they tore the house down and burned it, and carried the people away as captives to Babylon. But in the first  
17 year of the reign of Cyrus over Baby-  
18 lonia, Cyrus the king wrote an order that this house be rebuilt. And the  
19 sacred dishes of gold and silver that Nebuchadnezzar had carried away from the house at Jerusalem, and set up in his own sanctuary, Cyrus the king brought forth again from the sanctuary in Babylon, and they were given to Zerubbabel and Sheshbazzar, the gov-  
20 ernor, and he was instructed to carry all these dishes back and put them back in the sanctuary in Jerusalem, and that this sanctuary of the Lord should be rebuilt on the same spot. Then this  
20 Sheshbazzar, after coming here, laid

the foundations of the house of the Lord that is in Jerusalem, and although it has been under construction from then until now it has not reached completion.' Now therefore, if it meets your approval, O king, let search be made in the royal archives of our lord

21 the king in Babylon, and if it is found that the building of the house of the Lord in Jerusalem was done with the consent of Cyrus the king, and it meets the approval of our lord the king, let him give us orders about this."

22 Then King Darius ordered a search to be made in the royal archives that were deposited in Babylon. And in the castle of Ecbatana, in the land of Media, was found a roll in which this was recorded:

23 "In the first year of the reign of Cyrus, King Cyrus ordered the rebuilding of the house of the Lord in Jerusalem, where they sacrifice with perpetual fire; the height of it to be ninety feet, the width ninety feet, with three courses of hewn stone and a course of new native timber, and the cost to be provided from the house of Cyrus the

24 king; and that the sacred dishes of the house of the Lord, of gold and silver, which Nebuchadnezzar carried away from the house in Jerusalem and removed to Babylon, be restored to the house in Jerusalem to be placed where

25 they were." And he further ordered that Sisinnes, the governor of Syria and Phoenicia, and Sathrabuzanes and their companions and the local governors appointed in Syria and Phoenicia should take care to let the place alone, and to permit Zerubbabel, the servant of the Lord and governor of Judea, and the elders of the Jews, to build the house of the Lord in its old place.

26 "And I command that it be completely built and that they seek earnestly to help the returned captives of Judea, until the house of the Lord is finished;

27 and that a grant from the tribute of Coelesyria and Phoenicia be particularly given these men for sacrifices to the Lord, that is, to Zerubbabel, the governor, for bulls and rams and lambs,

28 and likewise wheat and salt and wine and oil, regularly every year, without objection, as the priests in Jerusalem

29 indicate they are daily used, so that libations may be offered to the Most

High God for the King and his children, and that they may pray for their lives."

And he commanded further that, if any transgressed or disregarded any of the things said above or added below, a beam should be taken from his house and he should be hung on it, and his property be taken for the king. "Therefore may the Lord, whose name is called upon there, destroy any king and nation that shall stretch out their hands to hinder or damage that house of the Lord in Jerusalem. I, King Darius, have decreed that it be done in exactly this way."

Then Sisinnes, the governor of Coelesyria and Phoenicia, and Sathrabuzanes and their companions obeying the orders of Darius the king, looked after the holy work very attentively, assisting the elders of the Jews and the governors of the temple. And the holy work progressed, while the prophets Haggai and Zechariah prophesied; and they completed it at the command of the Lord, the God of Israel; and with the consent of Cyrus and Darius and Artaxerxes, the kings of Persia, the holy house was finished by the twenty-third day of the month of Adar, in the sixth year of King Darius. And the Israelites and the priests and the rest of the returned exiles who had joined them did according to what was in the book of Moses. And they offered at the dedication of the temple of the Lord a hundred bulls, two hundred rams, four hundred lambs, and twelve he-goats for the sin of all Israel, to correspond to the number of the twelve princes of the tribes of Israel; and the priests and the Levites stood robed, by tribes, in charge of the service of the Lord God of Israel in accordance with the book of Moses, and the doorkeepers stood at each gate.

And the Israelites who had returned from exile held the Passover on the fourteenth day of the first month, for the priests and the Levites had been purified together, but all the returned exiles had not been purified, for the Levites had all been purified together, so they sacrificed the Passover for all the returned exiles and their brothers the priests and themselves. And the Israelites who had returned from exile, and who had separated themselves from the accursed doings of the heathen of

the land and sought the Lord, ate it. 14 And they observed the festival of Unleavened Bread for seven days, rejoicing before the Lord, because he had changed the attitude of the king of Assyria toward them, so as to strengthen their hands for the service of the Lord, the God of Israel.

8 Afterward, in the reign of Artaxerxes, the king of Persia, there came Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, 2 the son of Zadok, the son of Ahitub, the son of Amariah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phineas, the son of Eleazar, the son of Aaron, the chief priest. This Ezra came up from Babylon as a scribe, skilled in the law of Moses, which was given by the God of Israel, and the king showed him honor, for he found favor before him in all 5 that he asked. And there came with him to Jerusalem some of the Israelites and the priests and Levites and holy singers and doorkeepers and temple slaves, in the seventh year of the reign of Artaxerxes, in the fifth month (that was the king's seventh year); for they left Babylon on the new moon of the first month, and they reached Jerusalem on the new moon of the fifth month, so prosperous a journey had the Lord 7 given them for his sake. For Ezra possessed great knowledge, so that he neglected nothing that was in the Law of the Lord or the commandments, but taught all Israel all the statutes and ordinances.

8 Now the written commission came from Artaxerxes, the king, to Ezra, the priest and reader of the Law of the Lord, and the following is a copy of it: 9 "King Artaxerxes sends greeting to Ezra, the priest and reader of the Law of the Lord. As I have taken a friendly attitude, I have given orders that those of the Jewish nation who wish to do so, and of the priests and Levites and of the others in our realm shall, if they choose 11 to, go to Jerusalem with you. So let all who think of doing so, set out with you, as I and the seven friends and counselors have decided, to look into matters in Judea and Jerusalem, in accordance with what is in the Law of the Lord, 13 and to carry to the Lord of Israel in Jerusalem the gifts that I and the friends have promised; and that all the

gold and silver that can be found in the country of Babylonia for the Lord in Jerusalem, with what has been given 14 by the nation for the temple of their Lord at Jerusalem be collected, both gold and silver for bulls and rams and lambs and the things incident to them, so as to offer offerings upon the altar 15 of their Lord that is in Jerusalem. And 16 all that you with your brothers wish to do with gold and silver carry out, according to the will of your God, and 17 deliver the sacred dishes of the Lord that have been given you for the use of the temple of your God that is in Jerusalem. And anything else that occurs to you as necessary for the temple of your God, you are to give from the royal treasury; and I, Artaxerxes the 19 king, have commanded the treasurers of Syria and Phoenicia that whatever Ezra, the priest and reader of the Law of the Most High God, sends for, they shall take care to give him, up to a 20 hundred talents of silver, and likewise up to a hundred measures (fifteen hundred bushels) of wheat and a hundred measures (a thousand gallons) of wine and salt in abundance; and let every- 21 thing prescribed in the Law of God be scrupulously performed to the Most High God, so that wrath may not come upon the realm of the king and his sons. You are also instructed to lay no tribute 22 or any other tax upon any priests or Levites or sacred singers or porters or temple slaves or persons employed in this temple, and that no one has authority to lay any such tax upon them. And you, Ezra, must appoint justices 23 and judges to judge all through Syria and Phoenicia all who know the Law of your God; and those who do not know it you must teach. And all who trans- 24 gress the Law of your God and of the king will be suitably punished, either with death, or by some other punishment, a fine or imprisonment."

Blessed be the only Lord, who put 25 this into the king's heart, to glorify his house in Jerusalem, and gave me 26 honor in the sight of the king and his councilors and all his friends and grandees. So I was encouraged by the 27 help of the Lord, my God, and I gathered men from Israel to go up with me.

These are the principal men, by their 28 families and their groups, who came up

with me from Babylon, in the reign of  
 29 Artaxerxes the king: of the descend-  
 30 ants of Phineas, Gershom; of the descend-  
 ants of Ithamar, Gamael; of the  
 descendants of David, Hattush, the  
 31 son of Shecaniah; of the descendants of  
 Parosh, Zechariah, and with him a  
 32 hundred and fifty men enrolled; of the  
 descendants of Pahath-moab, Elio-  
 henai, the son of Zeremiah, and with  
 him two hundred men; of the descend-  
 ants of Zattu, Shecaniah, the son of  
 Jahaziel, and with him three hundred  
 men; of the descendants of Adin, Obed,  
 the son of Jonathan, and with him  
 33 two hundred and fifty men; of the  
 descendants of Elam, Jeshaiiah, the  
 son of Gotholiah, and with him seventy  
 34 men; of the descendants of Shephatiah,  
 Zeraiah, the son of Michael, and with  
 35 him seventy men; of the descendants of  
 Joab, Obadiah, the son of Jehiel, and  
 with him two hundred and twelve  
 36 men; of the descendants of Bani, Shelo-  
 mith, the son of Josiphiah, and with  
 37 him a hundred and sixty men; of the  
 descendants of Bebai, Zechariah, the  
 son of Bebai, and with him twenty-  
 38 eight men; of the descendants of Azgad,  
 Johanan, the son of Hakkatan, and  
 with him a hundred and ten men;  
 39 of the descendants of Adonikam, those  
 who came last, and these were their  
 names: Eliphelet, Jeuel, and Shemaiah,  
 40 and with them seventy men; and of the  
 descendants of Bigvai, Uthai, the son  
 of Istalcurus, and with him seventy  
 men.  
 41 So I assembled them at the river  
 called Theras, and we camped there  
 for three days, and I observed them.  
 42 And when I found none of the descend-  
 ants of the priests or of the  
 43 Levites there, I sent to Eleazar and  
 44 Iduel and Maasmas and Elnathan and  
 Shemaiah and Jarib, Nathan, Elna-  
 than, Zechariah, and Meshullam, who  
 45 were leaders and intelligent men, and  
 I told them to go to Iddo, who was in  
 command at the place of the treasury,  
 46 and ordered them to tell Iddo and his  
 kinsmen and the treasurers at that  
 place to send us men to serve as priests  
 47 in the house of our Lord. And by the  
 mighty hand of our Lord they brought  
 us competent men of the descendants  
 of Mahli, the son of Levi, the son of  
 Israel, Sherebiah and his sons and his  
 48 kinsmen, eighteen in all; and Hasha-

biah and with him Jeshaiiah, his  
 brother, of the descendants of Hana-  
 niah, and his sons, making twenty  
 men; and of the temple slaves, whom  
 44 David and the princes had given to  
 work for the Levites, two hundred and  
 twenty temple slaves; their names were  
 all listed.

Then I proclaimed a fast there for  
 50 the young men before our Lord, to seek  
 from him a safe journey for us and our  
 children and our cattle that were with  
 us. For I was ashamed to ask the king  
 51 for foot soldiers and cavalry and an  
 escort to make us safe from those who  
 opposed us; for we had told the king,  
 52

"The power of our Lord will be with  
 those who seek him, and will give them  
 every support."

And we prayed to our Lord again  
 53 about these things, and we found him  
 merciful. Then I set apart twelve men  
 54 of the chiefs of the priests, Sherebiah  
 and Hashabiah, and ten of their kins-  
 men with them, and I weighed out to  
 55 them the silver and the gold and the  
 sacred dishes, of the house of our Lord,  
 which the king himself and his coun-  
 cillors and the grandees of all Israel had  
 given. And I weighed and turned over  
 56 to them six hundred and fifty talents  
 of silver, and silver dishes to the value  
 of a hundred talents, and a hundred  
 talents of gold, and twenty gold bowls,  
 57 and twelve bronze dishes of fine bronze  
 that glittered like gold. And I said to  
 58 them,

"You are holy to the Lord and the  
 dishes are holy, and the silver and gold  
 are a gift to the Lord, the Lord of our  
 forefathers. Be watchful and guard  
 59 them until you deliver them to the  
 chiefs of the priests and the Levites  
 and to the heads of the families of  
 Israel in Jerusalem, in the chambers of  
 the house of our Lord."

And the priests and the Levites took  
 60 the silver and the gold and the dishes  
 which had been in Jerusalem, and car-  
 ried them into the temple of the Lord.

And we set out from the river Theras  
 61 on the twelfth day of the first month,  
 and entered Jerusalem, because the  
 mighty hand of our Lord was upon us,  
 and he saved us from every enemy on  
 the way, and we reached Jerusalem.  
 And when our third day there came,  
 62 the silver and gold were weighed and  
 turned over in the house of our Lord to

63 Meremoth, the son of Uriah, the priest, who had with him Eleazar, the son of Phineas, and they had with them Jozabad, the son of Jeshua, and Moeth, the son of Binnui, the Levites; it was all counted and weighed, and the total weight of it was immediately recorded.

64 And those who had come back from captivity offered as sacrifices to the Lord, the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-two lambs, twelve he-goats for a thank-offering—all as a sacrifice to the Lord.

65 And they delivered the king's orders to the royal treasurers and to the governors of Coelestria and Phoenicia, and they showed honor to the people and the temple of the Lord.

66 When this was accomplished, the principal men came to me and said,

67 "The people of Israel and the leaders and the priests and the Levites have not separated from the alien heathen of the land and the impurities of them, the Canaanites and Hittites and Perizzites and Jebusites and Moabites and Egyptians and Idumaeans, for they and their sons have married their daughters, and the holy race has been mixed with the alien heathen of the land, and from the beginning of this matter, the princes and nobles have shared in this iniquity."

68 As soon as I heard this, I tore open my clothes and my sacred mantle, and pulled out some of my hair and beard, and sat down gloomy and grieved.

69 And all who were moved at the word of the Lord of Israel gathered about me, as I grieved over this iniquity, and I sat grief-stricken until the evening sacrifice. Then I got up from my fast with my clothes and my sacred mantle torn, and I knelt down and stretched out my hands to the Lord, and said,

70 "Lord, I am ashamed, I am abashed before you. For from the times of our forefathers, our sins have risen higher than our heads, and our mistakes have mounted up to heaven, and we have been involved in grievous sin, even to this day. And because of our sins and those of our forefathers, we have been delivered with our brothers and our kings and our priests to the kings of the earth, to be slain and taken captive and plundered, in shame, unto this day. And yet how great has been your mercy to us, Lord, that a root and a name should

be left to us in the place of your sanctuary, and that a light has been disclosed to us in the house of our Lord, and that food is given us in the time of our bondage. Even in our bondage we have not been forsaken by our Lord, but he has brought us into favor with the kings of Persia, so that they have given us food and glorified the temple of our Lord, and raised Zion up from its desolation, to give us a stronghold in Judea and Jerusalem. And now, Lord, what can we say, when we have these things? For we have disobeyed your commands, which you gave through your servants the prophets, when you said, 'The land which you enter to possess is a land that has been polluted with the pollution of the aliens of the land, and they have filled it with their impurity. So now you must not marry your daughters to their sons, and you must not take their daughters for your sons; and you must not seek ever to have peace with them, so that you may grow strong and eat the good things of the land, and bequeath it to your descendants forever.' And all that has happened to us has happened because of our wicked deeds and our great sins. For you, Lord, have lightened our sins, and have given us such a root as this, but we have turned back again, to transgress your law, to mingle with the impurity of the heathen of the land. Are you not angry enough with us to destroy us, until there is left no root or stock or name of ours? Lord of Israel, you are true; for we are left, a root, today. Now here we are before you, in all our iniquity, for in view of it we cannot any longer stand before you."

Now while Ezra was praying and making his confession, lying on the ground before the temple weeping, there gathered about him an immense throng from Jerusalem, men, women, and children, for there was great lamentation among the multitude. And Shecaniah, the son of Jehiel, one of the Israelites, called out and said to Ezra, "We have sinned against the Lord, and have married foreign women from the heathen of the land, yet there is still hope for Israel. Let us make oath to the Lord about this, that we will expel all our wives who are of foreign origin, with their children, as you and all who obey the Law of the Lord decide. Get

up and take action, for it is your business, and we will support you in taking vigorous action."

- 96 Then Ezra got up, and made the chiefs of the priests and Levites of all Israel swear to do this, and they swore 9 to it. Then Ezra got up from the court of the temple, and went to the priestly 2 chamber of Jehohanan, the son of Eliashib, and spent the night, and he would not eat bread or drink water, but mourned over the great iniquity of the 3 multitude. And a proclamation was made all over Judea and Jerusalem to all who had returned from the captivity that they should gather in Jerusalem; 4 and if anyone failed to meet there within two or three days in accordance with the decision of the ruling elders, his cattle should be confiscated, and he should be excluded from the multitude of those who had returned from exile.
- 5 And the men of the tribe of Judah and Benjamin gathered in three days at Jerusalem (it was the ninth month, on the twentieth day of the month), 6 and all the multitude sat in the square before the temple, trembling because 7 of the winter weather. And Ezra got up and said to them,
- "You have broken the Law, and have married foreign women, to increase Israel's sins. Now make your confession and give glory to the Lord 8 God of our forefathers, and do his will, and separate from the heathen of the land and from the foreign women."
- 10 Then all the multitude shouted and said in a loud voice,
- 11 "We will do as you say. But the crowd is great and it is wintertime, and we are not able to stand out-of-doors, and cannot do so, and this is not a thing we can do in a day or two, for we have 12 sinned too much in this matter. So let the princes of the people remain, and let all those in our settlements that have foreign wives come at the times 13 appointed, with the elders and judges of each place, until we free ourselves from the Lord's wrath over this matter."
- 14 Jonathan, the son of Asahel, and Jahzeiah, the son of Tikvah, undertook the matter on these terms, and Meshullam and Levi and Shabbethai sat with 15 them as judges. And the returned exiles acted in accordance with all this.
- 16 And Ezra the priest picked out for

himself the leading men of their families, all of them by name, and on the new moon of the tenth month they held a sitting to inquire into the matter. And the case of the men who had foreign wives was brought to an end by the new moon of the first month.

And among the priests the ones who presented themselves who were found to have foreign wives were: of the descendants of Jeshua, the son of Jozadak, and his brothers: Maaseiah and Eleazar and Jarib and Jordan; they pledged themselves to cast off their wives, and gave rams in atonement for their mistake. And of the descendants of Immer: Hanani and Zebadiah and Maaseiah and Shemaiah and Jehiel and Azariah. And of the descendants of Pashur: Elioenai, Maaseiah, Ishmael, and Nathanael, Gedaliah, and Elashah.

And of the Levites: Jozabad and Shimei and Kelaiah, who was Kelita, and Pethahiah and Judah and Jonah. And of the sacred singers: Eliashib and Zaccur. Of the porters: Shallum and Telem.

Of Israel: of the descendants of Parosh, Ramiah, Iziah, Malchijah, Mijamin, and Eleazar, and Asibias, and Benaiah; of the descendants of Elam, Mattaniah and Zechariah, Jehiel and Abdi, and Jeremoth and Elijah. And of the descendants of Zattu, Elioenai, Eliashib, Othoniah, Jeremoth, and Zabad and Zerdaiyah. And of the descendants of Bebai, Jehohanan and Hananiah and Zabbai and Emathis; and of the descendants of Bani: Meshullam, Malluch, Adaiyah, Jashub, and Sheal and Jeremoth. And of the descendants of Addi: Naathus and Moossias, Laccunus and Naidus, and Bescaspmys and Sesthel, and Balnuus and Manasseas. And of the descendants of Annan: Elionas and Asaia and Melchias and Sabbaias and Simon Chosamaeus. And of the descendants of Hashum: Mattenai and Mattattah and Zabad and Eliphelet and Manasseh and Shimei. And of the descendants of Bani: Jeremai, Maadai, Amram, Joel, Mamdai and Bedeiah and Vaniah, Carabasion and Eliashub and Machnadebai, Eliasis, Binnui, Elialis, Shimei, Shelemiah, Nethaniah. And of the descendants of Ezora: Shashai, Azarel, Azael, Shemaiah, Amariah, Joseph. And of the descend-



ants of Nebo: Mattithiah, Zabad, Iddo,  
 36 Joel, Benaiah. These had all married  
 foreign women, and they cast them off  
 with their children.  
 37 So the priests and the Levites and the  
 men of Israel settled in Jerusalem and  
 in the country. On the new moon of the  
 seventh month, when the Israelites  
 38 were in their communities, the whole  
 multitude gathered under a common  
 impulse in the square before the east  
 39 gate of the temple and told Ezra, the  
 high priest and reader, to bring the  
 Law of Moses, which had been given  
 him by the Lord, the God of Israel.  
 40 And Ezra, the high priest, brought the  
 Law for all the multitude, men and  
 women, and all the priests to hear, on  
 the new moon of the seventh month.  
 41 And he read aloud in the square before  
 the gate of the temple from morning  
 till noon, in the presence of both men  
 and women, and the whole multitude  
 42 gave attention to the Law. And Ezra,  
 the priest and reader of the Law, stood  
 in the wooden pulpit which had been  
 43 prepared, and beside him stood Matti-  
 thiah, Shema, Anaiah, Azariah, Uriah,  
 Hezekiah, and Baalsamus, at his right,  
 44 and at his left, Pedaiah, Mishael,  
 Malchijah, Lothasubus, Nabariah, and  
 45 Zechariah. Then Ezra took up the book  
 of the Law before the multitude, for  
 he was seated in a conspicuous place

before them all, and when he opened 46  
 the Law, they all stood up. And Ezra  
 blessed the Lord, the Most High God,  
 the God of Hosts, the Almighty, and 47  
 all the multitude shouted "Amen."  
 And they lifted up their hands and fell  
 on the ground, and worshipped the  
 Lord. Jeshua and Anniuth and Shere- 48  
 biah, Jamin, Akkub, Shabbethai, Ho-  
 diah, Masseiah and Kelita, Azariah and  
 Jozabad, Hanan, Pelaiah, the Levites,  
 taught the Law of the Lord, and read  
 the Law of the Lord to the multitude,  
 putting life into the reading.

Then the governor said to Ezra, the 49  
 high priest and reader, and to the  
 Levites who were teaching the multi-  
 tude, to all,

"This day is sacred to the Lord" (and 50  
 they were all weeping as they heard the  
 Law) "so go and eat the fat and drink 51  
 the sweet, and send portions to those  
 who have none, for the day is sacred  
 to the Lord. Do not mourn, for the 52  
 Lord will honor you."

And the Levites commanded all the 53  
 people, saying,

"This day is sacred; do not mourn."  
 And they all went off to eat and 54  
 drink and enjoy themselves, and to  
 give portions to those who had none,  
 and to hold a great celebration, for they 55  
 had been inspired by the words which  
 they had been taught, and for which  
 they had come together.

## THE SECOND BOOK OF ESDRAS

1 **T**HE Second Book of Ezra the Prophet, the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub,  
2 the son of Achiah, the son of Phineas, the son of Heli, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Arna, the son of Uzzi, the son of Borith, the son of Abishua, the son of Phineas, the son of  
3 Eleazar, the son of Aaron, of the tribe of Levi, who was a captive in the country of the Medes in the reign of Artaxerxes, king of Persia.

4 And the word of the Lord came to me, saying,

5 "Go and declare to my people their crimes and to their sons their iniquities which they have committed against me, so that they may tell them to their children's children.

6 For the sins of their parents have increased in them, for they have forgotten me and have offered sacrifice  
7 to strange gods. Was it not I who brought them out of the land of Egypt, out of the house of bondage? But they have angered me, and

8 scorned my counsels. Shake out the hair of your head and hurl all evils upon them, because they have not obeyed my law, but they are a rebellious people. How long shall I

9 bear with them, when I have conferred such benefits upon them? I have overthrown many kings for them; I struck down Pharaoh with  
10 his servants, and all his army. I destroyed all nations before them, and I scattered the people of two provinces in the east, Tyre and Sidon, and  
11 I slew all their enemies. But you must speak to them and say,

12 "Thus says the Lord: Surely it was I who brought you across the sea and produced broad highways for you where there was no road; I gave you Moses for a leader and Aaron for a priest; I gave you light from a pillar  
13 of fire, and did great wonders among

you; but you forgot me, says the Lord.

14 "Thus says the Lord Almighty: 15 The quail were a sign to you; I gave you camps to protect you, yet you 16 grumbled in them; and you have not triumphed for my sake over the destruction of your enemies, but even 17 now you still grumble. Where are the kindnesses I have shown you? When you were hungry and thirsty in the desert did you not cry out to me, 18 saying, "Why have you brought us into this wilderness to kill us? It would have been better for us to serve the Egyptians than to die in this 19 desert." I pitied your groaning and gave you manna for food; you ate the bread of angels. When you were 20 thirsty, did I not split open the rock, and waters flowed out in abundance? On account of the heat I covered you with the leaves of trees. I divided 21 fertile lands among you; the Canaanites, the Perizzites, and the Philistines I drove out before you. What more can I do for you? says 22 the Lord. Thus says the Lord Almighty: When you were in the desert, at the bitter river, thirsty and blaspheming my name, I did not give you 23 fire for your blasphemy, but I put wood into the water and made the river sweet.

24 "What shall I do to you, Jacob? 25 You would not obey me, Judah. I will turn to other nations, and give them my name, so that they may observe my precepts. Since you have 26 forsaken me, I will forsake you. When you seek mercy from me, I will not have pity on you. When you call upon me, I will not hear you; for you have stained your hands with blood, and your feet are quick to commit 27 murder. It is not as though you had forsaken me, but yourselves, says the Lord. Thus says the Lord Almighty: 28 Have I not begged you as a father begs his sons, or a mother her daughters, or a nurse her little ones, to be 29

my people, and that I should be your God, and you should be my sons and I should be your father? I gathered you as a hen gathers her brood under her wings. But now what shall I do to you? I will cast you out from before my face. When you make offerings to me, I will turn my face away from you, for I have repudiated your feast days, and new moons, and circumcisions of the flesh. I sent my servants the prophets to you, and you took them and killed them, and tore their bodies in pieces; and their blood I will require of you, says the Lord.

33 "Thus says the Lord Almighty: Your house is desolate; I will drive you forth as the wind drives stubble; and your children shall have no children, because they with you have neglected my command, and have done what is evil in my sight. I will give your houses to a people that is to come, who without having heard me believe. Those to whom I have showed no signs will do what I have commanded. They have not seen the prophets, yet they will call to mind their uprightness. I call to witness the gratitude of the people that is to come, whose little ones rejoice with gladness, though they do not see me with physical eyes, but in spirit they will believe the things I have said."

38 And now, Father, look upon me with glory, and see the people coming from the east, to whom I will give to lead them Abraham and Isaac and Jacob, and Hosea and Amos and Micah, and Joel, and Obadiah and 40 Jonah, and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, who is also called the Messenger of the Lord.

2 "Thus says the Lord: I brought that people out of bondage, and gave them commandments through my servants the prophets; but they would not listen to them, but made my counsels void. The mother that bore them said to them, "Go, my children, for I am a widow and deserted; 3 I brought you up in gladness, but in grief and sorrow I have lost you, for you have sinned before the Lord God and done what is evil in my sight. 4 But now what can I do for you? For I am a widow and deserted. Go, my

children, and ask for mercy from the Lord." I call you, father, as a witness, 5 in addition to the mother of the children, because they would not keep my agreement, to bring confusion upon them, and to give their mother up to pillage, so that they may have no descendants. Let them be scattered 7 among the heathen, let their names be blotted out from the earth, because they have scorned my agreement.

8 "Alas for you, Assyria, who conceal the unrighteous with you. O wicked nation, remember what I did to Sodom and Gomorrah, whose land lies in lumps of pitch and heaps of ashes. So I will make those who would not listen to me, says the Lord Almighty."

10 "Thus speaks the Lord to Ezra: Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel. And I 11 will take back to myself their glory, and I will give to these the everlasting dwellings which I had prepared for those others. The tree of life will give them fragrant perfume, and they will not toil or be weary. Ask, and 13 you will receive; pray for few days for yourselves, that they may be shortened; the kingdom is already prepared for you; be on the watch. Call heaven and earth to witness; call them to witness, for I have left out evil and created good, because I live, says the Lord.

15 "Mother, embrace your sons, bring them up in gladness like a dove, strengthen their feet, for I have chosen you, says the Lord. And I will 16 raise up the dead from their places, and bring them out of their tombs, because I recognize my name in them. Do not fear, mother of sons, 17 for I have chosen you, says the Lord. I will send to help you my servants Isaiah and Jeremiah, for whose counsel I have consecrated and prepared for you twelve trees loaded with different fruits, and an equal number 19 of springs flowing with milk and honey, and seven huge mountains on which roses and lilies grow, with which I will fill your sons with joy. Do justice to the widow, judge the 20 fatherless, give to the needy, protect the orphan, clothe the naked, cure the 21

injured and the weak, do not laugh at a lame man, defend the maimed, and let the blind man behold my glory. Preserve the old man and the youth within your walls. When you find any who are dead, give them burial and mark the place, and I will give you the first place in my resurrection. Pause and be quiet, my people, for your rest will come. Good nurse, nourish your sons, for you must strengthen their feet. As for the slaves whom I have given you, not one of them shall perish, for I will require them from your number. Do not worry, for when the day of affliction and anguish comes, others will lament and be sad, but you will be joyful and rich. The heathen will be jealous, but they will be not able to do anything against you, says the Lord. My hands will cover you, so that your sons will not see the Pit. Be joyful, mother, with your sons, for I will rescue you, says the Lord. Remember your sons who are asleep, for I will bring them forth from the hiding-places of the earth and show mercy to them, for I am merciful, says the Lord Almighty. Embrace your children until I come, and proclaim mercy to them, for my springs run over, and my favor will not fail." I, Ezra, received a command from the Lord on Mount Horeb, to go to Israel; but when I went to them, they refused me and rejected the Lord's command. Therefore I say to you, heathen, who hear and understand, expect your shepherd; he will give you everlasting rest, for he is close at hand, who will come at the end of the world. Be ready for the rewards of the kingdom, for everlasting light will shine upon you forever. Flee from the shadow of this world, receive the enjoyment of your glory. I call my Savior to witness publicly. Receive the approval of the Lord, and rejoice, with thanksgiving to him who has called you to heavenly realms. Get up and stand and see the number of those who are marked with his seal at the feast of the Lord. Those who have removed from the shadow of the world have received splendid garments from the Lord. Receive your number, Zion, and close the list of your people who are clothed in white,

who have fulfilled the Law of the Lord. The number of your sons whom you desired is full; treat the Lord's power that your people which was called from the beginning may be made holy.

I, Ezra, saw on Mount Zion a great throng which I could not count, and they all praised the Lord with songs. And in the midst of them was a youth of lofty stature, taller than all the rest, and he put crowns upon the heads of each of them, and he was still more exalted. But I was possessed with wonder. Then I asked the angel, and said,

"Who are these, sir?"

And he answered and said to me, "These are those who have laid aside their mortal clothing, and have put on immortal, and have confessed the name of God; now they are crowned and receive palms."

And I said to the angel,

"Who is that young man, who puts the crowns on them and the palms in their hands?"

He answered and said to me,

"He is the Son of God, whom they confessed in the world."

Then I began to glorify those who had stood firmly for the name of the Lord. Then the angel said to me,

"Go, tell my people what kind of wonders of the Lord you have seen, and how great they are."

In the thirtieth year after the destruction of the city, I, Salathiel, who am Ezra, was in Babylon, and I was troubled as I lay on my bed, and my thoughts filled my mind, because I saw the desolation of Zion, and the wealth of those who lived in Babylon. And my spirit was agitated, and I began to utter devout words to the Most High, and I said,

"O Sovereign Lord, was it not you who in the beginning when you formed the earth, and all alone too, spoke and commanded the dust, and it gave you Adam, a dead body? But he was both himself a formation of your hands, and you breathed into him the breath of life, and he was made alive before you. And you led him into Paradise which your right hand planted before the earth appeared; and you enjoined upon him your one concern, and he transgressed

it, and you immediately ordained death for him and his peoples; and there sprang from him nations and tribes, peoples and clans without  
 8 number. And every nation followed its own will and behaved wickedly in your sight, and you did not hinder  
 9 them. But again, in time, you brought the flood upon the inhabitants of the world, and destroyed  
 10 them. And the same fate befell them; as Adam experienced death, they experienced the flood. But you left one  
 11 of them, Noah, with his household, all the upright people that were descended from him.

12 "And it came to pass that when the inhabitants of the earth began to multiply, and sons and peoples and nations grew very numerous, that they began again to be more ungodly than their predecessors. And it came to pass that when they did what was wrong in your sight, you chose for yourself one of them, whose name was  
 14 Abraham, and you loved him, and to him alone you revealed the end of the times, secretly at night. And you made an everlasting agreement with him, and told him that you would  
 16 never forsake his descendants; and you gave him Isaac, and to Isaac you gave Jacob and Esau. And you set Jacob apart for yourself, but you cut off Esau, and Jacob became a great  
 17 multitude. And it came to pass, when you led his descendants out to Egypt, that you brought them to Mount Sinai.  
 18 And you bent the heavens, and shook the earth, and moved the universe, and made the deeps tremble, and disturbed the world. And your glory passed through the four gates of fire and earthquake and wind and cold, so that you might give the Law to Jacob's descendants, and your command to the posterity of Israel.

20 "Yet you did not take from them their wicked heart, so that your Law might bear fruit among them. For the first Adam, burdened with a wicked heart, transgressed and was overcome, as were also all who were descended from him. So weakness became permanent, and the Law was in the heart of the people with the evil root; and what was good departed,  
 23 and what was evil remained. So the times passed and the years came to

an end, and you raised up for yourself a slave named David. And you told  
 24 him to build a city to bear your name, and to offer to you offerings of your own in it. This was done for many  
 25 years; then those who lived in the city sinned, acting in all respects just as  
 26 Adam and his posterity had done, for they too had the wicked heart. And  
 27 you delivered your city into the hands of your enemies. Then I said to myself, 'Do those who live in Babylon  
 28 do any better? and is it on this account that she has conquered Zion?'

"For it came to pass, when I had  
 29 come here, that I saw acts of ungodliness without number, and in this thirtieth year my soul saw many  
 30 sinning, and my heart sank, for I have seen how you bear with them when they sin, and have spared those who act wickedly, and have destroyed  
 31 your people, and preserved your enemies, and you have not shown  
 32 anyone at all how this way should be given up. Does Babylon do better deeds than Zion? Or has any other  
 33 nation known you except Israel? Or what tribes have believed your agreements like that of Jacob? Yet their reward has not appeared, and their labor has not borne fruit. For I have gone all about the nations, and I have seen them abounding in wealth, yet unmindful of your commandments.  
 34 Now therefore weigh our iniquities and those of the inhabitants of the world on the scales; and which way  
 35 the movement of the pointer turns will be found out. Or when did the inhabitants of the earth not sin in  
 36 your sight? Or what nation has kept your commandments so well? You will find names of men who have kept your commandments, but you will not find nations."

And the angel who had been sent  
 4 to me, whose name was Uriel, answered and said to me,

"Your mind has utterly failed in this world and do you expect to understand the way of the Most High?"

And I said,

"Yes, my lord."

And he answered me and said,

"I was sent to show you three ways, and to set three figures before you. If you can solve one of these for me, 4

I will show you the way you want to see and teach you why the heart is wicked."

5 And I said,  
"Go on, my lord."

And he said to me,  
"Come, weigh me the weight of fire, or measure me a measure of wind, or call back for me the day that is past."

6 And I answered and said,  
"Who that is born can do that, that you should ask such things of me?"

7 And he said to me,  
"If I had asked you, 'How many dwellings are there in the heart of the sea, or how many streams at the source of the deep, or how many ways above the firmament, or what are the ways of leaving Paradise?' perhaps you would have said to me, 'I have never gone down into the deep, nor into Hades, nor have I ever climbed up into the heavens.' But now I have only asked you about fire and wind and the day, through all of which you have passed, and without which you cannot live, and you have given me no answer about them!"

10 And he said to me, "Your own things that grow up with you, you cannot understand; and how can your frame grasp the way of the Most High, or one already worn out by the corrupt world understand incorruption?"

12 And when I heard this, I fell on my face and said to him,

"It would have been better that we should not be here than to come here and live in ungodliness, and suffer, without understanding why."

13 And he answered me and said,

"I went to a forest of trees of the field, and they took counsel and said, 'Come, let us go and make war on the sea, so that it may retire before us, and we may make more forests for us.' In like manner the waves of the sea themselves also took counsel and said, 'Come, let us go up and conquer the forest of the field, so that there also we may win ourselves more territory.' And the thought of the forest was in vain, for the fire came and consumed it; so was the thought of the sea waves, for the sand stood firm and stopped them. Now if you were their judge, which of them would

you have undertaken to justify, and which to condemn?"

And I answered and said, 19

"It was a foolish plan that both formed, for the land is given to the forest, and the place of the sea is given it to bear its waves."

And he answered me and said, 20

"You have judged rightly; and why have you not judged so in your own case? For just as the land is given to the forest, and the sea to its waves, so those who live on the earth can understand only the things that are on the earth, and those who are above the heavens, the things that are above the height of the heavens."

Then I answered and said, 22

"I beseech you, sir, to what end has the capacity for understanding been given me? For I did not mean to ask about ways above, but about those things which pass by us every day: why Israel is given up to the heathen in disgrace; the people whom you loved are given up to godless tribes; and the law of our forefathers is made of no effect, and the written agreements are no more. And we pass from 24 the world like locusts, and do not deserve to obtain mercy. But what will he do for his name, by which we are called? It is about these things that I have asked."

And he answered me and said, 26

"If you live, you will see, and if you survive, you will often marvel; for the age is hurrying fast to its end; for it will not be able to bear the things that are promised to the upright in the appointed times; for this age is full of sorrow and weakness. For the evil about which you ask me 28 is sown, but the harvest of it has not yet come. So unless what has been sown is reaped, and unless the place where the evil was sown passes away, the field where the good is sown cannot come. For a grain of evil seed 30 was sown from the beginning in the heart of Adam, and how much ungodliness it has produced up to this time and will produce before the judgment comes. Estimate for yourself 31 how great a crop of ungodliness a grain of evil seed has produced. And when ears without number are sown, 32 how great a threshing-floor they will inevitably fill!"

- 33 And I answered and said,  
 "How long and when shall this  
 be? Why are our years few and evil?"
- 34 And he answered me and said,  
 "You cannot hurry faster than the  
 Most High, for you hurry for your  
 own self, but he who is above hurries  
 15 for many. Did not the souls of the up-  
 right ask about these things in their  
 rooms, saying, 'How long must I  
 hope thus? And when will the har-  
 36 vest of our reward come?' And Jere-  
 miel, the archangel, answered them  
 and said, 'When the number of those  
 who are like you is complete, for he  
 has weighed the world in the balance,  
 37 and has measured the times with a  
 measure, and carefully counted the  
 hours, and he will not move or dis-  
 turb them, until the prescribed meas-  
 ure is reached.' "
- 38 And I answered and said,  
 "O Sovereign Lord, but all even of  
 39 us are full of ungodliness. And let  
 not the harvest of the upright be  
 perchance kept back, on account of  
 the sins of those who live on the  
 earth."
- 40 And he answered me and said,  
 "Go and ask a woman who is with  
 child if when she has completed her  
 nine months her womb can keep the  
 child within her any longer."
- 41 And I said,  
 "No, sir, it cannot."  
 And he said to me,  
 42 "In Hades the storehouses of  
 souls are like the womb; for just as a  
 woman who is bearing a child makes  
 haste to escape the inevitable birth,  
 so these places also make haste to  
 give up those things that were in-  
 43 trusted to them from the beginning.  
 Then those things which you desire to  
 see will be disclosed to you."
- 44 And I answered and said,  
 "If I have found favor in your sight,  
 and if it is possible, and if I am fit  
 45 for it, show me this also, whether  
 there is more to come than is past,  
 or the greater part has gone by us.  
 46 For what is past I know, but I do not  
 know what is to come."
- 47 And he said to me,  
 "Stand at my right and I will show  
 you the meaning of a figure."
- 48 And I stood there and looked, and  
 behold, a burning furnace passed be-  
 fore me, and it came to pass, when  
 the flame had gone by, that I looked  
 and, behold, the smoke remained. 49  
 After that, a cloud full of water  
 passed before me, and stormily sent  
 down a heavy rain, and when the  
 rainstorm had passed, the drops re-  
 mained in it. And he said to me, 50  
 "Consider for yourself; for as the  
 rain is more than the drops, and the  
 fire is more than the smoke, so the  
 quantity that has past has far ex-  
 ceeded, but the drops and the smoke  
 remained."
- Then I prayed and said, 51  
 "Do you think I shall live until  
 that time?"
- He answered me and said, 52  
 "About the signs of which you  
 ask me, I can tell you of them in  
 part, but as to your life I was not  
 sent to tell you, but I do not know.  
 53 "But about the signs: Behold, the  
 days will come, when those who  
 live on the earth will be seized with  
 great dismay, and the way of truth  
 will be hidden, and the land will be  
 barren of faith. And iniquity will be 2  
 increased beyond what you yourself  
 see, and beyond what you ever heard  
 of. And the country which you now 3  
 see ruling will be waste and untrod-  
 den, and men shall see it deserted.  
 But if the Most High grants you life, 4  
 you will see it after the third day  
 thrown into confusion, and the sun  
 will shine suddenly in the night and  
 the moon in the daytime. Blood shall 5  
 trickle out of wood, and a stone will  
 utter its voice, and peoples will be  
 troubled, and the courses will be 6  
 changed. And one will reign for whom  
 those who live on the earth do not  
 hope, and the birds will fly away to-  
 7 gether, and the Sea of Sodom will cast  
 forth fish, and one whom the many  
 do not know will utter his voice in  
 the night, but all will hear his voice.  
 And there will be darkness in many 8  
 places, and fire will often break out,  
 and wild animals will go outside their  
 haunts, and women in their unclean-  
 9 ness will bear monsters. And salt  
 waters will be found in sweet, and all  
 friends will conquer one another, and  
 intelligence will hide itself, and under-  
 10 standing retire to its room; and it will  
 be sought by many and will not be  
 found, and unrighteousness and lack  
 of self-control will increase on the

11 earth. And one country will ask its neighbor, and say, 'Has uprightness, or a man who does right, passed through you?' and it will answer,

12 'No.' At that time, it will happen that men will hope and not obtain; they will work, but their ways will not prosper. These signs I am permitted to tell you, but if you pray again and weep as you do now, and fast seven days, you will again hear greater things than these."

14 Then I awoke, and my body shuddered violently, and my soul was troubled, so that it fainted. But the angel who came and talked with me held me fast, and strengthened me and set me on my feet. And on the second night it came to pass that Phaltiel, the captain of the people, came to me and said to me.

17 "Where have you been and why is your face so sad? Or do you not know that Israel has been intrusted to you in the land of their exile? Get up therefore and eat some bread, so that you may not forsake us, as a shepherd leaves his flock in the power of wicked wolves."

19 Then I said to him,  
 "Go away from me, and do not come near me for seven days, and then you can come to me."  
 And he listened to what I said, and went away from me.

20 So I fasted for seven days, wailing and lamenting, just as the angel Uriel commanded me. And it came to pass after seven days that the thoughts of my mind were very painful to me again. And my soul received the spirit of understanding again, and I began again to utter words before the

23 Most High, and said,  
 "Sovereign Lord, from all the forests on the earth and from all its trees you chose one vine, and from all the lands in the world you chose for yourself one garden, and from all the flowers in the world you chose for yourself one lily, and from all the depths of the sea you filled yourself one river, and of all the cities that have been built you consecrated Zion to yourself, and of all the birds that have been created you named for yourself one dove, and of all the cattle that have been formed you provided for yourself one sheep, and of all the

peoples that have multiplied you got yourself one people, and you gave to this people that you desired a law that was approved by all. And now, Lord, why have you given this one up to the many, and after preparing one root above the others have you scattered your only one among the many? And those who opposed your promises have trampled on those who believed your agreements. For if you really hate your people it ought to be punished with your own hands."

And it came to pass when I had uttered these words that the angel who had come to me on a previous night was sent to me. And he said to me,

"Listen to me, and I will instruct you; attend to me, and I will tell you more."

And I said,

"Speak, my lord."

And he said to me,

"Are you so very much distracted over Israel, or do you love him more than his Maker does?"

And I said,

"No, sir, but I spoke from grief, for my heart pains me every hour, while I strive to understand the way of the Most High, and to inquire into what his decree apportions."

And he said to me,

"You cannot."

And I said,

"Why, sir, then why was I born? And why did not my mother's womb become my grave, so that I might not see the trouble of Jacob, and the exhaustion of the posterity of Israel?"

And he said to me,

"Count up for me those that have not yet come, and gather the scattered raindrops for me, and make the withered flowers green again for me, and open the closed chambers for me, and bring out for me the winds shut up in them, or show me the picture of a voice, and then I will show you the mark you ask to see."

And I said,

"Sovereign Lord, who is there who can know these things except he whose dwelling is not with men? But I am foolish, and how can I speak of these things about which you have asked me?"



140 And he said to me,  
 "Just as you cannot do one of these things that were mentioned, so you cannot find out my judgment, or the end of the love that I have promised my people."

141 And I said,  
 "But behold, sir, you protect those who are alive at the end, but what will those who were before us do, or we, or those who come after us?"

142 And he said to me,  
 "I will compare my judgment to a crown; just as there is no slowness on the part of those who are last, there is no swiftness on the part of those who are first."

143 And I answered and said,  
 "Could you not have created at one time those who have been created, and those who are now, and those who are to be, so that you might show your judgment sooner?"

144 And he answered me and said,  
 "The creation cannot make more haste than the Creator, and the world cannot at one time hold all who have been created in it."

145 Then I said,  
 "How could you say to your slave that you would surely make the creation created by you alive all together? If therefore they are all to live at once, it can support them all at once now."

146 And he said to me,  
 "Ask a woman's womb and say to it, 'If you bring forth ten children, why do so at intervals?' Ask it therefore to produce ten at once."

147 And I said,  
 "Of course it cannot, but can do it only in time."

148 And he said to me,  
 "And I have made the earth the womb for those who are at intervals engendered in it. For just as an infant cannot bear, or as one who is old cannot do it any more, so I have organized the world that I created."

150 And I asked him and said,  
 "Since you have now shown me the way, I will speak before you. For is our mother, of whom you have told me, still young, or is she now approaching old age?"

151 And he answered me and said,  
 "Ask a woman who bears children, and she will tell you. For if you say

to her, 'Why are those whom you have borne lately not like those whom you bore before but smaller in stature?' she herself will tell you, 52  
 "Those who were born in the vigor of youth are of one kind, and those who were born in old age, when the womb was failing, are of another." 53  
 So you too must consider that you 54  
 are smaller in stature than those who were before you, and those who come 55  
 after you will be smaller than you, for the creation is already growing old, as it were, and past the strength of youth."

And I said, 56  
 "I beseech you, sir, if I have found favor in your sight, show your slave by whom you will visit your creation."

And he said to me, 6  
 "As for the beginning of the world of the earth, before the outlets of the world were fixed, and before the assembled winds blew, and before the voices of the thunders sounded, and before the lightning flashes shone, and before the foundations of Paradise were laid, and before the beautiful flowers were seen, and before the moving forces were established, and before the innumerable companies of angels were gathered, and before the heights of the air were raised aloft, and before the dimensions of the firmaments were named, and before Zion was appointed his footstool, and before the years of the present were discovered, and before the wiles of present-day sinners were cut off, and those who had treasured the faith were sealed; even then I considered it, and these things were made through me, and through no other, just as their end also shall come through me, and through no other."

And I answered and said, 7  
 "What will mark the parting of the times? Or when will the end of the first or the beginning of the second be?"

And he said to me, 8  
 "From Abraham to Abraham, for from him sprang Jacob and Esau, but Jacob's hand held Esau's heel from the beginning. For Esau is the end of this age, and Jacob is the beginning of the one that follows. For the beginning of a man is his hand, and the 10

end of a man in his heel. Between the heel and the hand look for nothing else, Ezra!"

11 Then I answered and said,

12 "O Sovereign Lord, if I have found favor in your sight, show your slave the end of your signs, some part of which you showed me the other night."

13 And he answered and said to me,

14 "Rise to your feet, and you will hear a very loud voice. And if the place where you stand is violently shaken, you must not be terrified when it speaks, for what it says is about the end, and the foundations of the earth will understand that the speech concerns them; they will tremble and quake, for they know that at the end they must be changed."

17 And it came to pass that, when I heard, I rose to my feet and listened, and, behold, a voice was speaking, and the sound of it was like the noise of many waters. And it said,

18 "Behold, the days are coming, and it shall be, when I begin to draw near to visit those who live on the earth, and when I begin to require their wrongdoing from those who have done it, and when the humiliation shall be complete, and when the age which is beginning to pass away shall be sealed, I will perform these signs: the books will be opened before the face of the firmament, and they shall

21 all see it together; and infants a year old shall talk, and women with child will bring forth untimely infants at

22 three or four months, and they will live and dance, and sown ground will suddenly appear unsown, and full

23 storehouses will suddenly be found empty, and the trumpet will sound, and when all men hear it, they will

24 suddenly be terrified. And it will come to pass at that time that friends will make war on their friends like

enemies, and the earth and those who live on it will be greatly terrified, and the sources of the springs will stop, so that for three hours they will not

25 run. And it shall be that whoever shall have survived all these things that I have foretold to you shall himself be saved and shall see my salvation

26 and the end of my world. And they will see the men who were taken

up, who from their birth have not tasted death, and the heart of the earth's inhabitants will be changed and converted to a different spirit. For evil will be destroyed and deceit will be abolished, but faith will flourish, and corruption be conquered, and truth, which has been without fruit so long, will be disclosed."

And it came to pass, while he talked with me, that behold, little by little the place where I stood was moved upon itself. And he said to me,

"I have come to show you these things and things to come, this night. If therefore you will pray again and fast again for seven days, I will again declare to you even greater things than these by day. For your voice has surely been heard before the Most High, for the Mighty One has seen your uprightness, and has remarked your purity, which you have maintained from your youth. And because of this he sent me to show you all these things and to say to you, 'Believe and do not fear; and do not be in haste to engage in idle speculations over the former times, so that you may not have to hasten in the last times.'"

And it came to pass after this that again I wept and fasted seven days as before, to complete the three weeks, as I had been told. And it came to pass on the eighth night that my heart was again troubled within me, and I began to speak before the Most High. For my spirit was greatly excited and my soul was distressed. And I said,

"O Lord, at the beginning of the creation you surely spoke, and said on the first day, 'Let heaven and earth be made,' and your word performed the work. Then the spirit was hovering, and darkness and silence were all around; the sound of man's voice you had not yet heard. Then you ordered a ray of light to be brought out of your storehouses, so that your works might then appear. Again, on the second day, you created the spirit of the firmament, and commanded it to divide and make a division between the waters, so that one part might go up and one part remain below. On the third day you commanded the waters to be gathered

together in the seventh part of the earth, but six parts you dried up and kept them so that some of them might be planted and cultivated and serve before you. For your word went forth, and the work was immediately done. For suddenly there came forth fruit in immeasurable abundance, and of manifold appeal to the taste, and flowers of inimitable hues, and odors of unfathomable fragrance. These were made on the third day. But on the fourth day you commanded the brightness of the sun to come into being, the light of the moon, and the order of the stars, and you commanded them to serve man who was still to be formed. But on the fifth day you ordered the seventh part, where the water was gathered, to bring forth living things, birds and fish, and it was done, the mute, lifeless water producing living creatures, as it was commanded, so that nations might tell of your wondrous works because of it. Then you preserved two living creatures; one you named Behemoth, and the other you named Leviathan, and you separated them from each other, for the seventh part, where the water was gathered together, could not hold them both. And you gave Behemoth one part, which had dried up on the third day, to live in, in which there are a thousand mountains; but to Leviathan you gave a seventh part that is moist; and you preserved them to be devoured by whomsoever you please, and when you please. But on the sixth day, you commanded the earth to create before you cattle and wild animals and reptiles, and over them Adam, whom you appointed leader over all the works that you had made, and from him we are all descended whom you have chosen to be your people. I have said all this before you, Lord, because you have said that it was for our sakes that you made this first-born world. But as for the rest of the nations which are sprung from Adam, you have said that they are nothing and are like spittle, and you have compared their abundance to a drop in a bucket. And now, Lord, behold, these nations that are counted as nothing rule over us and devour us. But we, your peo-

ple, whom you called your first-born, only-begotten, chosen and beloved, are delivered into their hands. If it was for our sakes that the world was created, why do we not possess the world as our inheritance? How long shall this be?"

And it came to pass, when I had finished saying these words, that the angel was sent to me who had been sent to me on the former nights, and he said to me,

"Get up, Ezra, and hear the words which I have come to say to you."

And I said,

"Speak, my lord."

And he said to me,

"Suppose a sea lies in a broad expanse, so that it is wide and vast, but the entrance to it is located in a narrow space, so that it is like a river; if anyone is determined to reach the sea, to see it or master it, how can he reach the broad water unless he passes through the narrows? Another illustration: Suppose a city is built and located on level ground, and is full of all good things, but the approach to it is narrow and precipitous so that there is fire on the right hand and deep water on the left, and there is only one path lying between them, that is, between the fire and the water, so that the path can support the steps of only one man. Now if that city is given to a man as an inheritance, if the heir does not pass through the danger that lies before it, how can he receive his inheritance?"

And I said,

"True, sir."

And he said to me,

"Israel's destiny is like that. For I made the world for their sakes, and when Adam transgressed my statutes, what has now happened was decreed; and the ways of entering this world were made narrow, grievous, and toilsome, and few and evil, full of dangers and burdened with great hardships. But the approaches to the greater world are broad and safe and produce the fruit of immortality. Unless therefore the living have really entered these narrow and fruitless experiences, they cannot obtain the things that are destined for them. But now why are you disturbed, though you are to perish? And why

16 are you so moved, though you are mortal? And why do you not take into consideration what is future, but only what is present?"

17 And I answered and said,  
"Sovereign Lord, you have ordained in your law that the upright shall possess these things, but the ungodly shall perish. So the upright can endure straitened circumstances in the hope of ample ones, but those who have done wickedly endure the straitened circumstances and will not see the ample ones."

19 And he said to me,  
"You are not a better judge than God, or more intelligent than the Most High! For let the many that exist perish, rather than that the Law of God which has been set before them be disregarded. For God strictly commanded those who came, at their coming, as to what they should do to live, and what they should observe to escape being punished. But they disobeyed and opposed him, and they devised foolish thoughts and conceived wicked wiles, and went so far as to say that the Most High did not exist, and they ignored his ways, and scorned his law, and denied his agreements, and had no faith in his statutes, and did not complete his work. Therefore, Ezra, the empty have emptiness, and the full, fullness. 26 For behold the time will come, and it will be that when the signs come which I have foretold to you, the city that appears as a bride will appear, and the land which is now hidden will be seen. And whoever is delivered from the evils I have predicted will see my wonders. For my son the Christ will be revealed with those who are with him, and he will make glad those who are left, in four hundred years. And it will be after those years that my son Christ will die, and all who draw human breath. And the world will be turned into its ancient silence for seven days, as it was in the first beginning, so that no one will be left. 31 And it will be after seven days that the world which is not yet awake will be wakened, and what is corruptible will perish. And the earth will give up those who are asleep in it, and the dust those who are silent in it, and the chambers will give up the souls

that have been committed to them. And the Most High will be revealed on his judgment seat, and pity will pass away, and long-suffering be withdrawn, and judgment alone will remain, and truth will stand, and faithfulness be strong, and work will be rewarded, and its wages appear, and uprightness will awake and iniquity will not sleep. And the lake of torment will appear, and over against it will be a place of rest; the furnace of the Pit will appear, and over against it the paradise of joy. Then the Most High will say to the heathen that have been raised up, 'See and understand whom you have denied, or whom you have refused to serve, or whose commands you have scorned. Look at this side and at that; on this side, joy and rest, and on that, fire and torment.' So he will speak to them on the Day of Judgment; a day that has no sun or moon or stars, or cloud, or thunder, or lightning, or wind or water or air, or darkness or evening or morning, or summer or heat or winter or frost or cold, or hail or rain or dew, or noon or night, or dawn or sunshine or brightness or light, only the splendor of the glory of the Most High, by which all will begin to see what is destined for them. For it will last as though for a week of years. This is my judgment and its arrangement; and to you alone have I shown this."

And I answered,

"I said then, Lord, and I say now, blessed are those who live and keep your commandments! But about those for whom I prayed, who is there of those who live who has not sinned, or who is there that is born who has not transgressed your agreement? And now I see that the world to come will bring joy to few but torment to many. For an evil heart has grown up in us, which has alienated us from these commands, and has led us off to corruption and the ways of death, and shown us the paths of perdition, and removed us far from life, and that, not just a few, but almost all who have been created!"

And he answered me and said,

"Listen to me, and I will instruct you, and I will admonish you a second time. It was on this account

that the Most High made not one  
 51] world but two. For because you have  
 said that the upright are not many  
 but few, and the ungodly abound,  
 52] hear the answer to this. If you have a  
 very few precious stones, will you  
 increase their number with lead and  
 clay?"

53] And I said,  
 "Lord, how can that be?"

54] And he said to me,  
 "Not only that, but ask the earth  
 and she will tell you; intreat her, and  
 55] she will inform you. For you must  
 say to her, 'You produce gold and  
 silver and copper and also iron and  
 56] lead and clay. But silver is more  
 abundant than gold, and copper than  
 silver, and iron than copper, lead than  
 57] iron, and clay than lead. So consider  
 which things are precious and to be  
 desired, what is abundant, or what is  
 rare?"

58] And I said,  
 "Sovereign Lord, what is plentiful  
 is cheaper, for what is more rare is  
 more precious."

59] And he answered me and said,  
 "Consider with yourself what you  
 have thought, for he who has what  
 is hard to get rejoices more than he  
 60] who has what is plentiful. It is so  
 with the judgment that I have  
 promised; for I will rejoice over the  
 few who will be saved, because it is  
 they who have made my glory to pre-  
 61] vail more now, and through whom my  
 name has now been honored. And I  
 will not grieve over the great number  
 of those who perish, for they are the  
 ones who are now like vapor, and  
 counted as flame and smoke; they  
 have burned and glowed and gone  
 out."

62] And I answered and said,  
 "O earth, why have you brought  
 forth, if the understanding is made  
 out of dust like other creatures!  
 63] For it would have been better if the  
 dust itself had not been born, so  
 that the intelligence might not have  
 64] sprung from it. But now the intelli-  
 gence grows with us, and it is on this  
 account that we are tormented, be-  
 cause we must perish, and we know  
 65] it! Let the human race lament, and  
 the wild beasts rejoice; let all who  
 are born lament, but the four-footed  
 66] creatures and the cattle be glad. For

they are much better off than we, for  
 they do not look for a judgment, and  
 they do not know of any torment  
 or salvation promised to them after  
 death. But what benefit is it to us  
 that we are preserved alive but  
 67] cruelly tormented? For all who are  
 born are involved in iniquities and  
 full of sins and weighed down with  
 offenses. And if we were not to come  
 68] to judgment after death, perhaps it  
 would have been better for us."

And he answered me and said, [70]  
 "When the Most High made the  
 world, and Adam and all who came  
 from him, he first prepared the judg-  
 ment and the things that belong to  
 the judgment. And now understand [71]  
 from your own words, for you said  
 that the intelligence grows with us.  
 So those who live on the earth will be [72]  
 tortured on this account because,  
 though they had intelligence, they  
 did iniquity, and though they re-  
 ceived commandments, they did not  
 keep them, and though they had ob-  
 tained the Law, they broke it. What [73]  
 will they have to say then at the  
 judgment, or how will they answer in  
 the last times? For how long the [74]  
 Most High has shown long-suffering  
 to those who inhabit the world, and  
 not for their sakes, but for the sake  
 of the times that he has fixed!"

Then I answered and said, [75]  
 "If I have found favor in your  
 sight, Sovereign, show this also to  
 your slave; whether after death as  
 soon as each one of us gives up his  
 soul, we shall be faithfully kept at rest  
 until those times come when you be-  
 gin to renew the creation, or shall be  
 tortured at once."

And he answered me and said, [76]  
 "I will show you that also; but you  
 must not associate with those who  
 have shown scorn, or count yourself  
 among those who are tortured. For [77]  
 you have a treasure of works laid up  
 with the Most High, but it will not  
 be shown to you until the last times.  
 For about death, the teaching is:  
 When the final sentence goes forth [78]  
 from the Most High that a man is to  
 die, when the soul departs from the  
 body to return again to him who  
 gave it, first of all it prays to the glory  
 of the Most High; if it was one of [79]  
 those who scorned and did not ob-

serve the way of the Most High, and of those who have despised his law, and of those who hate those who fear

[80] God, such spirits shall not enter dwellings but wander about thenceforth in torment, always grieving and

[81] sad, in seven ways: The first way is that they have scorned the Law of the

[82] Most High. The second way is that they can no longer make a good repentance, so that they may live. The

[83] third way is that they will see the reward destined for those who have believed the agreements of the Most

[84] High. The fourth way is that they will consider the torment destined for them in the last days. The fifth way

[85] is that they will see that the dwelling-places of the others are guarded by

[86] angels in profound silence. The sixth way is that they will see that some of them will pass over to be tormented

[87] henceforth. The seventh way, which is worse than all the ways that have been mentioned, is that they will waste away in shame and be consumed in disgrace, and wither with fear, at seeing the glory of the Most High before whom they sinned while they lived, and before whom they are destined to be judged in the last times.

[88] "But of those who have observed the ways of the Most High, this is the order, when they shall be separated

[89] from this fragile jar. In the time when they lived in it, they carefully served the Most High, though they were in danger every hour, so as to keep the Law of the Lawgiver perfectly.

[90] Therefore this is the teaching about

[91] them: First of all, they see with great rapture the glory of him who takes them up, for they will rest in

[92] seven orders. The first order is that they have striven with much toil to conquer the wicked thought that was formed with them, so that it should not lead them away from life to

[93] death. The second order is that they see the labyrinth in which the souls of the ungodly wander, and the punishment that awaits them. The third

[94] order is that they see the testimony that he who formed them has borne to them, because when they were alive they faithfully observed the Law

[95] which was given them. The fourth order is that they understand the rest

which they now enjoy, gathered in their chambers, in great quietness, watched over by angels, and the glory that awaits them in the last days. The fifth order is that they exult that they have now escaped what is corruptible and will possess the future as their inheritance, and besides perceive the narrowness and toilsomeness from which they have been freed and the spaciousness they are destined to receive and enjoy in immortality. The sixth order is that it is shown to them how their face is destined to shine like the sun, and how they are to be made like the light of the stars, and be incorruptible thenceforth. The seventh order, which is greater than all those that have been mentioned, is that they will exult boldly, and that they will trust confidently, and rejoice fearlessly, for they hasten to see the face of him whom they served in life, and from whom they are to receive their reward when they are glorified. These are the orders of the souls of the upright, as henceforth proclaimed, and the above ways of torture are those which those who would not give heed will henceforth suffer."

And I answered and said,

"Then will time be given the souls after they are separated from the bodies, to see what you have told me of?"

And he said to me,

"They have freedom for seven days, to see on the seven days the things you have been told, and afterward they will be gathered in their dwellings."

And I answered and said,

"If I have found favor in your sight, show me, your slave, further, whether on the Day of Judgment the upright will be able to intercede for the ungodly, or to beseech the Most High on their behalf, fathers for sons, or sons for parents, brothers for brothers, relatives for their kinsmen, and friends for those who are most dear to them."

And he answered me and said,

"Since you have found favor in my sight, I will show you this also. The Day of Judgment is final and shows to all the stamp of truth. Just as now a father cannot send his son or a son

his father or a master his slave or a friend his dearest friend to be sick for  
 (105)him, or sleep or eat or be cured, so no one can pray for another then, or lay a burden on another, for they must all bear everyone his own iniquity or uprightness then."

34 And I answered and said,  
 "How then do we now find that first Abraham prayed for the men of Sodom, and Moses for our forefathers  
 37 who sinned in the desert, and Joshua after him for Israel in the days of Achan, and Samuel in the days of Saul, and David for the plague, and Solomon for those in the sanctuary, and Elijah for those who received the rain, and for one who was dead, that  
 40 he might live, and Hezekiah for the people in the days of Sennacherib, and many others for many? So if now, when corruption has increased and wrong has multiplied, the upright have prayed for the ungodly, why will it not be so then also?"

42 And he answered me and said,  
 "The present world is not the end, and its glory is not lasting; therefore those who were strong prayed for the weak. But the Day of Judgment will be the end of this world, and the beginning of the immortal world to come, in which corruption has passed  
 44 away, immorality is ended, unbelief is abolished, uprightness has increased, and truth has appeared.  
 45 So no one will then be able to pity one who is condemned in the judgment, or harm one who is victorious."

46 And I answered and said,  
 "This is my first and last word: for it would have been better for the earth not to have produced Adam, or when it had produced him compelled him not to sin. For what good is it to all men to live in sorrow and  
 47 expect punishment after death? O Adam, what have you done? For although it was you who sinned, the fall was not yours alone, but also ours,  
 49 for we are descended from you. For what good does it do us if the eternal world is promised to us, but we have done deeds that bring death? And that an imperishable hope is proclaimed to us, but we have miserably  
 50 failed? And that safe and healthy habitations are reserved for us, but we have lived wickedly? And that

the glory of the Most High is going to protect those who have lived purely, but we have walked in the most wicked ways? And that a Paradise  
 53 will be revealed the fruit of which endures uncorrupted, which contains plenty and healing, but we cannot enter it, for we have lived in unseem-  
 54 ly ways? And that the faces of those who have practiced abstinence will shine brighter than the stars, but our faces will be blacker than darkness? For when we were alive and committed  
 56 iniquity, we did not consider what we were to suffer after death."

And he answered and said, 57  
 "This is the meaning of the battle that every man born on earth must fight, that, if he is beaten, he will suffer what you have said, but if he is victorious, he will receive what I say. For this is the way of which  
 58 Moses spoke, when he was alive, saying to the people, 'Choose life for yourself, so that you may live!' But  
 59 they would not believe him or the prophets after him, or yet me who have spoken to them, so there will be not so much grief at their destruction as joy over those who have been persuaded of salvation."

And I answered and said, 62  
 "I know, sir, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world, and gracious, because he is gracious to those who turn to his Law, and long-suffering, because  
 64 he is long-suffering to those who have sinned as his creatures, and bountiful, because he had rather give than exact, and of great mercy, because he multiplies mercies more and more to those who are alive and those who have passed away and those who are to be, for if he did not multiply  
 67 them, the world with those who live in it would not be made alive, and a giver, for if he did not give in his goodness, so that those who have committed iniquities might be relieved of them, not one ten-thousandth of mankind could have life; and a judge, for if he did not pardon those who were created by his word, and erase a multitude of offenses, there would probably be left only very few of the innumerable multitude."

And he answered me and said, 8

“The Most High made this world for the sake of many, but the world to come, for the sake of few. But I will tell you a parable, Ezra. Just as, if you ask the earth, it will tell you that it produces much more soil from which earthenware is made, but little dust from which gold comes, that is the way with the present world; many have been created, but few will be saved.”

4 And I answered and said,

“Then drink down understanding, my soul, and devour wisdom, my heart! For not of your own will you came, and against your will you go, for you have been given only a short time to live. O Lord above us, if you will only allow your slave to pray before you, and would give us seed for the heart and cultivation of the understanding so that fruit may be produced, by which a corruptible being, who bears the image of man, may live! For you stand alone, and we are one creation of your hands, as you have said. And when you bring to life a body formed in the womb, and provide its members, what you have created is preserved in fire and water, and for nine months what you have formed endures your creation which has been created in it. But that which preserves and that which is preserved are both preserved by your preserving. And when the womb gives up what has been created in it, you have commanded that from the members themselves, that is from the breasts, milk, the fruit of the breasts, be given, so that what has been formed may be nourished for a time. And afterward you develop it in your mercy. You nourish it in your uprightness, and instruct it through your Law, and bring it up in your wisdom. You put it to death as your creation, and make it live as your work. If then you lightly destroy him who was formed with such pains, at your command, why was he made at all? And now I will speak out: About all mankind you know best; but it is about your people that I am grieved, and it is for your inheritance that I mourn, and about Israel that I am sad, and about the posterity of Jacob that I am disturbed. Therefore I will begin to pray before you for myself

and for them, for I see the failings of us who live in the land and I have heard of the strictness of the judgment that is to come. Therefore hear my voice, and consider my words, and I will speak before you.”

The beginning of the words of the prayer of Ezra, before he was taken up. And he said,

“Lord, who inhabit eternity, whose are the highest heavens, and whose upper chambers are in the air, whose throne is immeasurable, and whose glory is beyond comprehension, before whom the hosts of angels stand trembling, and at your command are changed to wind and fire, whose word is sure and whose utterances are certain, whose command is mighty and whose orders are terrible, whose look dries up the depths, and whose indignation melts the mountains, and whose truth endures forever, hear, Lord, the prayer of your slave, and listen to the petition of your creature, and heed my words; for as long as I live I must speak, and as long as I have my reason I must answer. Do not look at the sins of your people, but at those who have served you in truth! And do not notice the pursuits of the ungodly, but those who have observed your agreements under torture. And do not think of those who have behaved wickedly in your sight, but remember those who have willingly acknowledged your fear. And do not will the destruction of those who have the ways of cattle, but have regard for those who have so finely taught your Law. And do not be indignant at those who are deemed worse than beasts, but love those who have always trusted in your glory. For we and our forefathers have followed ways that bring death, but it is because of us sinners that you are called merciful. For if you desire to have pity on us, you will be called merciful, for we have no deeds of uprightness to show. For the upright, who have many good deeds laid up with you, will receive their reward in consequence of their own deeds. For what is man, that you are indignant at him, or what is a corruptible race, that you are so bitter toward it? For in truth there is no one among those who were ever born



who has not acted wickedly, or among those who have grown up who has not sinned. For in this, Lord, your uprightness and goodness will be declared, if you have mercy on those who have no stock of good deeds."

And he answered me and said, "Some things you have said well, and it will come to pass in accordance with your words. For indeed I will not think about the forming of those who have sinned, or their death or judgment or destruction, but I will rejoice over the fashioning of the upright, over their pilgrimage also, and their salvation and the reward they will receive. So it is as I have said. For just as the farmer sows many seeds upon the ground, and plants a multitude of plants, and yet not all that was sown will be saved in due time, and not all that were planted will take root, so those who are sown in the world will not all be saved."

And I answered and said, "If I have found favor before you, I will speak. For if the farmer's seed does not come up, because it has not received your rain in season, or if it has been spoiled by an excess of rain, it perishes; but man, who was formed by your hands and is called your image, because he is made like you—for whose sake you formed everything—do you compare him to the farmer's seed? No, Lord above us, but spare your people and have pity on your inheritance, for you pity your own creation."

And he answered me and said, "The present for those who are now, and the future for those who shall be. For you are far from able to love what I have created more than I. But you have often counted yourself among the ungodly. Never! But for this you will be commended before the Most High, because you humbled yourself, as was fitting, and did not count yourself among the upright, so as to glorify yourself too much. For those who inhabit the world in the last times will be afflicted with many great miseries, because they have walked in great pride. But you must think of yourself and ask about the glory of those who are like yourself. For it is for you that Paradise is opened, the tree of life is planted, the

age to come is prepared, plenty is provided, a city is built, a rest is ordained, good deeds completed, wisdom perfected beforehand. The root of evil is sealed up from you, for you sickness is extinct, and death has departed; Hades has fled, and corruption has gone into oblivion; sorrows have passed away, and the treasure of immortality is finally displayed. So do not ask any more questions about the great number of those who perish. For though they had received liberty, they scorned the Most High and despised his Law, and forsook his ways. Moreover they trampled upon his saints and said in their hearts that there was no God, though they knew well that they must die. For just as the things I have spoken of await you, so the thirst and torment which are prepared await them. For the Most High did not wish man to perish, but those who were created have themselves defiled the name of him who made them, and proved ungrateful to him who prepared life for them. Therefore my judgment is now drawing near, but I have not revealed it to all men, but only to you and a few like you."

And I answered and said,

"Behold, Lord, you have revealed to me the great number of signs which you are going to perform in the last days, but you have not revealed to me at what time you will do this."

And he answered me and said,

"Measure it carefully within yourself, and it will be that when you see that a certain part of the signs which have been foretold have passed, then you will understand that it is the very time when the Most High is to visit the world that was made by him. So when there shall appear in the world earthquakes, the tumult of peoples, plots of the heathen, wavering of leaders, and confusion of princes, then you will understand that it was of these things that the Most High spoke from the days that were of old, from the beginning. For just as with everything that has happened in the world, the beginning is plain and the end manifest, so also are the times of the Most High; the beginnings are signalized by wonders and mighty works, and the end by

7 acts and signs. And it will be that everyone who will be saved, and who is able to escape by reason of his deeds or his faith, by which he believed, will survive the dangers I have foretold, and will see my salvation in my land, and within my borders which I have consecrated to myself from eternity. Then those who have now neglected my ways will be amazed, and those who have rejected them with contempt will abide in torment. For as many as failed to acknowledge me in their lifetime, though they received my benefits, and as many as disdained my Law, while they still had freedom, and while an opportunity to repent was still open to them, did not understand but scorned it, these must recognize it after death, through torment. So you must no longer be curious as to how the ungodly will be punished, but ask how the righteous will be saved, to whom that age belongs and for the sake of whom it was made."

14 I answered and said,  
15 "I said before, and say now, and will say again, there are more that perish than that will be saved, as a wave is greater than a drop of water."

17 And he answered me and said,  
"As is the field, so is the seed, and as are the flowers, so are the colors, and as is the work, so is it judged, and as is the farmer, so is the threshing-floor. For there was a time in the ages of eternity, when I was preparing for those who now are, before the world was made for them to live in, and no one opposed me then, for there was no one else; but now those who have been created in this world which is provided with an un-failing table and an inexhaustible pasture, have become corrupt in their characters. So I considered my world, and, behold, it was lost; and my universe, and, behold, it was in danger, because of the devices of those who had come into it. And I saw, and spared them, not very greatly, and saved myself one grape out of a cluster, and one plant out of a forest. So let the multitude perish, that were born in vain, but let my grape be saved, and my plant, because with

much labor I have perfected them. But if you will let seven days more pass but not fast in them, but go to a flowery field, where no house is built, and eat only of the flowers of the field, and taste no meat and drink no wine, but only flowers, and will pray to the Most High continually, I will come and talk with you."

So I went as he told me, to the field called Ardat, and I sat there among the flowers, and ate the wild plants, and the food they afforded satisfied me. And it came to pass after seven days that as I lay on the grass my heart was troubled as it had been before. Then my mouth was opened, and I began to speak before the Most High, and said,

"O Lord, you surely showed yourself to our forefathers in the desert when they came out of Egypt and went into the desert, which was untrodden and unproductive, and you surely said, 'Israel, hear me, and mark my words, posterity of Jacob. For behold, I sow my Law in you, and it will bring forth fruit in you, and you will be glorified through it forever.' But our forefathers who received the Law did not keep it, and did not observe the statutes, yet the fruit of the Law did not perish, for it could not, because it was yours; but those who had received it perished, because they had not kept what had been sown in them. And, behold, it is the rule that when the earth has received seed, or the sea a ship, or any dish food or drink, and when it comes about that what was sown or what was launched or what was put in is destroyed, they are destroyed, but the things which contained them remain. But with us it has not been so; we who received the Law will perish because we sinned, along with our heart which received it; but the Law does not perish, but abides in its glory."

When I said this to myself, I lifted up my eyes and saw a woman at my right, and behold, she was weeping and wailing aloud, and was deeply grieved at heart, and her clothes were torn, and she had ashes on her head. And I dismissed the thoughts I had been thinking, and turned to her and said to her,

"Why do you weep, and why are you grieved at heart?"

And she said to me,

"Let me weep over myself, my lord, and continue to mourn, for I am greatly embittered in spirit and deeply afflicted."

And I said to her,

"What has happened to you? Tell me."

And she said to me,

"Your servant was barren and had no child, though I had a husband for thirty years. And every day and hour, those thirty years, I prayed to the Most High, night and day. Then after thirty years it came about that God heard your servant, and looked on my affliction and gave heed to my distress and gave me a son. And I rejoiced greatly over him, I and my husband and all my neighbors, and we paid great honor to the Mighty One.

And I brought him up with great care. And it came about, when he was grown up, that I proceeded to take a wife for him, and made a marriage feast.

"And it came about that when my son entered his wedding chamber, he fell down and died. And we all overturned the lights, and all my neighbors rose up to comfort me, and I was quiet until evening the second day.

And it came about, when they had all stopped comforting me, to quiet me, that I got up in the night, and fled, and came to this field, as you see.

And now I plan not to return to the city, but to stay here, and I will not eat or drink, but mourn and fast continually until I die."

Then I broke off the reflections with which I was still occupied, and answered her in anger and said,

"You most foolish of all women, can you not see our sorrow, and what has happened to us? For Zion, the mother of us all, is afflicted with grief and in deep humiliation. Now lament bitterly, for we are all lamenting, and be sad, for we are all sad, but you sorrow for just one son. For ask the earth, and she will tell you that it is she who ought to mourn over so many who have come into being upon her. And from the beginning all have been born of her and others will come, and, behold, almost all of them go to per-

dition, and the most of them are destined to destruction. Who therefore ought to mourn more, if not she, who has lost such a multitude, rather than you, who sorrow for only one? But if you say to me, 'My lamentation is not like the earth's, for I have lost the fruit of my womb, which I bore with pain and brought forth with sorrow; but it is with the earth after the manner of the earth; the multitude that is now in it goes as it came'; then I say to you, 'As you brought forth with pain, so the earth also has from the beginning given her fruit, man, to him who made her.' So keep your sorrow to yourself, and bear bravely the misfortunes that have overtaken you. For if you accept the judgment of God, you will receive your son back in due time, and be praised among women. So go into the city to your husband."

And she said to me,

"I will not do it, or enter the city, but I will die here."

Then I proceeded to speak to her further, and said,

"Do not do that, but let yourself be persuaded because of the misfortunes of Zion, and be comforted because of the sorrow of Jerusalem. For you see that our sanctuary has been laid waste, and our altar torn down, and our temple destroyed, and our harp is brought low, and our song is silenced, and our rejoicing has ceased, and the light of our lamp is put out, and the chest of our agreement is plundered, and our sacred things are polluted, and the name by which we have been called is profaned, our children are abused, and our priests are burned, and our Levites have gone into captivity, and our girls are defiled, and our wives are ravished, and our upright men are carried off, and our little ones are exposed, and our young men are enslaved, and our strong men are made weak. And worst of all is the seal of Zion, for she is now sealed up from her glory, and delivered into the hands of those who hate us. So shake off your great sadness and lay aside your many sorrows, so that the Mighty One may become gracious to you, and the Most High may give you rest, and relief from your troubles."

25 And it came to pass, as I spoke to her, that her face suddenly shone exceedingly and the look of her countenance flashed like lightning, so that I was too greatly frightened to go near her, and wondered what it could mean. And behold, she suddenly gave a loud and fearful cry, so that the earth shook at the sound. And I looked, and behold the woman no longer appeared to me, but a city was being built and a place of huge foundations showed itself; and I was afraid, and cried aloud and said,

26 "Where is the angel Uriel, who came to me at first? For it was he who brought me into this great bewilderment; my end has become corruption, and my prayer a reproach!"

27 And as I said this, behold, the angel who had come to me at first, came to me, and saw me; and, behold, I lay there like a corpse, and I had lost my reason, and he took my right hand, and steadied me, and helped me to my feet, and said to me,

28 "What is the matter with you, and why are you troubled, and why are your understanding and the thinking of your mind confused?"

29 And I said,

30 "Because you utterly abandoned me. I did as you told me, and went out to the field, and behold, I looked, and I saw what I cannot describe."

31 And he said to me,

32 "Stand up like a man, and I will instruct you."

33 And I said,

34 "Speak, my lord, only do not abandon me, so that I may not die in vain. For I have seen what I did not know, and I heard what I do not understand. Is my mind deceived, or my soul dreaming? Now therefore I beseech you to explain to your slave about this confusion."

35 And he answered me and said,

36 "Listen to me, and I will teach you, and tell you about the things of which you are afraid, for the Most High has revealed many secrets to you. For he has seen your rectitude, and that you have sorrowed continually for your people and lamented bitterly over Zion. This then is the meaning of the vision: The woman who appeared to you a little while ago, whom you saw mourning and began to comfort, but

whom you then saw not in the form of a woman, but she appeared to you as a city that was being built, and as to what she told you about the misfortune of her son, this is the explanation: The woman that you saw, whom you now see as a city that is built, is Zion! And as for her telling you that she was barren for thirty years, that was because there were three thousand years when no offering was yet offered in her; and it came to pass that after three thousand years Solomon built the city and offered sacrifices; it was then that the barren woman bore a son. And as for her telling you that she brought him up with care, that was the period of residence in Jerusalem. And as for her saying to you, 'As my son was going into the marriage chamber, he died,' and that misfortune had overtaken her, that was the fall of Jerusalem that has taken place. And, behold, you saw her face and how she mourned for her son, and you began to comfort her for what had happened. And now the Most High seeing that you are deeply grieved, and are whole-heartedly distressed for her, has shown you the splendor of her glory and the charm of her beauty. It was on this account that I told you to stay in the field where no house was built, for I knew that the Most High was going to reveal these things to you. That was why I told you to go into the field, where there was no foundation of a building, for no work built by man could stand in the place where the city of the Most High was to be revealed. So do not be afraid, or terrified at heart, but go in, and see the splendor and greatness of the building, as far as the sight of your eyes can see. And afterward you will hear as much as the hearing of your ears can hear. For you are more blessed than many, and you have been called by the Most High as few have been. But tomorrow night you must stay here, and the Most High will show you in dreams those visions of what the Most High is going to do in the last days to those who live on the earth."

So I slept that night and the following one, as he had commanded me. And it came to pass on the second 11

night that I had a dream, and behold, there came up out of the sea an eagle, with twelve feather-covered wings and three heads. And I looked, and behold he spread his wings over the whole earth, and all the winds of heaven blew upon him, and the clouds gathered about him. And I looked, and out of his wings grew additional wings, and they became small, dwarfish wings. But his heads were resting; the middle head was greater than the other heads, but it was resting like them. And I looked, and behold, the eagle flew with his wings, to reign over the earth, and over those who live on it. And I saw that everything under heaven was subject to him, and no one opposed him, nor any creature that was on the earth.

And I looked and, behold, the eagle rose upon his talons, and uttered his voice to his wings, saying, "Do not all watch at once, sleep each in his own place, and watch by turns; but let the heads be reserved for the last."

And I looked, and behold, the voice did not come from his heads but from the midst of his body. And I counted his additional wings, and behold, there were eight of them. And I looked, and behold, on the right side, one wing arose and it reigned over the whole earth. And it came to pass, after it had reigned, that it came to an end, and disappeared, so that even the place where it had been could not be seen. Then the second arose and reigned, and it ruled a long time. And it came to pass, after it had reigned, that it also came to an end, so that it disappeared like the first. And behold a voice was heard, saying to it,

"Listen, you who have ruled the earth so long, I make this proclamation to you before you begin to disappear: No one after you will rule as long as you have ruled, or even half as long!"

Then the third wing raised itself up, and ruled like the former ones, and it also disappeared. And so it fell to all the wings, one by one to be emperor, and then to disappear again. And I looked, and behold, in due time, the additional wings on the right side raised themselves up, in

order to be emperor, and there were some of them who succeeded but immediately disappeared, and some of them raised themselves up, but did not remain emperor. And afterward I looked, and behold, the twelve wings and two little wings disappeared, and nothing was left on the eagle's body except the three heads that were resting and six little wings. And I looked, and behold, from the six little wings two separated, and stayed under the head that was on the right side; but four stayed in their places. And I looked, and behold, these four additional wings planned to raise themselves up and be emperors. And I looked, and behold, one raised itself up, and immediately disappeared; and a second, and it disappeared more quickly than the first. And I looked, and behold, the two that were left also planned to reign; but while they were planning it, behold, the one of the resting heads that was in the middle awoke, for it was greater than the other two heads; and I saw how the two heads were united with it; and behold, the head turned with the ones that were with it, and it ate up the additional wings which planned to reign. Moreover, this head made itself master of the whole earth, and ruled very oppressively over its inhabitants, and it had more power over the world than all the wings that had gone before. And afterward I looked, and behold, the middle head suddenly disappeared, just as the wings had done. But the two heads remained, and they also reigned over the earth and over its inhabitants. And I looked, and behold, the head on the right side ate up the one on the left.

Then I heard a voice saying to me, "Look before you, and think about what you see."

And I looked, and behold, what seemed to be a lion rose out of the forest roaring, and I heard how he uttered a man's voice to the eagle, and spoke saying,

"Listen, and I will speak to you. The Most High says to you, 'Are you not all that is left of the four animals that I made to reign in my world, so that through them the end of my times might come? And you are the 40

fourth to come, and you have conquered all the animals that are past, and you have held the world in subjection in great terror, and the whole earth with harsh oppression, and you have lived so long in the world with

41 deceit; and you have not judged the  
 42 earth with truth. You have persecuted the meek and hurt the peaceable, you have hated those who tell the truth, and loved liars, and you have destroyed the dwellings of the fruitful, and torn down the walls of

43 those who did you no harm. And your insolence has reached the Most High and your pride the Mighty One.

44 And the Most High has looked at his times, and behold, they are ended, and his ages are completed! Therefore you will surely disappear, you eagle, and your dreadful wings, and your wicked additional wings, and your malignant heads, and your cruel talons, and your whole worthless

46 body, so that the whole earth may be freed from your violence, and be refreshed and relieved, and hope for the justice and mercy of him who made her."

12 And it came to pass, while the lion was saying these words to the eagle that I looked, and behold, the head that had been left disappeared, and the two wings which had gone over to it lifted themselves up to reign, and their reign was short and full

3 of uproar. And I looked, and behold, they also disappeared, and the whole body of the eagle was burned, and the earth was panic-stricken.

Then, because of great disturbance of mind and great fear, I awoke, and I said to my spirit,

4 "Behold, you have brought this upon me, because you try to search out the ways of the Most High!

5 Behold, I am still weary in mind and very weak in my spirit, and there is not the least strength left in me, because of the great fear which I felt

6 this night. So now I will intreat the Most High to strengthen me to the end."

7 And I said,  
 "Sovereign Lord, if I have found favor in your sight, and if I am counted upright by you beyond many, and if my prayer has indeed

8 come up before your face, strengthen

me, and show your slave the meaning and explanation of this dreadful vision, so as to comfort my soul fully. For you have thought me worthy to be shown the end of the times and the last of them."

And he said to me,  
 "This is the meaning of this vision that you have seen: As for the eagle that you saw rising from the sea, it is the fourth kingdom that appeared in a vision to your brother Daniel. But it was not explained to him as I now explain it to you or have explained it. Behold, the days are coming when a kingdom will rise on the earth, and it will be more terrible than all the kingdoms that were before it. Moreover, twelve kings will reign over it, one after another. But the second who is to reign will rule longer than the twelve. This is the meaning of the twelve wings that you saw. And as for your hearing a voice that spoke, that came not from his heads but from the middle of his body, this is the meaning: In the midst of the time of the kingdom no small struggles will arise, and it will be in danger of falling, but it will not fall then, but will regain its former power. And as for your seeing eight additional wings springing from his wings, this is the meaning. For eight kings will rise in it, whose times will be short and whose years will be fleeting, and two of them will fall when the middle of its time draws near; but four will be preserved for the time when the time of its end begins to approach; but two will be kept until the end. And as for your seeing the three heads resting, this is the meaning: In its last days the Most High will raise up three kings, and they will renew many things in it, and will distress the earth and those who live in it, with greater oppression than all who were before them. That is why they are called the eagle's heads. For it is they that will bring his wickedness to a head and will bring him to his end. And as for your seeing the greater head disappear—one of them will die in his bed, but in torment. But as for the two who were left, the sword will devour them. For the sword of one of them will devour the one who was with him, but he too will

20 fall by the sword in the last days. And as for your seeing two additional wings crossing over to the head on the right side, this is the meaning: It is these that the Most High has kept for the eagle's end, for their reign was short and full of disturbance, as you saw. And as for the lion that you saw roused roaring out of the forest, and speaking to the eagle, and rebuking him for his wickedness and all his words that you have heard, he is the Anointed One, whom the Most High has kept until the end of the days, who will spring from the posterity of David and come and talk with them. He will charge them with their ungodliness and rebuke them for their wickedness, and reproach them to their faces with their transgressions. 33 For first he will set them alive before his judgment seat, and when he has rebuked them, he will destroy them. 34 But my people who remain he will mercifully set free, who remain in my borders, and he will make them glad until the end comes, the Day of Judgment, of which I told you at the beginning. This is the dream that you had, and this is its meaning. But you alone were worthy to know the secret of the Most High. So write all that you have seen in a book, and put it in a secret place, and teach them to the wise among your people, whose hearts you know can receive and keep these secrets. But you must stay here seven days more, so that you may be shown whatever it pleases the Most High to show you."

40 Then he departed from me. And it came about that when all the people had heard that the seven days had passed and I had not returned to the city, they all gathered together, from the least to the greatest, and came to me and spoke to me saying,

41 "How have we sinned against you, and what harm have we done you, that you have entirely abandoned us, and stay in this place? For of all the prophets, you alone are left to us, like a grape cluster out of the vintage, and like a lamp in a dark place, and like a safe harbor for a ship in a storm. Are not the evils that have befallen us enough? So if you abandon us, how much better it would have been for us if we too had been burned

in the burning of Zion! For we are no better than those who died there." And they wept aloud.

And I answered them and said, "Have courage, Israel, and do not be sorrowful, you house of Jacob. For you are remembered before the Most High, and the Mighty One will never forget you. For I have not abandoned you or withdrawn from you, but I came to this place to pray over the desolation of Zion, and to ask for mercy in view of the degradation of our sanctuary. And now go home, every one of you, and when these days are over, I will come to you."

And the people went back to the city, as I told them to do. But I stayed in the field for seven days, as he had commanded me, and I ate only of the flowers of the field: my food was vegetables in those days.

And it came about after seven days that in the night I dreamed a dream, and behold a wind arose from the sea, so that it stirred up all its waves. And I looked, and behold, the wind brought out of the heart of the sea something like the figure of a man, and this man flew with the clouds of heaven, and wherever he turned his face to look, everything that was seen by him trembled, and wherever the voice went from his mouth, all who heard his voice melted as wax melts when it feels the fire. And after that I looked, and behold, an innumerable multitude of men was gathered together from the four winds of heaven, to make war upon the man who had come up out of the sea. And I looked, and behold, he carved himself out a great mountain, and flew up upon it. But I sought to see the region or place from which the mountain had been carved, and I could not. And after that I looked, and behold, all who had gathered together against him, to fight with him, were much afraid, but dared to fight. And behold, when he saw the onset of the multitude that approached, he did not raise his hand, or hold a sword, or any weapon of war, but I saw only how he sent out of his mouth what looked like a flood of fire, and out of his lips a flaming breath, and from his tongue he sent

11 forth a storm of sparks. These were all mixed together, the flood of fire, and the flaming breath, and the mighty storm, and it fell upon the onset of the multitude which was ready to fight, and burned them all up, so that suddenly there was nothing to be seen of the countless multitude but the dust of their ashes and the smell of smoke. When I saw it, I was amazed. Afterward I saw this man come down from the mountain, and call to him another multitude

12 that was peaceable. Then many people came to him, some joyful, some sorrowful, some in fetters, some bringing offerings.

Then in an excess of fear I awoke, and besought the Most High, and said,

14 "You have shown your slave these wonders from the beginning, and have thought me worthy to have my prayer heard by you. Now show me further the meaning of this dream!

15 For as I think of it in my mind, alas for those who will be left in those days, and alas much more for those who are not left! For those who are not left will be sad, since they know what is reserved for the last days, but cannot attain them. But alas for those who are left, too, for this reason, for they must experience great dangers and much distress, as these dreams show. Yet it is better, for all the danger, to attain these things, than to pass from the world like a cloud, and not to see what will happen at the end."

And he answered me and said,

21 "I will tell you the meaning of the vision, and I will reveal to you the things of which you speak. As for what you say about those who are left, this is the meaning: He who occasions the danger at that time will guard those who are exposed to danger, who have works, and faith in the Almighty. So you must understand that those who are left are more blessed than those who have died.

22 This is the meaning of the vision: As for your seeing a man come up from the heart of the sea, he is the one whom the Most High has kept a long time, through whom he will redeem his creation; and he will organize

23 those who are left. And as for your

seeing wind and fire and storm issue from his mouth, and as for his not holding a sword or a weapon of war, but destroying the onset of the multitude that came to subdue him, this is the meaning: Behold, the days are coming when the Most High is going to deliver those who are on the earth, and amazement will come upon those who live on the earth, and they will plan to make war one upon another, city upon city and place upon place, people upon people, and kingdom upon kingdom. And it will come about, when this happens, that the signs will occur which I showed you before, and my Son will be revealed, whom you saw as a man coming up. And it will come about, when all the nations hear his voice, that every man will leave his country and the wars that they have with one another, and a countless multitude such as you saw will be gathered together, wishing to come and subdue him. But he will stand on the top of Mount Zion. And Zion will come and be revealed to all men, made ready and built, like the mountain that you saw carved out without hands. And my Son will charge the heathen who have come with their ungodliness (this was symbolized by the storm), and will upbraid them to their face with their evil thoughts and the tortures with which they are to be tortured (which were symbolized by the flame), and he will destroy them without effort by the Law (which is symbolized by the fire). And as for your seeing him gather about himself another multitude that was peaceable, these are the ten tribes that in the days of King Hoshea were carried away from their own land into captivity, whom Shalmaneser, king of Assyria, made captives, and carried beyond the river; they were carried off to another country. But they formed this plan among themselves, to leave the heathen population, and go to a more distant region, where the human race had never lived, so that there perhaps they might keep their statutes, which they had not kept in their own country. And they went in by the narrow passages of the Euphrates River. For the Most High then did wonders for them, for he held back the sources of



the river until they had passed over.  
 45 But it was a long journey of a year  
 and a half to that country, and that  
 46 country is called Arzareth. There  
 they have lived until the last time,  
 and now, when they are about to  
 47 come again, the Most High will hold  
 back the sources of the river again,  
 so that they can cross over. It is on  
 that account that you saw the multi-  
 tude gathered together in peace.  
 48 But those also who are left of your  
 people, who are found within my  
 49 holy borders, will live. Therefore it  
 will be that when he destroys the  
 multitude of the nations that are  
 gathered together, he will protect the  
 50 people that remain, and then he will  
 show them many, many wonders."

51 And I said,  
 "Sovereign Lord, show me this—  
 why I saw a man come up from the  
 heart of the sea."

52 And he said to me,  
 "Just as no one can seek out or  
 know what is in the depth of the sea,  
 so no one on earth can see my Son, or  
 those who are with him, except at the  
 53 time of his Day. This is the meaning  
 of the dream that you had. And you  
 alone have been enlightened about  
 54 these things, because you have for-  
 saken your own affairs and devoted  
 yourself to mine, and have sought  
 55 after my Law, for you have devoted  
 your life to wisdom and called under-  
 56 standing your mother. That is why  
 I have shown you this, for there is re-  
 ward with the Most High! For it  
 will be that after three more days I  
 will say other things to you, and de-  
 clare weighty and wonderful matters  
 to you."

57 Then I went away and walked in  
 the field, greatly glorifying and prais-  
 ing the Most High for the wonders  
 58 that he does from time to time, and  
 because he directs the times and the  
 things that take place in the times.  
 And I stayed there three days.

14 And it came to pass on the third  
 day, as I sat under an oak, behold, a  
 voice came from a bush in front of  
 me, and said,

"Ezra, Ezra!"

2 And I said,

"Here I am, sir!"

3 And I rose to my feet, and he said  
 to me,

"I revealed myself visibly in the  
 bush, and talked with Moses, when  
 my people was in slavery in Egypt,  
 and I sent him, and led my people  
 4 out of Egypt, and brought them to  
 Mount Sinai, and kept him with me  
 many days, and told him many won-  
 5 derful things, and showed him the  
 secrets of the times, and the end of  
 the times, and commanded him, say-  
 ing,

"These words you must publish 6  
 openly, and those you must keep se-  
 7 cret.' And now I tell you, the signs  
 that I have shown you, and the  
 dreams that you have had, and the  
 meaning of them that you have  
 heard, lay up in your heart! For you 9  
 will be taken up from among men,  
 and henceforth you will live with my  
 Son and those who are like you, until  
 the times are ended. For the world 10  
 has lost its youth, and the times are  
 beginning to grow old. For the life 11  
 of the world is divided into twelve  
 parts, and nine parts and half of the 12  
 tenth part are already past, and there  
 are left two parts and half of the 13  
 tenth part. Now therefore put your  
 house in order, and warn your people,  
 comfort the humble among them,  
 and teach those who are wise, and  
 now renounce the life that perishes,  
 and dismiss from your mind mortal 14  
 considerations, and throw off the  
 burdens of human existence, and lay  
 15 aside your weak nature, and put  
 away your perplexities, and hasten  
 to escape from these times. For worse 16  
 evils are still to come than those you  
 have seen happen. For the more the 17  
 world grows weak with age, the more  
 evils will increase upon those who live  
 in it. Truth will more and more re- 18  
 tire, and falsehood draw near. For  
 the eagle that you saw in your vision  
 is already hastening to come."

And I answered and said,

"Let me speak before you, sir! For 19  
 behold I will go away, as you have 20  
 commanded me, and I will warn the  
 people who are now living; but who  
 will warn those who are still to be  
 born? For the world lies in darkness,  
 and those who live in it have no light;  
 for your Law is burnt, and so no one 21  
 knows what has been done by you or  
 what is going to be done. But if I 22  
 have found favor before you, impart

to me the holy Spirit, and I will write all that has happened in the world since the beginning, which were written in your Law, so that men can find the path, and those who wish to live in the last times may live."

23 And he answered me and said,

"Go, gather the people together, and tell them not to look for you for forty days. But you must prepare for yourself many writing tablets, and take with you Seraiah, Dabria, Shelemiah, Elkanah, and Asiel, who are able to write swiftly. And you are to come here, and I will light the lamp of understanding in your heart, and it will not be put out until the things you are to write are finished. 26 And when you have finished, some things you shall publish and some you shall hand down secretly to the wise. At this hour tomorrow you shall begin to write."

27 And I went as he commanded me, and gathered all the people together, and said,

28,29 "Israel, hear these words. Our forefathers lived in Egypt as strangers at first, and they were delivered from there, and received the Law of life, which they did not observe, which you also transgressed after them.

31 Then land was given you to possess in the country of Zion, but you and your forefathers acted unrighteously and did not observe the ways which the Most High commanded you to keep; and, as he is an upright judge, he took from you what he had given

33 you in his own time. And now you are here, and your brothers are in the interior. If therefore you will rule your mind and instruct your heart, you will be preserved while you live, and obtain mercy after death. For after death will come the judgment, when we will live again, and then the names of the upright will appear and the deeds of the ungodly will be disclosed. But let no one come near me now, or look for me for forty days."

37 Then I took the five men, as he commanded me, and we went to the field, and stayed there. And it came to pass the next day that a voice called me, and said,

"Ezra, open your mouth, and drink what I give you to drink."

39 And I opened my mouth, and, be-

hold, a full cup was offered me. It was full of what looked like water, but the color of it was like fire. And I took it, and drank, and when I had drunk it, my heart gushed forth understanding, and wisdom grew in my breast, for my spirit retained its memory, and my mouth opened and was no longer closed. Moreover, the Most High gave understanding to the five men, and they wrote what was said, one after another, in letters that they did not know. And they stayed forty days; they wrote in the daytime, and ate their bread at night; but I spoke by day and was not silent at night. In forty days ninety-four books were written. And it came to pass, when the forty days were over, that the Most High spoke to me and said,

"Publish the twenty-four books that you wrote first, for the worthy and the unworthy to read, but keep the seventy books that were written last, to hand down to the wise men among your people, for in them is the source of understanding, and the spring of wisdom, and the stream of knowledge." And I did so, [in the seventh year, in the sixth week, after five thousand years of the creation, and three months and twelve days.

Then Ezra was caught up, and taken to the land of those who were like him, after he had written all this. And he was called the scribe of the knowledge of the Most High forever and ever.]

*(The oriental versions end with this bracketed conclusion, which is absent from the Latin.)*

"Behold, speak in the hearing of my people the words of prophecy which I will put in your mouth," says the Lord, "and have them written on paper, for they are trustworthy and true. Do not fear what they imagine against you, or let the unbelief of those who oppose you trouble you. For all unbelievers will die in their unbelief."

"Behold," says the Lord, "I will bring evils upon the whole world, the sword and famine and death and destruction. For wickedness has spread over the whole earth, and their harmful doings are complete. Therefore," says the Lord, "I will not be silent

any longer about their ungodly acts which they impiously commit, or endure them in their wicked practices. Behold, innocent and upright blood cries to me, and the souls of the upright cry out continually. I will certainly avenge them," says the Lord, "and all innocent blood I will require of them for myself. Behold, my people is led to slaughter like a flock; I will not suffer them to live in the land of Egypt any longer, but I will bring them out with a strong hand and an outstretched arm, and I will strike Egypt with plague as I did before, and destroy all its land. Let Egypt lament, and its foundations, for the plague of punishment and correction that the Lord will bring upon it. Let the farmers who cultivate the soil lament, for their grain will fail, and their trees will be destroyed by blight and hail and a fearful star. Alas for the world and those who live in it! For the sword and their destruction have drawn near, and nation will rise against nation to fight, with swords in their hands. For there will be inconstancy among men; they will grow strong, one party against another, and have no regard for their king or the chief of their princes, in their strength. For a man will want to enter a city, and will not be able. For because of their pride, the cities will be in confusion, the houses will be wiped out, men will be afraid. A man will not have pity on his neighbor, when it comes to making an attack on their houses with the sword, and plundering their property, because of hunger for bread, and because of great distress.

"Behold, I will call together," says God, "all the kings of the earth, to fear me, from the sunrise and from the south, from the east and from Lebanon, to turn and give back what they have given them. For as they have done unto this day to my chosen, I will do, and will pay it back into their laps." This is what the Lord God says: "My right hand will not spare the sinners, and my sword will not cease from those who shed innocent blood on the earth." And a fire went forth from his wrath, and consumed the foundations of the earth and the sinners like burnt straw.

"Alas for those who sin, and do not keep my commandments," says the Lord; "I will not spare them. Begone, you rebellious sons, do not pollute my sanctuary." For the Lord knows all who offend against him, therefore he has given them up to die and to be killed. For now disasters have come upon the whole world, and you will stay among them, for God will not deliver you, because you have sinned against him.

Behold, a dreadful vision, appearing from the east! And the nations of Arabian serpents will come out with many chariots, and from the day they set out, their hissing will be carried over the earth, so that all who hear them will fear and tremble. The Carmonians will come out frantic with anger, like wild boars from the forest, and they will come in great strength, and engage them in battle, and will lay waste a part of the land of Assyria with their teeth. And afterward the serpents, mindful of their origin, will prevail, and if they conspire in great strength and turn to pursue them, they also will be thrown into confusion and be silenced by their strength, and turn and flee. And from the land of Assyria a waylayer will beset them and destroy one of them, and fear and trembling will come upon their army, and indecision upon their kings.

Behold, clouds from the east, and from the north to the south, and their appearance is very dreadful, full of wrath and storm; and they will strike against one another, and will shed an abundance of stars upon the earth, and their own star, and there will be blood from the sword up to a horse's belly and a man's thigh and a camel's hock, and there will be great fear and trembling on the earth, and those who witness that wrath will shudder, and trembling will seize them. And, after that, heavy rainstorms will come from the south and the north, and another part from the west. And winds from the east will grow strong, and will reveal it, and the cloud that he raised in his wrath, and the star will be driven violently from the east to the south and west to produce destruction. And great clouds will rise, huge and angry, with

the star, to destroy all the earth and its inhabitants, and they will pour over every deep and height a dreadful star, fire and hail and flying swords and floods of water, so that all the fields and streams will be filled with the abundance of those waters. And they will break down cities and walls and mountains and hills and forest trees and grass in the meadows and their grain. And they will cross over steadily to Babylon and destroy her. They will come to her and surround her and pour out the star and all its wrath upon her, and the dust and smoke will go up to heaven, and they will all lament her, round about her. And those who survive will serve those who have destroyed her.

46 And you, Asia, partner of the beauty of Babylon, and the glory of her person, alas for you, poor wretch, because you have become like her; you have ornamented your daughters in immorality to please and glory in your lovers, who have always desired you! You have imitated that hateful adulteress in all her deeds and devices. Therefore, God says,

49 "I will send misfortunes upon you, widowhood, poverty, famine, the sword, pestilence, to lay waste your houses and bring them to destruction and death. And the glory of your strength will dry up like a flower, when the heat that is directed upon you rises. And you will grow weak like a poor creature beaten with stripes and wounds, so that you cannot receive your heroes and lovers.

52 Would I act against you with such zeal," says the Lord, "if you had not always killed my chosen, exulting and clapping your hands, and speaking over their dead bodies, drunk as you were? So adorn the beauty of your face! A prostitute's wages will be in your lap, so you will receive your recompense. As you shall do to my chosen," says the Lord, "so God will do to you, and he will deliver you to misfortunes. And your children will die of hunger, and you will fall by the sword, and your cities will be destroyed and all your people in the country will fall by the sword, and those who are in the mountains will perish with hunger, and will eat their

own flesh and drink their own blood in their hunger for bread and thirst for water. Unhappy beyond others, you will come and endure fresh afflictions. And as they pass by they will crush the unprofitable city, and destroy a part of your land, and do away with a portion of your glory, as they return from the destruction of Babylon. And you will be demolished by them like stubble, and they will be like fire to you. And they will devour you and your cities, your land and your mountains, all your forests and fruit trees they will burn with fire. They will carry your sons away as captives, and take your wealth as plunder, and spoil the beauty of your face."

Alas for you, Babylon and Asia! 18  
 Alas for you, Egypt and Syria! Put 2  
 on sackcloth and haircloth, and bewail your sons and lament them, for your destruction is at hand. The sword has been sent upon you, and who is there to turn it aside? A fire has been sent upon you, and who is there to put it out? Misfortunes have been sent upon you, and who is there to drive them away? Can one drive off a hungry lion in a forest, or put out a fire in the stubble, when it has once begun to burn? Can one turn back an arrow shot by a strong archer? If the Lord God sends misfortunes, who can turn them back? When fire goes out from his wrath, who is there to put it out? When he lightens, who will not fear? When he thunders, who will not shudder? When the Lord threatens, who will not be utterly destroyed at his presence? The earth trembles to its foundations, the sea is stirred to its depths, and its waves are thrown into confusion, and its fish also, at the presence of the Lord, and the glory of his might. For his right arm that bends the bow is strong, his arrows that he shoots are sharp; they will not miss when they begin to be shot to the ends of the earth. Behold, disasters are shot forth, and they will not return until they come upon the earth. A fire is lighted, and will not be put out, until it consumes the foundations of the earth. Just as an arrow shot by a strong archer does not come back, so the disasters which shall be

shot at the earth will not turn back.  
 17 Alas for me! Who will deliver me in those days?  
 18 It is the beginning of sorrows, when there will be great mourning; the beginning of famine, when many will perish; the beginning of wars, when powers will fear; the beginning of disasters, when all will tremble. What will they do in these circumstances, when disasters come? Behold, famine and pestilence and distress and anguish are sent as scourges to correct men. But in spite of all these things they will not turn from their wickedness, or ever remember  
 19 the scourges. Behold, grain will be so cheap on the earth that they will think they are sure of peace, and then disasters will spring up on the earth—the sword, famine, and great  
 20 disorder. For many who live on the earth will die of hunger, and the rest who survive the famine the sword will  
 21 destroy. And the dead will be thrown out like dung, and there will be no one to comfort them; for the earth will be left desolate, and its cities will be  
 22 torn down. There will be nobody left to cultivate the ground and sow it.  
 23 The trees will bear fruit, but who will gather it? The grapes will ripen, but who will tread them? For there will be a great deserting of the land here  
 24 and there. For one man will long to see another, or to hear his voice.  
 25 For ten will be left, out of a city, and two, out of a field, who have hidden in the thick woods and the clefts of  
 26 the rocks. Just as in an olive orchard, three or four olives may be left on  
 27 each tree, or when the grapes are gathered in a vineyard, some clusters are left by those who search the vine-  
 28 yard carefully, so in those days three or four will be left by those who search their houses with the sword.  
 29 And the earth will be left desolate, and its fields will be given up to  
 30 briars, and all its roads and paths will grow thorns, because no sheep will go along them. Girls will grieve, because  
 31 they have no bridegrooms, women will grieve because they have no husbands, their daughters will grieve be-  
 32 cause they have no help. Their bridegrooms will be destroyed in war, and their husbands will die of hunger.  
 33 But listen to these things, and un-

derstand them, you slaves of the Lord! Behold, it is the word of the Lord; receive it, do not disbelieve the things of which the Lord says, "Behold, disasters are approaching and they are not delayed." Just as a woman with child, in the ninth month, when the hour of her delivery draws near, two or three hours before it, is seized with agonizing pains about her womb, and when the child comes forth from the womb it will not delay for a moment, so these disasters will not delay in coming upon the earth, and the world will groan and pains will envelop it.

"Hear my word, my people, prepare for battle, and in the midst of these disasters be like strangers in the earth; let him who sells do it as though he would have to flee; and let him who buys do it as though he would lose it; let him who trades do it as though he would get no profit; and let him who builds build as though he were not going to live in what he builds; let him who sows do it as though he were not to reap, and let him who prunes do it as though he were not to gather the grapes; let those who marry do it as though they were not to have sons, and those who do not marry as though they were widowed. Because those who toil, toil in vain, for strangers will gather their fruits, and plunder their property, and overthrow their houses and take their sons captive, for they produce their children for captivity and famine. And those who do business do it to be plundered; the more they adorn their cities and their houses and their possessions and their persons, the angrier I will be with them for their sins," says the Lord. Just as a respectable and virtuous woman abhors a prostitute, so uprightness will abhor wickedness, when she adorns herself, and will accuse her to her face, when he comes who is to defend him who seeks out every sin on the earth.

Therefore do not be like her or her works. For behold, in a little while, wickedness will be removed from the earth, and uprightness will reign over us. Let no sinner say he has not sinned, for he will burn fiery coals upon the head of him who says, "I

54 have not sinned before God and his  
 glory." Behold, the Lord knows all  
 the doings of men, and their devices,  
 and their thoughts and their hearts.  
 55 When he said, "Let the earth be  
 made," it was made, and "Let the  
 56 heaven be made," it was made. At  
 his command the stars were estab-  
 lished, and he knows the number of  
 57 the stars. He searches the deep and  
 its treasures; he has measured the sea  
 58 and what it holds. He has shut up  
 the sea in the midst of the waters,  
 and by his command he has hung  
 59 the earth upon the water. He has  
 stretched the heaven like an arch  
 60 and based it upon the waters. He has  
 put springs of water in the desert, and  
 lakes upon the tops of the mountains,  
 so as to send rivers from the heights  
 61 so that the earth may drink. He  
 formed man, and put a heart in the  
 midst of his body, and imparted to  
 him breath and life and understand-  
 62 ing, and the spirit of Almighty God,  
 who created all things and searches  
 out things hidden in secret places.  
 63 He certainly knows your devices, and  
 what you think in your hearts. Alas  
 for sinners and those who want to  
 64 hide their sins! Because the Lord  
 will closely examine all their doings,  
 65 and prove you all guilty. And you  
 will be put to shame when your sins  
 are brought out into the sight of men,  
 and your iniquities rise up to accuse  
 you on that day. What will you do?  
 66 Or how will you hide your sins in the

presence of God and his angels? Be- 67  
 hold, God is the judge; fear him.  
 Give up your sins, and forget your  
 iniquities, and never practice them  
 again; then God will lead you forth  
 and deliver you from all distress.

For behold, the hot anger of the 68  
 great multitude is kindled over you,  
 and some of you they will carry off  
 and make you eat what is sacrificed to  
 idols. And those who give them their 69  
 consent they will hold in derision and  
 contempt and trample on them. For 70  
 there will be disturbances here and  
 there, and in near-by cities a great  
 uprising against those who fear the  
 Lord. They will be like madmen, 71  
 sparing no one, in plundering and  
 pillaging those who still fear the  
 Lord. For they will pillage and plun- 72  
 der their property, and drive them  
 out of their houses. Then will appear 73  
 the testing of my chosen, like gold  
 which is tested by fire.

"Listen, my chosen," says the 74  
 Lord. "Behold, the days of persecu-  
 tion are here, and I will deliver you  
 from them. Do not fear or doubt, for 75  
 God is your guide. And you who keep  
 my commandments and precepts," 76  
 says the Lord God, "let not your sins  
 drag you down, or your wickedness  
 prevail over you. Alas for those who 77  
 are bound by their sins and covered  
 with their wickedness, as a field is  
 overgrown with woods, and its grain  
 so covered with thorns that no one  
 can get through. It is shut out, and 78  
 left to be consumed by fire."

## THE BOOK OF TOBIT

1 **T**HE story of Tobit, the son of Tobiel, the son of Hananiel, the son of Aduel, the son of Gabael, of the stock of Asael, of the tribe

2 of Naphtali, who in the days of Shalmaneser, king of Assyria, was carried into captivity from Thisbe, which is to the south of Kedesh Naphtali in Galilee above Asher.

3 I, Tobit, walked all the days of my life in ways of truth and uprightness. I did many acts of charity for my brothers and my nation who were taken to the land of the Assyrians, to Nineveh, with me. And when I was in my own country, in the land of Israel, when I was young, the whole tribe of my forefather Naphtali revolted from the house in Jerusalem, which had been chosen from all the tribes of Israel for all the tribes to offer sacrifice in, and in which the temple of the dwelling of the Most High had been dedicated and built for all ages.

5 So all the tribes which had revolted with it would offer sacrifice to the heifer Baal. But I alone went many a time to Jerusalem for the festivals, as the Scripture commands all Israel in an everlasting decree, taking with me the first fruits and the tenth parts of my crops and my first shearings, and I would give them to the priests, the sons of Aaron, at the altar. A tenth part of all my produce I would give to the sons of Levi, who officiated at Jerusalem, and another tenth I would sell, and go and spend the proceeds in Jerusalem each year, and a third tenth I would give to those to whom it was fitting to give it, as Deborah my grandmother had instructed me—for I was left an orphan by my father.

9 When I became a man, I married Hannah, who was of the stock of our family, and by her I had a son, Tobias. And when I was carried into captivity to Nineveh, all my brothers and relatives ate the food of the heathen, but I kept myself from eating it, because I remembered God with all my heart.

And the Most High gave me favor and standing with Shalmaneser, and I became his buyer. I made a journey to Media, and deposited ten talents of silver with Gabael, the brother of Gabrias, in Ragae, in Media. But when Shalmaneser died, his son Sennacherib became king in his place, and the highways were unsafe, so that I could no longer travel to Media.

In the times of Shalmaneser I used to do many acts of charity for my brothers. I would give my bread to the hungry and my clothes to the naked, and if I saw one of my people dead and thrown outside the wall of Nineveh, I would bury him. And if Sennacherib the king killed anyone who had come as a fugitive from Judea, I buried them secretly, for he killed many in his anger, and their bodies were looked for by the king and could not be found. But one of the Ninevites went and informed the king about me, that I was burying them, and I hid, and when I learned that I was being sought for, to be put to death, I was frightened and escaped. Then all my property was seized, and nothing was left me but my wife Hannah and my son Tobias.

Before fifty days had passed, his two sons killed him, and fled into the mountains of Ararat, and Esarhaddon his son became king in his place. He appointed Ahikar, my brother Hanael's son, to have charge of all the accounting of his kingdom and all its administration. And Ahikar asked for me, and I went to Nineveh. Ahikar was cupbearer and keeper of the signet and had charge of administration and of the accounts; Esarhaddon appointed him second to himself, and he was my nephew.

When I reached my home and my wife Hannah was restored to me, and Tobias my son, at the Harvest Festival, which is the feast of the Seven Weeks, a good dinner was prepared for me, and I sat down to eat. And I saw the abundance of food, and I said to my son,

"Go and bring any poor man of our brothers whom you can find, who remembers the Lord, and I will wait for you."

9 And he came back and said,

"Father, one of our race has been strangled and thrown out in the bazaar!"

10 Then before I tasted anything I rushed out and brought him into a room until the sun set. Then I returned and washed myself and ate my food in sadness; and I remembered the prophecy of Amos, as he said,

"Your feasts will be turned into sorrow, And all your good cheer into lamentation."

7 And I wept aloud.

And when the sun was set, I went and dug a grave and buried him.

8 And my neighbors laughed at me and said, "He is not yet afraid of being put to death for doing this. He ran away, and here he is burying the dead again."

9 That same night, after I had buried him, I returned, and as I was ceremonially defiled, I lay down to sleep by the wall of the courtyard, with my face 10 uncovered. And I did not know that there were sparrows in the wall above me, and, as my eyes were open, the sparrows' droppings fell into my eyes and produced white films on them; and I went to the physicians, and they could not help me. But Ahikar supported me for two years, until he went to Elymais.

11 Then my wife Hannah found employment at women's work, and sent the work back to its owners, and they paid her wages, and gave her a kid besides. 12 But when she came home to me, the kid began to bleat. And I said to her,

"Where did this kid come from? Is it stolen? Give it back to its owners, for we have no right to eat anything that is stolen."

14 But she said to me,

"It was given me as a gift, in addition to my wages."

But I would not believe her, and told her to give it back to its owners, and I blushed for her. Then she answered and said to me,

"And where are your charities? Where is your uprightness? Of course you know everything!"

3 Then I was grieved, and wept, and I prayed sorrowfully, and said,

"Lord, you are upright, and all your doings and all your ways are mercy and truth, and you always judge truly and justly. Remember me and look upon me; do not take vengeance on me for my sins and my ignorant acts, and for those of my forefathers, which they committed in your sight, for they disobeyed your commands. You have given us up to pillage and captivity and death, and made us a proverb and a reproach among all the nations among whom we have been scattered. And now your judgments which are many are right, in exacting from me for my sins and those of my forefathers, because we did not keep your commandments, for we have not walked uprightly before you. So now deal with me according to your pleasure; command my spirit to be taken from me, so that I may be released and return to dust, for I had rather die than live, because I have had to listen to false reproaches, and have felt great sorrow. Command me to be released from this distress and taken to my everlasting place of abode; do not turn your face away from me."

On that very day, it happened to Sarah, the daughter of Raguel, in Ecbatana in Media, that she too was reproached by her father's maids, because she had been married to seven husbands, and the wicked demon Asmodeus had killed them before they had been with her as is customary with wives. They said to her,

"Do you not know that you strangle your husbands? You have already had seven, and you have not borne the name of one of them. Why do you torment us? If they are dead, go after them! May we never see son or daughter of yours!"

When she heard these things, she was deeply hurt, and wished to hang herself, but she said,

"I am my father's only child; if I do this, it will disgrace him, and I will bring his old age down to the grave in sorrow."

And she prayed by her window, and said,

"Blessed are you, O Lord, my God, and blessed be your holy and honored name forever; may all your works bless you forever. And now, Lord, I turn my face and my eyes to you; command me to be released from the earth and



14 to hear reproach no more. You know,  
 Lord, that I am innocent of any sin  
 15 with man; I have never defiled my  
 name, or the name of my father, in  
 the land of my captivity. I am my  
 father's only child; he has no other  
 child to be his heir. He has no brother  
 near him or nephew whom I should  
 keep myself to marry. I have already  
 lost seven husbands; why must I live  
 any longer? And if it is not your  
 pleasure to kill me, command that some  
 regard be had for me, and some pity be  
 shown me, and that I no more may  
 have to listen to reproach."

16 And the prayer of both of them was  
 heard in the presence of the glory of the  
 17 great Raphael, and he was sent to cure  
 them both; for Tobit, to remove the  
 white films, and to give Sarah, the  
 daughter of Raguel, to Tobit's son  
 Tobias, as his wife, and to bind As-  
 modeus, the wicked demon, because  
 Tobias was entitled to possess her. So  
 at the same time, Tobit went into his  
 house, and Sarah, the daughter of  
 Raguel, came down from her upstairs  
 room.

4 On that day Tobit remembered the  
 money that he had deposited with  
 2 Gabael in Ragae in Media. And he said  
 to himself,

"I have asked for death; why should  
 I not call my son Tobias, to explain to  
 him before I die?"

3 So he called him, and said,

"My boy, when I die, bury me, and  
 do not neglect your mother; provide for  
 her as long as you live; do what is  
 pleasing to her, and do not grieve her  
 4 in anything. Remember, my boy, that  
 she faced many dangers for you before  
 your birth, and when she dies, bury her  
 5 beside me in one grave. All your life,  
 my boy, remember the Lord, our God;  
 do not consent to sin and transgress  
 his commands. Act uprightly all your  
 life, and do not walk in the ways of  
 wrongdoing.

6 "For if you do right, prosperity will  
 attend your undertakings. To all who  
 act uprightly, give charity from your  
 property, and do not let your eye be-  
 grudge what you give to charity. Do  
 not turn your face away from any poor  
 man, and God's face will not be turned  
 7 away from you. Give to charity in pro-  
 portion to what you have; if you have  
 little, do not be afraid to give sparingly

to charity, for then you will lay up a 9  
 good treasure for yourself against a day  
 of adversity; for charity will save you 10  
 from death, and keep you from going  
 down into darkness. Charity is a good 11  
 offering in the sight of the Most High  
 for all who give it.

"My boy, beware of any immoral- 12  
 ity. First, take a wife who is of the  
 stock of your forefathers; do not marry  
 an alien, who does not belong to your  
 father's tribe, for we are the sons of  
 the prophets. Remember, my boy, that  
 Noah, Abraham, Isaac, and Jacob, our  
 forefathers of old, all married wives  
 from among their kindred, and were  
 blessed in their children, and their  
 posterity will possess the land. Now, 13  
 my boy, love your kindred, and do not  
 disdain your brothers and the sons and  
 daughters of your people and refuse to  
 marry one of them. For such disdain  
 leads to ruin and great distress, and  
 worthlessness brings loss and great  
 want, for worthlessness is the mother of  
 famine. The wages of any man who 14  
 works for you, you must not retain  
 overnight, but you must pay him im-  
 mediately. If you serve God, you will  
 be rewarded. Take care, my boy, in all  
 that you do, and be well disciplined in  
 all your conduct. Do not do to anyone 15  
 else what you hate. Do not drink wine  
 to the point of intoxication; drunken-  
 ness must not go with you on your  
 way. Give some of your bread to the 16  
 hungry and of your clothes to the  
 naked. Give all your surplus to char-  
 ity, and do not let your eye begrudge  
 what you give to charity. Scatter your 17  
 bread on the graves of the upright, but  
 do not give to sinners.

"Ask advice of every wise man, and 18  
 do not think lightly of any useful ad-  
 vice. Always bless the Lord God, and 19  
 ask him to make your ways straight  
 and your paths and plans prosper. For  
 no heathen nation possesses under-  
 standing, but the Lord gives all good  
 things, and he humbles whoever he  
 pleases, as he chooses.

"Now, my boy, remember my com-  
 mands; do not let them be blotted from  
 your mind. And now I must inform 20  
 you of the ten talents of silver that I  
 deposited with Gabael, son of Gabrias,  
 in Ragae in Media. Do not be afraid, 21  
 my boy, because we have become poor.  
 You are well off, if you fear God and

- refrain from any sin, and do what is pleasing in his sight."
- 5 Then Tobias answered and said to him,
- 2 "Father, I will do all that you have commanded me. But how can I get the money, when I do not know him?"
- 3 So he gave him the receipt, and said to him,
- "Seek out a man to go with you, and I will pay him wages, as long as I live; so go and get the money."
- 4 And he went to look for a man, and found Raphael, who was an angel, 5 though Tobias did not know it. And he said to him,
- "Can I go with you to Ragae in Media, and do you know that region?"
- 6 And the angel said to him,
- "I will go with you, for I know the way, and I have stayed with our brother Gabael."
- 7 And Tobias said to him,
- "Wait for me, and I will tell my father."
- 8 And he said to him,
- "Go, and do not delay."
- And he went in and said to his father,
- "Here I have found a man who will go with me."
- And he said,
- "Call him to me, so that I may find out what tribe he belongs to and whether he is a reliable man to go with you."
- 9 So he called him, and he came in, 10 and they greeted each other. And Tobit said to him,
- "Brother, to what tribe and to what family do you belong? Inform me."
- 11 And he said to him,
- "Are you in search of a tribe and family, or a hired man to go with your son?"
- And Tobit said to him,
- "I only want to learn your connections and your name, brother."
- 12 And he said,
- "I am Azariah, the son of Hananiah the older, one of your kinsmen."
- 13 And he said to him,
- "Welcome, brother! Do not be angry with me for trying to learn your tribe and your family; you are a kinsman of mine, and come of a fine, good lineage. For I came to know Hananiah and Jathan, the sons of Shemaiah the older, when we used to travel to Jerusalem together to worship and offer our first-born cattle and the tenths of our

produce, for they did not go astray when our brothers did; you come of a fine stock, brother. But tell me what 14 wages I am to give you; a drachma a day and your expenses and my son's? And I will add to your wages besides, 15 if you come back safe and sound."

So they agreed on these terms. And 16 he said to Tobias,

"Get ready for the journey, and farewell."

So his son made his preparations for the journey, and his father said to him,

"Go with this man, and God who lives in heaven will prosper your journey, and let his angel go with you."

And they both went out to start, and the boy's dog followed them.

And his mother Hannah wept, and 1 she said to Tobit,

"Why have you sent our child away? Is he not our walking-stick when he goes in and out before us? Do not let 1 money be added to money, but let it be as dirt in comparison with our child. For while the Lord lets us live, that is 1 enough for us."

And Tobit said to her,

"Do not be troubled, my sister. He will come back safe and sound, and your eyes will see him. For a good angel will go with him, and he will have a prosperous journey, and will come back safe and sound."

So she stopped crying.

And they went on their way and came toward evening to the river Tigris and there they spent the night. And the boy went to wash himself, and a fish jumped out of the river and would have swallowed the boy. But the angel 2 said to him,

"Take hold of the fish!"

And the boy seized the fish and threw it up on the land. And the angel said to him,

"Cut the fish up, and take its heart and liver and gall and keep them safe."

And the boy did as the angel told him, and they cooked the fish and ate it. And they both traveled on until they drew near Ecbatana. And the boy 3 said to the angel,

"Brother Azariah, what are the liver and heart and gall of the fish good for?"

And he said to him,

"As for the heart and the liver, if anyone is troubled with a demon or an evil spirit, you must make a smoke of

them before the man or the woman, and they will be troubled no more.

8 And as for the gall, if you rub it on a man who has white films over his eyes, he will be cured."

9 When they approached Ragae, the  
10 angel said to the boy,

"Brother, we will stop today with Raguel, for he is your relative. He has an only daughter, named Sarah. I am going to tell him to give her to you in  
11 marriage, for you have a right to have  
12 her, for you are her only relative, and she is beautiful and sensible. So now if you will listen to me, I will speak to her father, and when we come back from Ragae, we will perform the marriage. For I know that by the law of Moses Raguel cannot marry her to anyone else under pain of death, for it is your right and no one else's to possess her."

13 Then the boy said to the angel,  
"Brother Azariah, I have heard that this girl has been given in marriage to seven husbands and they all perished  
14 in the bridal chamber. Now I am my father's only child, and I am afraid that if I go in, I will die like the others, for a demon is in love with her, and he harms only those who approach her. So I am afraid that I would die and bring my father's and my mother's life to the grave in sorrow over me; and they have no other son to bury them."

15 And the angel said to him,  
"Don't you remember the commands your father gave you, about your taking a wife from your own relatives? Now you must listen to me, brother, for she must be your wife, and don't be concerned about the demon, for she will be given to you tonight to be your  
16 wife. And when you go into the bridal chamber, you must take some of the ashes of the incense, and put on them some of the heart and the liver of the  
17 fish, and make a smoke, and the demon will smell it and will flee and never come back. And when you go up to her, you must both rise up and cry out to the merciful God, and he will save you and have mercy on you. Have no fear, for she was destined for you from the beginning, and you will save her, and she will go home with you, and I suppose you will have children by her."

When Tobias heard this, he loved

her, and he became deeply attached to her.

When they arrived at Ecbatana, 7 they went to the house of Raguel, and Sarah met them and welcomed them, and they greeted her, and she took them into the house. And Raguel said 2 to Edna his wife,

"How much this young man resembles my cousin Tobit!"

And Raguel asked them, 3

"Where are you from, brothers?"

And they said to him,

"We belong to the sons of Naphtali who are in captivity in Nineveh."

And he said to them, 4

"Do you know our kinsman Tobit?"

And they said,

"We do."

And he said to them,

"Is he well?"

And they said, 5

"He is alive and well."

And Tobias said,

"He is my father!"

Then Raguel sprang up and kissed 6 him, and he wept, and blessed him, and 7 said to him,

"You are the son of that fine, good man!"

And when he heard that Tobit had lost his eyesight, he was grieved, and wept, and his wife Edna and his 8 daughter Sarah wept too. And they welcomed them warmly, and they slaughtered a ram from the flock, and set food before them in abundance.

Then Tobias said to Raphael,

"Brother Azariah, speak about the things you talked of on our journey, and let that matter be settled."

So he communicated the matter to 9 Raguel, and Raguel said to Tobias,

"Eat, drink and be merry, for you 10 have the right to take my child. But I must reveal the truth to you. I have 11 given my child to seven husbands, and whenever they approached her, they died the same night. Still, for the present be merry."

And Tobias said,

"I will eat nothing here until you make a binding agreement with me to do this."

Then Raguel said, 12

"Take her at once according to the ordinance; you are her relative, and she belongs to you; and the merciful God will give you the greatest prosperity."

13 And he called in his daughter Sarah, and he took her by the hand and gave her to Tobias to be his wife, and said,

"Here, take her according to the law of Moses, and take her back to your father."

14 And he gave them his blessing. And he called in Edna his wife, and he took a scroll and wrote an agreement, and 15 they put their seals to it. Then they began to eat.

16 Then Raguel called Edna his wife aside and said to her,

"My sister, get the other bed chamber ready, and take her into it."

17 And she did as he told her, and took her into it, and she wept. And she let her daughter weep on her shoulder, and she said to her,

18 "Courage, my child! The Lord of heaven and earth show you favor instead of this grief of yours! Courage, my daughter!"

8 When they had finished supper, they 2 took Tobias in to her. And as he went, he remembered what Raphael had said, and took the ashes of the incense and put the heart and the liver of the fish 3 on them and made a smoke. And when the demon smelled the smoke, he fled to the farthest parts of Upper Egypt, 4 and the angel bound him there. When they were both shut in together, Tobias got up from the bed and said,

"Get up, my sister, and let us pray that the Lord will have mercy upon us."

5 And he began to say,

"Blessed are you, God of our forefathers, and blessed be your holy and glorious name forever. Let the heavens 6 and all your creation bless you. You made Adam and gave him his wife Eve as a helper and support, and from them came the human race. You said, 'It is not good that the man should be alone; let us make him a helper like himself.'

7 Now, Lord, it is not because of lust that I take my sister here, but in truth. Have mercy on me, and let me grow old with her."

8 And she said "Amen" with him; 9 and they both slept all night.

And Raguel got up and went and dug a grave, for he said,

10 "Perhaps he will die too."

11 Then Raguel went into his house 12 and said to his wife Edna,

"Send one of the maids and let them see whether he is alive, and if he is not,

let us bury him without letting anyone know."

And the maid opened the door and 13 went in, and found them both asleep. And she came out and told them that he 14 was alive. Then Raguel blessed God, 15 and said,

"Blessed are you, O God, with every 16 pure and holy blessing! Let your saints and all your creation bless you, and let all your angels and your chosen people bless you forever. You are blessed be- 17 cause you have had mercy on two only children; Lord, show them mercy; grant that they may live to the end in health, with gladness and mercy."

Then he ordered his servants to fill up 18 the grave. And he made them a mar- 19 riage feast that lasted fourteen days. And Raguel swore to him before the 20 days of the marriage feast were over that he must not leave until the four- teen days of the marriage feast were past, and then he should take half of 21 Raguel's property and return in safety to his father. "The rest," he said, "will be yours when I and my wife die."

And Tobias called Raphael and said 9 to him,

"Brother Azariah, take with you a servant and two camels, and go to Gabael, in Ragae in Media, and get me the money and bring him to the marriage feast. For Raguel has sworn that I must not leave, and my father is counting the days, and if I delay long, he will be greatly grieved."

So Raphael went and spent the night with Gabael, and gave him the receipt, and he brought out the bags with their seals unbroken, and gave them to him. And they got up early in the morning together, and came to the marriage feast; and Tobias blessed his wife.

Now his father Tobit was counting 1 each day. And when the days required for the journey were past and they did not come back, he said,

"Is it possible that they have been disappointed? Or is Gabael perhaps dead, and there is no one to give him the money?"

And he was greatly distressed. And his wife said to him,

"The child has perished; that is why he has taken so long."

And she began to bewail him, and 1 said,

- 5 "Do I not care, my child, because I let you go, you light of my eyes?"
- 6 And Tobit said to her,  
"Be quiet, have no concern; he is all right."
- 7 And she said to him,  
"Be quiet, do not deceive me; my child has perished."  
And every day she would go down the road by which he had left, and in the daytime she refused to eat, and through the night she never ceased to bewail her son Tobias until the fourteen days of the marriage feast, which Raguel had sworn he must spend there, were over.
- Then Tobias said to Raguel,  
"Let me go, for my father and my mother are giving up all hope of ever seeing me again."
- 8 But his father-in-law said to him,  
"Stay with me, and I will send to your father, and they will explain to him about you."
- 9 And Tobias said,  
"No, send me to my father."
- 10 Then Raguel got up and gave him his wife Sarah and half of his property, 11 slaves and cattle and money. And he blessed them as he let them go, and said,  
"The God of heaven will give you prosperity, my children, before I die."
- 12 And he said to his daughter,  
"Respect your father-in-law and your mother-in-law, they are now your parents. Let me hear a good report of you."  
And he kissed her. And Edna said to Tobias,  
"May the Lord of heaven bring you back safely, dear brother, and grant that I may see your children by my daughter Sarah, so that I may be glad before the Lord. Here I solemnly intrust my daughter to you; do not hurt her feelings."
- 1 After that, Tobias set off, praising God, because he had prospered him on his journey, and he blessed Raguel and his wife Edna.
- 2 He went on until they approached Nineveh. And Raphael said to Tobias,  
"Do you not know, brother, how 3 you left your father? Let us run ahead, before your wife, and get the house 4 ready. But take the gall of the fish in your hand."

So they went, and the dog went along after them.

And Hannah sat looking down the 5 road for her boy. And she saw him 6 coming, and she said to his father,

"Here comes your son, and the man who went with him!"

And Raphael said,

"I know that your father will open his eyes; so you rub the gall on his eyes, 8 and he will feel the sting and will rub them, and remove the white films, and he will see you."

And Hannah ran to meet them and 9 fell on her son's neck and said to him,

"Now that I have seen you, my child, I am ready to die."

And they both wept. And Tobit 10 came out to the door, and he stumbled, and his son ran up to him and he took 11 hold of his father and sprinkled the gall on his father's eyes, saying,

"Courage, father!"

And when his eyes began to smart, he 12 rubbed them, and the white films 13 scaled off from the corners of his eyes. And when he saw his son, he fell on his neck and wept, and said,

"Blessed are you, O God, and blessed is your name forever, and blessed are all your holy angels. For 15 though you have flogged me, you have had mercy on me; here I can see Tobias, my son."

And his son went in rejoicing, and told his father the wonderful things that had happened to him in Media.

So Tobit went out rejoicing to meet 16 his daughter-in-law, at the gate of Nineveh. And those who saw him go were amazed, because he had received his sight. And Tobit gave thanks be- 17 fore them, because God had had mercy on him. And when Tobit came up to Sarah his daughter-in-law, he blessed her, saying,

"Welcome, daughter! Blessed is God, who has brought you to us, and blessed are your father and your mother."

And there was rejoicing among all his brothers in Nineveh. And Ahikar and 18 Nasbas his nephew came, and Tobias' 19 marriage feast was held for seven days, with great gladness.

Then Tobit called his son Tobias and 12 said to him,

"My child, see to the wages of the man who went with you, for we must give him more."

2 And he said to him,  
 "Father, I can afford to give him half  
 3 of what I brought back, for he has  
 brought me back to you safe and  
 sound, and he cured my wife and he  
 brought me the money, and besides  
 he has cured you."  
 4 And the old man said,  
 "It is due him."  
 5 And he called the angel and said to  
 him,  
 "Accept half of all that you brought  
 back."  
 6 Then he called them both and said  
 to them in private,  
 "Bless God and give thanks to him.  
 Ascribe majesty to him, and before all  
 the living acknowledge how he has dealt  
 with you. It is a good thing to bless  
 God and exalt his name, declaring  
 God's works and doing them honor, so  
 do not be slow to give him thanks.  
 7 It is wise to keep a king's secret, but  
 the works of God should be gloriously  
 revealed. Do good, and evil will not  
 8 overtake you. Prayer is good if accom-  
 panied with fasting, charity, and up-  
 rightness. A little with uprightness is  
 better than much with wickedness. It is  
 better to give to charity than to lay up  
 9 gold. For charity will save a man from  
 death; it will expiate any sin. Those  
 who give to charity and act uprightly  
 10 will have their fill of life; but those who  
 commit sin are the enemies of their own  
 11 lives. I will not conceal anything from  
 you; as I said, it is wise to keep a king's  
 secret, but the works of God should be  
 12 gloriously revealed. So now, when you  
 and your daughter-in-law Sarah prayed,  
 I brought the remembrance of your  
 prayer before the Holy One. And when  
 you buried the dead, I was still with  
 13 you. And when you did not shrink  
 from getting up and leaving your dinner  
 to go and lay out the dead, your good  
 deed did not escape me, but I was with  
 14 you. So God sent me to cure you and  
 15 your daughter-in-law Sarah. For I am  
 Raphael, one of the seven holy angels,  
 who offer up the prayers of God's  
 people and go into the presence of the  
 glory of the Holy One!"  
 16 And they were both confounded, and  
 fell on their faces, for they were terri-  
 17 fied. And he said to them,  
 "Do not be afraid; peace be with  
 18 you. Bless God forever. For not

through any favor on my part but by  
 the will of God I came to you. There-  
 fore bless him forever. All these days 19  
 that I appeared to you, I did not eat or  
 drink, but you beheld a vision. Now 20  
 give thanks to God, for I must go up  
 to him who sent me, and you must  
 write all that has happened on a  
 scroll."

And when they got up, they no 21  
 longer saw him. And they acknowl- 22  
 edged the great, wonderful doings of  
 God, and how the angel of the Lord had  
 appeared to them.

Then Tobit wrote a prayer of rejoic- 13  
 ing, and said,

"Blessed be God who lives forever,  
 and blessed be his kingdom,

For he flogs, and he has mercy, 2  
 He takes men down to Hades, and he  
 brings them up,

And there is no one who can escape  
 his hand.

Give thanks to him, Israelites, before 3  
 the heathen,

For he has scattered you among  
 them.

Show his majesty there; 4  
 Exalt him in the presence of every  
 living being,

For he is our Lord and God,  
 He is our father forever.

He will flog us for our wrongdoing, 5  
 And he will show mercy again and  
 gather us from all the heathen  
 Wherever you are scattered.

If you turn to him with all your 6  
 heart,

And with all your soul, to act truly  
 in his sight,

Then he will turn to you,  
 And he will not hide his face from  
 you.

See how he will deal with you,  
 And give him thanks with your full  
 voice.

Bless the Lord of Righteousness  
 And exalt the King of the Ages.

In the land of my captivity I give  
 him thanks,

And I show his might and his  
 majesty to a nation of sinners:

"Turn to him, you sinners, and do  
 what is right in his sight;

Who knows but he will be pleased  
 with you, and show you mercy?"

I exalt my God, 7  
 My soul exalts the king of heaven,  
 And exults in his majesty.

8 Let all men speak and give him thanks in Jerusalem.

9 O Jerusalem, the holy city,  
He will flog you for the doings of your sons,  
And again he will have mercy on the sons of the upright.

10 Give thanks to the Lord in goodness,  
And bless the King of the Ages,  
That his tent may be rebuilt in you with joy.  
May he make glad in you those who are captives,  
And the miserable may he love in you,  
To all generations, forever.

11 Many nations will come from afar to the name of the Lord God,  
Bearing gifts in their hands, gifts for the king of heaven.  
Generations of generations will bring you exultation.

12 Cursed be all who hate you!  
Blessed forever shall be all who love you.

13 Rejoice and exult in the sons of the upright,  
For they will be gathered together, and they will bless the Lord of the upright.

14 Blessed are those who love you!  
They will rejoice in your peace.  
Blessed are those who grieved over all your stripes,  
For they will be glad about you, when they see all your glory,  
And they will rejoice forever.

15 Let my soul bless God, the great King,

16 For Jerusalem will be built of sapphire and emerald,  
And her walls of precious stones,  
And her towers and battlements of pure gold;

17 And the streets of Jerusalem will be paved with beryl and ruby and stones of Ophir,

18 And all her lanes shall say 'Hallelujah,' and shall utter praise, saying, 'Blessed be God, who has raised you up forever.' "

19 And Tobit ended his thanksgiving.

20 He was fifty-eight years old when he lost his sight, and eight years later he recovered it; and he gave to charity and continued to fear the Lord his God and to give thanks to him. And when he

had grown very old, he called his son and his son's sons to him and said to him,

"My child, take your sons; here I have grown old and will soon depart this life. Go to Media, my child, for I firmly believe what Jonah the prophet said about Nineveh, that it will be destroyed, but in Media there will be peace, rather than here, for a while, and that our brothers will be scattered from the good land over the earth, and Jerusalem will be desolate, and the house of God in it will be burned down, and will be desolate for a time; and then God will have mercy on them again, and bring them back to their land; and they will build the house, though not as it was before, until the times of that age are passed. And afterward they will return from the places of their captivity and rebuild Jerusalem in splendor, and the house of God will be rebuilt in it gloriously, for all generations forever, as the prophets said of it. And all the heathen will turn to fear the Lord God in truth, and they will bury their idols, and all the heathen will bless the Lord. And his people will thank God, and the Lord will uplift his people, and all who love the Lord God in truth and uprightness will rejoice and show mercy to our brothers. And now, my child, leave Nineveh, for what the prophet Jonah said will surely happen. But keep the law and the ordinances, and be merciful and upright, so that you may prosper. Bury me properly and my wife beside me. And do not live any longer in Nineveh. My child, see what Haman did to Ahikar, who had brought him up—how he plunged him from light into darkness and how he requited him! Yet Ahikar was saved and the other was recompensed and disappeared in darkness himself. Manasseh gave to charity, and escaped the fatal snare which Haman set for him, but Haman fell into the trap and perished. See, my children, what charity can do, and how uprightness can save!"

As he said this, he breathed his last there in his bed. He was a hundred and fifty-eight years old; and they gave him a splendid funeral.

When Hannah died, he buried her beside his father. Then Tobias went back with his wife and his sons to

Ecbatana, to Raguel his father-in-law.  
13 And he reached an honored old age,  
and he gave his father-in-law and his  
mother-in-law splendid funerals, and he  
inherited their property and his father  
14 Tobit's. And he died in Ecbatana in

Media, at the age of a hundred and  
twenty-seven. But before he died he  
heard of the destruction of Nineveh,  
which Nebuchadnezzar and Ahasuerus  
had captured. So before he died he re-  
joiced over Nineveh.



## THE BOOK OF JUDITH

1 **I**N THE twelfth year of the reign of  
Nebuchadnezzar, who ruled over  
the Assyrians in the great city of  
Nineveh, in the days when Ar-  
phaxad ruled over the Medes in Ecba-  
2 tana, Arphaxad built around Ecbatana  
walls of hewn stones four and a half  
feet wide and nine feet long. He built  
the walls a hundred and five feet high  
3 and seventy-five feet wide, and at the  
gates he built towers a hundred and  
fifty feet high, with foundations ninety  
4 feet wide; and he made its gates, gates  
that rose to a height of a hundred and  
five feet, and were sixty feet wide, so  
that his host of warriors could march  
5 out and his infantry could form. So in  
those days King Nebuchadnezzar made  
war on King Arphaxad in the Great  
Plain; this plain is on the borders of  
6 Ragae. He was joined by all the in-  
habitants of the hill country and all  
who lived along the Euphrates and  
Tigris and Hydaspes, and on the plains  
of Arioch, king of Elymais, and many  
nations joined the army of the Chal-  
deans.

7 Then Nebuchadnezzar, king of As-  
syria, sent to all the inhabitants of  
Persia and to all who lived toward the  
west, who were settled in Cilicia and  
Damascus and the Lebanon and the  
8 Antilebanon, and to all who lived along  
the seacoast, and to the inhabitants of  
Carmel and Gilead that were heathen,  
and to Upper Galilee and the great  
9 plain of Esdraelon, and to all that were  
in Samaria and its towns, and beyond  
Jordan as far as Jerusalem and Betane  
and Chelous and Kadesh, and the river  
of Egypt, Tahpanhes and Raameses and  
10 all the land of Goshen, until you pass  
Tanis and Memphis, and to all who  
lived in Egypt, until you reach the  
11 borders of Ethiopia. But all the in-  
habitants of the land paid no attention  
to the command of Nebuchadnezzar,  
king of Assyria, and would not go with  
him to the war, for they were not afraid  
of him, but regarded him as just a single  
man, and they sent his messengers  
back disappointed and in disgrace.

Then Nebuchadnezzar was very an- 12  
gry with that whole country, and he  
swore by his throne and his kingdom  
that he would certainly take vengeance  
upon all the regions of Cilicia, Damas-  
cus, and Syria, and kill with the sword  
all the inhabitants of the land of Moab  
and the Ammonites and all Judea and  
everybody in Egypt, until you come to  
the coasts of the two seas. So in the 13  
seventeenth year he made war on King  
Arphaxad, and he overcame him and  
put Arphaxad's whole army and all his  
cavalry and all his chariots to flight,  
and he took possession of his cities and 14  
reached Ecbatana and took its towers  
and plundered its bazaars and turned  
its glory into shame. Then he took 15  
Arphaxad captive among the moun-  
tains of Ragae, and struck him down  
with his spears and utterly destroyed  
him, unto this day. Then he returned 16  
with the spoils and all his motley  
army, a very great body of soldiers,  
and there he and his army took their  
ease and feasted for a hundred and  
twenty days.

In the eighteenth year of his reign, 2  
on the twenty second day of the first  
month, it was proposed in the palace of  
Nebuchadnezzar, king of Assyria, to  
take vengeance on all the land, just as  
he had said. He called together all his 2  
ministers and all his nobles and set  
before them his secret purpose and  
fully related all the wickedness of the  
land with his own lips, and they de- 3  
creed that all who had not obeyed the  
command the king had uttered should  
be destroyed. When he had complet- 4  
ed his plan, Nebuchadnezzar, king of  
Assyria, summoned Holofernes, the  
general of his army, who was second  
to himself, and said to him,

"Thus says the Great King, the Lord 5  
of all the earth: When you go from  
my presence, you must take with you  
men confident in their strength to the  
number of a hundred and twenty  
thousand infantry and twelve thou-  
sand mounted men, and you must go 6  
out to attack all the western country,

because they have disobeyed the command that I uttered. You must call upon them to prepare earth and water, in token of submission, for I will go against them in my anger and I will cover the whole face of the earth with the feet of my army and I will give them up to them to plunder, and their ravines will be filled with their wounded, and every brook and dashing river will be filled with their dead, and I will send them as captives to the ends of all the earth. But you must go and take all their frontiers for me in advance, and they must give themselves up to you, and you must hold them for me till the day of their punishment.

11 But as for those who disobey, your eye must not spare them, but you must give them up to be slain and plundered in all your land. For as surely as I am alive, by the power of my kingdom, I have spoken and I will do this with my hand. You must not transgress any of your lord's commands, but you must carry them out in full, as I have ordered you to do; you must not put off doing them."

14 So Holofernes left his master's presence and called in all the marshals and generals and officers of the Assyrian army, and he mustered picked soldiers, as his master had ordered him to do, to the number of a hundred and twenty thousand and twelve thousand mounted archers, and he marshaled them as a great army is marshaled. He took camels and asses and mules, an immense number, for their transport, and sheep and cattle and goats without number to provision them, and food in abundance for every man, beside a great deal of gold and silver from the king's palace. And he set off with his entire army to go ahead of King Nebuchadnezzar and to cover the whole face of the land toward the west with their chariots and horsemen and picked foot soldiers, and there went out with them a motley host like locusts, like the dust of the earth; they could not be counted, they were so many.

21 They marched three days' journey from Nineveh, to the edge of the plain of Bectileth and they encamped opposite Bectileth, near the mountain that is to the north of Upper Cilicia. And he took his whole army, his infantry and cavalry and chariots, and moved

into the mountainous country and ravaged Put and Lud and plundered all the sons of Rassis and the sons of Ishmael who lived along the desert, to the south of the country of Cheleon. Then he crossed the Euphrates and passed through Mesopotamia and tore down all the high-walled towns on the river Abron, until you come to the sea. He took possession of the frontiers of Cilicia, and cut down all who resisted him, and went as far as the southern frontiers of Japheth, facing Arabia. He encircled all the sons of Midian, burning their tents and plundering their flocks. He went down into the plain of Damascus during the wheat harvest and set all their fields on fire and destroyed their flocks and herds and plundered their cities and devastated their lands and smote all their young men with the edge of the sword.

So fear and horror of him fell on all the inhabitants of the seacoast who were in Sidon and Tyre and those who lived in Sur and Ocine and all who lived in Jamnia, and the inhabitants of Ashdod and Askelon were exceedingly afraid of him. So they sent messengers and said in peaceful terms,

"Here we servants of Nebuchadnezzar the Great King lie before you; use us as you please. Our dwellings and all our land and every wheatfield, our flocks and herds and all our tent-folds lie before you; use them as you please. Our cities and their inhabitants are your slaves; come and treat them as you see fit."

So the men went to Holofernes and told him all these things. And he went down to the seacoast with his army and put garrisons in the high-walled towns and took picked men from them for allies, and the people and all the country round welcomed him with garlands and dances and music. And he broke down all their frontier landmarks and cut down their groves, and he succeeded in destroying all the gods of the country, in order that all the nations should worship Nebuchadnezzar alone, and that all their tongues and tribes should call upon him as god.

Then he came toward Esdraelon, near Dothan, which is opposite the main ridge of Judea, and they pitched their camp between Geba and Scythopolis, and he remained there a whole

month, in order to gather together all the transport of his army.

4 Then the Israelites who lived in Judea heard all that Holofernes, the commander-in-chief of Nebuchadnezzar, king of Assyria, had done to the heathen, and how he had plundered all  
2 their temples and destroyed them, and they were dreadfully afraid of him and disturbed about Jerusalem and the  
3 temple of the Lord their God. For they had recently come back from their captivity, and all the people of Judea had gathered together not long before, and the sacred dishes and the altar and the temple had been consecrated after  
4 their profanation. So they sent into all the borders of Samaria and to Cona and Bethhoron and Belmain and Jericho and to Choba and Aesora and  
5 the valley of Salem and occupied in advance all the summits of the high mountains and fortified the villages that were on them and stored up food in preparation for war, for their fields  
6 had lately been reaped. And Joakim the high priest, who was in Jerusalem at that time, wrote to the inhabitants of Bethulia and Betomesthaim which is opposite Esdraelon facing the plain  
7 near Dothan, telling them to seize the passes of the mountains, because through them Judea could be entered, and it was easy to prevent any from approaching, as the way was narrow, with room for two men at most.

8 So the Israelites did as they were ordered by Joakim the high priest and the council of all the people of Israel  
9 who live in Jerusalem. And every man of Israel cried to God with great earnestness, and they humbled themselves  
10 with great sincerity. They and their wives and their children and their cattle and every visitor and hired man and slave put sackcloth on their loins. And every man and woman of Israel who lived in Jerusalem, with their children, fell down before the temple and threw ashes on their heads and spread out their sackcloth before the Lord. And they covered the altar with sackcloth and cried earnestly in concert to the God of Israel praying that he would not permit their children to be plundered and their wives to be pillaged and the cities they had inherited to be destroyed, and the sanctuary to be profaned and reviled, to the delight of the

heathen. Then the Lord heard their  
13 voice and regarded their affliction. The people continued to fast for several days all over Judea and Jerusalem before the sanctuary of the Lord Almighty. And Joakim the high priest  
14 and all the priests who officiated before the Lord and ministered to the Lord offered the continual burnt offering and the vows and the freewill offerings of the people with sackcloth upon their loins and ashes upon their miters,  
15 and they cried to the Lord with all their might to look with favor upon all the house of Israel.

Then Holofernes, the commander-in-  
5 chief of the Assyrian army, was told that the Israelites had prepared for war, and had closed the passes of the mountains and fortified every mountain top and put barricades in the level country, and he was exceedingly angry, and  
2 he summoned all the princes of Moab and the generals of Ammon and all the governors of the seacoast, and said to  
3 them,

"Tell me, you Canaanites, what is this people that occupies the mountain country, and what cities do they inhabit? How large is their army, and in what does their power or strength lie? What king has risen over them as leader of their army, and why have  
4 they alone of all the inhabitants of the west refused to come and meet me?"

Then Achior, the commander of all  
5 the Ammonites, said to him,

"Now let my lord hear what is said by the mouth of your servant, and I will tell you the truth about this nation which inhabits this mountain region near you; nothing false shall proceed from your servant's mouth. This  
6 nation is descended from the Chaldeans. In former times they lived for  
7 a while in Mesopotamia, because they would not follow the gods of their forefathers who were in the country of the Chaldeans. But they left the ways of  
8 their ancestors and worshipped the God of heaven, a god whom they had come to know, and their parents drove them out from the presence of their gods, and they fled to Mesopotamia and lived there a long time. Then their  
9 God told them to leave the place where they were living and go to the land of Canaan. So they settled there and grew rich in gold and silver and very

10 many cattle. Then they went down into Egypt, for a famine spread over the face of the land of Canaan, and they stayed there until they were grown up. There they became a great multitude; their nation could not be counted. The king of Egypt took measures against them and took advantage of them, making them work at making bricks; they degraded them and made them slaves. Then they cried to their God, and he afflicted all the land of Egypt with incurable plagues; and the Egyptians drove them out from among them. God made the Red Sea dry up before them, and he set them on the road to Sinai and Kadesh Barnea, and they drove out all the inhabitants of the desert and lived in the country of the Amorites, and they were so strong that they destroyed all the people of Heshbon, and they crossed the Jordan and took possession of all the mountain region. They drove out before them Canaanite and Perizzite and Jebusite, and Shechem and all the Gergesites, and they settled there for a long time. As long as they did not sin against their God, they prospered, for God who hates wrongdoing was with them. But when they abandoned the way he had determined for them, they were utterly destroyed through many wars and carried off as captives to a country that was not their own, and the Temple of their God was leveled to the ground, and their cities were taken by their enemies. Now they have turned to their God and have come back from their dispersion that they suffered and they have taken possession of Jerusalem where their sanctuary is, and they have settled in the mountain region, for it was unoccupied. Now, your Majesty, if there is any fault of ignorance in this nation, and they are sinning against their God, and we perceive that they are guilty of this offense, then we can go up and defeat them. But if there is no disobedience to law in their nation, then my lord must pass by them, or their Lord will protect them and their God defend them, and we shall be disgraced in the eyes of the whole earth."

22 When Achior finished saying these things, all the people who stood around about the tent objected, and the officers of Holofernes and all the inhabitants of

the seacoast and of Moab advised putting him to death, "For," they said, "we must not be afraid of the Israelites, for behold they are a people with no strength or might in real warfare. So now we must advance and they will be devoured by all your army, Lord Holofernes."

When the disturbance made by the men around the council had ceased, Holofernes, the commander-in-chief of the Assyrian army, said to Achior and all the Moabites before all the body of heathen,

"And who are you, Achior, and you mercenaries of Ephraim, that you should act the prophet among us as you have done today, and tell us not to make war upon the people of Israel, because their God will protect them? What god is there except Nebuchadnezzar? He will put forth his strength and destroy them off the face of the earth, and their God will not save them, but we who are his slaves will strike them down as one man, and they will not withstand the might of our horses. For with them we will consume them, and their mountains will be drunk with their blood and their plains will be filled with their dead bodies. The track of their feet will not stand before us but they will utterly perish, says King Nebuchadnezzar, the Lord of the whole earth, for he said the words he had spoken would not be in vain.

"But you, Achior, you hireling of Ammon, who have said these things in the time of your iniquity, you shall not see my face again from this day until I take vengeance on the nation of those that came out of Egypt. Then the sword of my army and my host of servants will pierce your sides and you will fall among their wounded when I return. Now my slaves will take you into the mountains and put you in one of the hill cities, and you will not perish until you are destroyed with them. If you hope in your heart that they will not be taken, your face must not be downcast; I have spoken and none of the things that I have said will fail to be fulfilled."

Then Holofernes ordered his slaves who were standing by in his tent to seize Achior and take him away to Bethulia and turn him over to the Israelites. And his slaves seized him

and took him out of the camp into the plain and brought him out of the midst of the plain into the hilly country and reached the springs which were below  
 12 Bethulia. When the men of the town saw them, they caught up their weapons and came out of the town to the crest of the hill and all the slingers prevented them from coming up, hurling  
 13 stones upon them. So they slipped under the hill and bound Achior and left him lying at the foot of the hill, and went off to their master.

14 Then the Israelites went down from their town and came upon him. And they unbound him and took him back to Bethulia and brought him before the magistrates of their town,  
 15 who in those days were Uziah, the son of Micah, of the tribe of Symeon, and Chabris, the son of Gothoniel, and  
 16 Charmis, the son of Melchiel. They assembled all the elders of the city, and all their young men and their women hurried together to the meeting, and they put Achior in the midst of all their people, and Uziah asked him what  
 17 had happened. And he answered and told them what had happened in the council of Holofernes, and all that he had said in the presence of the leaders of the Assyrians, and how Holofernes had boasted against the house of Israel.  
 18 Then the people fell down and worshiped God, and cried out,

19 "Lord God of Heaven, look down on their arrogance and take pity on the humiliation of our nation, and look this day upon the face of those who are consecrated to you."

20 Then they consoled Achior and  
 21 praised him highly, and Uziah took him from the meeting to his house and gave a banquet for the elders, and they called upon the God of Israel for help all that night.

22 7 The next day Holofernes ordered all his army and all his people who had come to his support to move against Bethulia and to seize the mountain passes and to make war on the Israelites. And every able-bodied man of them moved that day; their strength was a hundred and seventy thousand infantry and twelve thousand cavalry, besides the baggage and the footmen among them, a very great multitude.  
 3 They encamped in the valley near Bethulia, by the spring, and they

spread in breadth over Dothaim as far as Belbaim and in length from Bethulia to Cyamon which faces Esdraelon.

But the Israelites, when they saw 4 their great numbers, were greatly troubled and said to one another,

"These people will lick up the face of the whole country, and neither the high mountains nor the valleys nor the hills will bear their weight."

And each one took up his weapons 5 and they kindled fires on their towers and stayed on guard all that night.

On the second day Holofernes led out 6 all his cavalry before the Israelites who were in Bethulia, and he reconnoitered 7 the approaches to their city and located the springs of water and seized them and set guards of soldiers over them, and returned to his army.

Then all the rulers of the sons of 8 Esau and all the leaders of the people of Moab and the commanders of the seacoast came to him and said,

"Let our master listen to what we 9 have to say, in order that there may not be any disaster to your army. For 10 these people of the Israelites do not rely on their spears, but on the mountain heights in which they live, for it is not easy to reach the tops of their mountains. So now, master, do not fight 11 against them in battle array, and not a man of your army will fall. Remain 12 in your camp, and keep every man of your force safe, and let your servants take possession of the spring of water that flows from the foot of the mountain, for from it all the inhabitants of 13 Bethulia get their water. Then thirst will destroy them, and they will surrender their town. We and our people will go up to the neighboring mountain summits to prevent anyone from getting out of the town. And they and 14 their wives and their children will be consumed with hunger, and before the sword is drawn against them they will be laid low in the streets where they live. So you will repay them with evil 15 because they rebelled and did not receive you peaceably."

Their words pleased Holofernes and 16 all his attendants, and he gave orders to do as they said. And the camp of the 17 sons of Ammon moved along with five thousand of the Assyrians, and they encamped in the valley and seized the water supply and the springs of the

- 18 Israelites. And the sons of Esau and the sons of Ammon went up and encamped in the mountainous country opposite Dothaim, and they sent some of them southward and eastward toward Akraha, near Chus, on the Brook Mochmur. The rest of the army of the Assyrians encamped in the plain, and they covered the whole face of the country, and their tents and their baggage train encamped in a great multitude, and they made a very great host.
- 19 Then the Israelites cried out to the Lord their God, for their courage failed, because all their enemies had surrounded them and there was no way to escape from the midst of them. The whole army of Assyria, their infantry, and chariots and cavalry, remained in a circle around them for thirty-four days, and all the buckets of water of all the
- 21 inhabitants of Bethulia failed, and their cisterns were empty, and they had not a full supply of water to drink for one day, for they measured it out to them
- 22 to drink. Their little children were disheartened, and the women and the young men fainted with thirst and fell down in the streets of the town and in the roadways through the gates, and there was no strength left in them any longer.
- 23 Then all the people, the young men, the women, and the children, gathered together against Uzziyah and the rulers of the town, and they cried aloud and said before all the elders,
- 24 "May God be judge between you and us, for you have done us a great wrong in not making peace with the Assyrians. Now we have no one to help us, but God has sold us into their hands, to be laid low before them with
- 26 thirst and utter destruction. Now call them in and surrender the whole town to the people of Holofernes and to all
- 27 his army to be plundered. It is better for us to be plundered by them, for we shall become slaves and our lives will be preserved and we shall not see our babies die before our eyes, and our
- 28 wives and children expire. We call to witness against you heaven and earth, and our God, the Lord of our forefathers; let him not do what we have said today."
- 29 Great lamentation arose from all of them alike in the midst of the meeting,

and they cried aloud to the Lord God. Then Uzziyah said to them,

"Courage, brothers! Let us hold out five days longer; by that time the Lord our God will show us his mercy, for he will not utterly forsake us. But if these pass and no help comes to us, I will do as you say." So he dismissed the people to their respective stations, and they went away to the walls and towers of their town, and sent their wives and children home, and there was great depression in the town.

In those days news of it came to Judith the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiyah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elijah, the son of Hilkiyah, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel. Her husband Manasseh belonged to her tribe and family, and he had died in the days of the barley harvest. For as he was overseeing the men who were binding sheaves on the plain, the heat affected his head, and he threw himself upon his bed and died in his town Bethulia, and they buried him with his forefathers in the field that is between Dothaim and Balamon. Judith had been a widow and remained in her house for three years and four months. She built herself a tent on the top of her house, and she wore sackcloth next to her skin and her widow's mourning. She fasted all the days of her widowhood except the day before the sabbath and the sabbath and the day before the new moon and the new moon, and the feasts and the joyful celebrations of the house of Israel. She was very beautiful and fair to see, and her husband Manasseh had left her gold and silver, and male and female slaves, and cattle and lands, and she lived on them. There was nobody who spoke ill of her, for she feared God with all her heart.

She heard the wicked words the people had spoken against the governor because they fainted for lack of water, and Judith heard all the things that Uzziyah said to them, how he swore to them that he would surrender the town to the Assyrian at the end of five days, and she sent her maid who was in charge of all that she had and sum-

moned Chabris and Charmis, the elders  
11 of her town. They came to her, and she  
said to them,

"Listen to me, rulers of the inhabit-  
ants of Bethulia, for the thing is not  
right that you have said before the  
people today, and have confirmed with  
this oath that you have sworn between  
God and you, saying that you will sur-  
render the town to our enemies, unless  
the Lord turns and helps us within that  
12 time. Now who are you, who have tried  
God today, and who set yourselves up  
in place of God among the sons of men?  
13 You investigate the Lord Almighty, and  
will never learn anything. You cannot  
sound the depth of a man's mind, and  
you cannot grasp the thoughts of his  
understanding. How can you examine  
God, who made all these things, and  
understand his mind and perceive his  
thought? No, no, do not provoke the  
15 Lord our God. For if he does not wish  
to help us within these five days, he  
has power to protect us within what-  
ever time he pleases, or to destroy us  
16 before our enemies. But you must not  
treat the counsels of the Lord our God  
as pledged, for God is not like a man, to  
be threatened, or like a son of man, to  
17 be cajoled. Therefore let us wait for the  
deliverance that comes from him, and  
call upon him to help us, and he will  
18 hear our cry, if it pleases him. For  
there has not arisen in our age nor is  
there today a tribe or family or people  
or town of our stock that worships gods  
made with hands, as they did in former  
19 times, because of which our forefathers  
were given up to the sword and to be  
despoiled and fell in a great disaster be-  
fore our enemies. We have known no  
20 other god than him, and so we hope  
that he will not neglect us, nor any of  
21 our nation. For if we are taken, all  
Judea will be taken, and our sanctuary  
will be plundered, and he will hold our  
blood responsible for the profanation of  
22 it, and the slaughter of our brothers  
and the capture of the land and the  
desolation of our inheritance he will  
bring back upon our heads among the  
heathen wherever we are in slavery,  
and we will become an offense and a  
reproach in the sight of our masters.  
23 For our slavery will not develop into  
favor, but the Lord our God will turn  
it into disgrace. Now, brothers, let us  
24 set an example to our brothers, for their

lives depend on us, and the sanctuary  
and the temple and the altar rest upon  
us. Notwithstanding all this, let us 25  
give thanks to the Lord our God, who  
is making trial of us as he did of our  
forefathers also. Remember how he 26  
dealt with Abraham, and how he dealt  
with Isaac, and what happened to  
Jacob in Syrian Mesopotamia, when he  
was keeping the sheep of his uncle La-  
ban. For he has not tried us with fire, 27  
as he did them, to search their hearts,  
and he has not taken vengeance upon  
us, but the Lord scourges those who  
come near him, to instruct them."

Then Uziah said to her, 28

"All that you have said, you have  
spoken with a pure heart, and there is  
no one who can oppose your words.  
For today is not the first time that your  
wisdom has been displayed, but from  
the beginning of your life all the people  
have known your good sense, for what  
your mind designs is good. But the 30  
people were exceedingly thirsty and  
they compelled us to do as we told them  
we would, and to put ourselves under  
an oath, which we cannot break. Now 31  
pray for us, for you are a devout wom-  
an, and the Lord will send rain to fill  
our cisterns, and we will not faint any  
more."

Then Judith said to them, 32

"Listen to me, and I will do some-  
thing that will go down to the sons of  
our nation for endless generations. You  
33 must stand at the gate tonight, and I  
will go out with my maid, and before  
the days are over after which you said  
you would surrender the town to our  
enemies, the Lord will deliver Israel by  
my hand. But you must not inquire 34  
about my act, for I will not tell you  
what I am going to do until it is done."

Then Uziah and the rulers said to 35  
her,

"Farewell, and the Lord God go be-  
fore you, to take vengeance upon our  
enemies." And they returned from the 36  
tent and went to their posts.

But Judith fell upon her face and put 9  
ashes on her head, and she stripped off  
the sackcloth that she had put on, and  
just as the incense offering of that eve-  
ning was being offered in Jerusalem in  
the house of God, Judith cried aloud  
and said,

"Lord God of my father Symeon, in 2  
whose hand you put a sword to take

vengeance on the aliens who had loosened a maiden's headdress to defile her and stripped her thigh to shame her, and profaned her womb to disgrace her; for you said, 'It must not be done,' yet they did it. So you gave up their rulers to be killed, and their bed, which was ashamed of the deceit they had practiced, to be stained with blood, and you struck down slaves upon princes and princes upon their thrones, and you gave up their wives to plunder and their daughters to captivity and all their spoils to be divided among your beloved sons, who were very zealous for you and abhorred the pollution of their blood and called on you for help.

5 O God, my God, listen to a widow like me. For you made what preceded those things, and those things, and what followed them, and you design the present and the future, and what you meditate comes to pass. The things you plan present themselves and say, 'Here we are.' For all your ways stand ready, and you judge with foreknowledge.

7 For here the Assyrians are multiplied in their might, they are exalted over horse and rider, they glory in the arm of the foot soldiers, they place their hope in shield and spear and bow and sling, and do not know that you are a lord that crushes wars. The Lord is your name; break their strength with your might, and shatter their force in your anger, for they plan to profane your sanctuary, to pollute the tent where your glorious name rests, to strike down the horn of your altar with the sword.

9 Look at their arrogance, direct your anger upon their heads, put in the hand of a widow like me the strength to do what I have planned. With my deceitful lips strike down the slave with the ruler and the ruler with his servant, break down their state with a woman's hand. For your strength is not in numbers nor your might in the strong, but you are the God of the lowly, the helper of the inferior, the champion of the weak, the protector of the neglected, the savior of the despairing. Yes, God of my father, and God of the inheritance of Israel, Lord of the heavens and the earth, creator of the waters, king of all your creation, hear my prayer and make my deceitful words the wound and stripe of those who have planned such cruelty against your agreement

and your consecrated house, and Mount Zion and the house your sons possess. Make your whole nation and every tribe to know and understand that you are God, the God of all power and might, and that the nation of Israel has no protector but you."

It came to pass, when she had ceased calling on the God of Israel and had finished saying all these things, that she rose from her prostrate position and called her maid, and went down into the house, where she lived on the sabbaths and on her feast days, and she took off the sackcloth which she had put on and she took off her widow's mourning and washed herself with water and anointed herself with rich ointment, and braided her hair and put on a headdress and she dressed herself in festal attire which she used to wear when her husband Manasseh was alive. She took sandals for her feet, and put on her anklets and bracelets and rings and earrings and all her ornaments and made herself very beautiful to attract the eyes of any men who might see her. Then she gave her maid a leather bottle of wine and a jar of oil, and she filled a bag with parched grain and figs and pure bread, and she packed all her dishes and had her carry them.

Then they went out to the gate of the town of Bethulia and they found Uz-ziah standing at the gate with Chabris and Charmis, the elders of the town. When they saw her, and that her face was altered and her dress changed, they admired her beauty very greatly, and they said to her,

"May the God of our forefathers win you favor and fulfil your designs, to the gratification of the sons of Israel and the exaltation of Jerusalem."

And she worshiped God, and said to them,

"Order them to open the gate of the town for me, and I will go out to carry out the things of which you talked with me."

Then they ordered the young men to open the gate for her as she had said, and they did so. And Judith went out, she and her maid with her; and the men of the town watched her until she had gone down the mountain and had gone through the valley and they could see her no more.

They went straight on through the



valley, and an outpost of the Assyrians met her; and they took her into custody and asked her,

"To what people do you belong and where do you come from, and where are you going?"

And she said,

"I am a daughter of the Hebrews, and I am escaping from their presence because they are going to be given to you to devour. I am going to the presence of Holofernes, the commander-in-chief of your army, to give him a true report, and I will show him a way by which he can go and become master of all the hilly country without losing from him men one living body or spirit."

14 When the men heard her words and observed her face, they regarded it as wonderfully beautiful, and they said to her,

15 "You have saved your life by hurrying to come down to the presence of our lord. So now go to his tent, and some of us will escort you until they deliver you into his charge. But if you stand before him, have no fear in your heart but report to him what you have said, and he will treat you well."

17 Then they chose a hundred men of their number and had them escort her and her maid, and they conducted them to the tent of Holofernes.

18 And they ran together from the whole camp, for the news of her coming had spread among the tents, and they came and gathered about her as she stood outside the tent of Holofernes, waiting until they told him about her.

19 And they wondered at her beauty, and admired the Israelites, judging by her, and they said to one another,

"Who can despise these people, when they have such women among them? For it is not right to leave one man of them alive, for if we let them go they will be able to beguile the whole earth."

20 Then those who reclined with Holofernes and all his attendants came out and took her into the tent. Now Holofernes was resting on his bed, under the canopy, which was woven of purple and gold and emeralds and precious stones.

22 And they told him about her, and he came forward into the space before the tent, with silver lamps preceding him.

23 But when Judith came before him and his attendants, they all wondered at the beauty of her face, and she fell on

her face and made obeisance to him, and his slaves raised her up.

Then Holofernes said to her, 11

"Take courage, lady, do not be afraid in your heart, for I never hurt anyone who has chosen to serve Nebuchadnezzar, the king of the whole earth. And now, if your people that inhabit the hilly country had not slighted me, I would not have raised my spear against them. But they have brought this upon themselves. Now tell me why you have escaped from them and come to us, for you have come to save yourself. Take courage, for you shall live tonight and henceforth. No one will hurt you but everybody will treat you well, as they treat the slaves of my lord, King Nebuchadnezzar."

And Judith said to him, 5

"Accept the words of your slave, and let your maidservant speak before you, and I will declare nothing false to my lord tonight. If you follow out the words of your maidservant, God will fully carry out the matter with you, and my lord will not fall short of his designs. For by the life of Nebuchadnezzar, king of the whole earth, and by the might of him who has sent you to correct every soul, not only do men serve him because of you, but also the wild animals and cattle and wild birds, through your might, shall live under the sway of Nebuchadnezzar and all his house. For we have heard of your wisdom and the cleverness of your mind, and the whole earth has been told that you are the only man in the whole kingdom who is competent, and able in knowledge and wonderful in the arts of war. Now as to what Achior said in your council, we have heard his words, for the men of Bethulia saved him, and he told them all that he had said before you. Therefore, my lord and master, do not disregard what he said, but treasure it in your heart, for it is true; for our nation cannot be punished, the sword cannot prevail against them, unless they sin against their God. And now, that my lord may not be defeated and disappointed, death is about to fall upon them, for a sin has overtaken them by which they will anger their God, when they shall do what they should not. When food failed them, and all their water grew scanty, they planned to resort to their cattle and re-

solved to consume all that God by his laws had forbidden them to eat. The first fruits of the wheat, and the tenths of the wine and the oil which they had consecrated and reserved for the priests who stand before the face of our God in Jerusalem, which none of the people is permitted even to touch with their hands, they decided to consume.

14 They have sent men to Jerusalem, because those who live there have also done this, to bring them permission from the senate. The result will be that when the answer reaches them and they do this, on that day they will be delivered up to you to be destroyed. So when I, your slave, learned all this, I made my escape from their presence, and God sent me to perform things with you at which the whole earth, as many as shall hear of them, shall be astonished. For your slave is devout and serves the God of heaven night and day. Now I will stay with you, my lord, and every night your slave will go out into the valley and I will pray to God and he will tell me when they have committed their sins. And I will come and report it to you also and you shall go out with your whole army, and not one of them will oppose you. I will lead you through the heart of Judea until you face Jerusalem, and I will set your throne in the midst of her, and you shall drive them like sheep that have no shepherd, and no dog shall so much as growl at you; for this was told me to give me foreknowledge; it was declared to me, and I was sent to tell you."

20 Her words pleased Holofernes and all his attendants, and they wondered at her wisdom and said,

21 "There is not such a woman from one end of the earth to the other, for beauty and intelligence."

22 And Holofernes said to her, "God did well to send you before the people, to put strength in our hands, and bring destruction upon those who have sinned against you. You are beautiful, and you speak well, for if you do as you have said, your God shall be my God, and you shall live in the house of King Nebuchadnezzar and be renowned over the whole earth."

12 Then he commanded them to bring her in where his silver dishes were, and gave orders that they should set some of his own food before her, and

that she should drink his wine. But Judith said,

"I cannot eat them, for it might give offense, but I will be supplied with the things I have brought with me."

Holofernes said to her,

"If what you have with you gives out, where can we get more like it to give you?"

And Judith said to him,

"As surely as you are alive, my lord, your slave will not use up the things I have with me before the Lord carries out by my hand the things he has resolved upon."

So Holofernes' attendants brought her into the tent, and she slept until midnight. And toward the morning watch she got up, and sent to Holofernes, saying,

"Now let my lord give orders that your slave be permitted to go out to pray."

And Holofernes ordered his bodyguards not to hinder her. And she remained in the camp three days, and at night she went out into the valley of Bethulia and washed herself at the spring in the camp. And when she came up from the water, she prayed the Lord God of Israel to make her way straight so that she might raise up the sons of his people. Then she went in clean and stayed in the tent until she had her food toward evening.

It happened that on the fourth day Holofernes gave a banquet for his slaves only, and invited none of those on duty. And he said to Bagoas, the eunuch who had charge of all he had,

"Go now, and persuade this Hebrew woman who is in your charge, to come to us and eat and drink with us. For it is a disgrace to our dignity if we let such a woman go without having her company, for if we do not draw her to us she will laugh at us."

So Bagoas went out from the presence of Holofernes and went in to her and said,

"This beautiful maidservant must not hesitate to come to my lord and to be honored in his presence and to drink wine and be merry with us, and to become today like a daughter of the Assyrians who wait in the house of Nebuchadnezzar."

Then Judith said to him,

"And who am I, to refuse my lord?"

For I will make haste to do everything that is pleasing in his sight, and this will be my boast to the day of my death."

15 And she got up and dressed herself beautifully with all her feminine finery, and her slave went and spread fleeces on the ground for her before Holofernes, which she had received from Bagoas for her daily use, so that she might recline on them and eat.

16 So Judith went in and lay down, and Holofernes' mind was amazed at her and his heart was stirred, and he was exceedingly desirous of intimacy with her, for he had been watching for an opportunity to deceive her ever since he had seen her.

17 And Holofernes said to her, "Drink now, and be merry with us."

18 And Judith said, "Certainly I will drink, my lord, for my life means more to me today than in all the days since I was born."

19 Then she took what her slave had prepared, and ate and drank before 20 him. And Holofernes was delighted with her, and he drank a very great deal of wine, more than he had ever drunk on one day since he was born.

21 But when evening came on, his slaves hastened to withdraw. And Bagoas went out to the tent and closed it, and dismissed the attendants from his master's presence, and they went off to their beds, for they were all tired, because the banquet had been so long.

22 But Judith was left alone in the tent, with Holofernes prostrate upon his bed, 23 for he was drenched with wine. Judith had told her slave to stand outside her bed chamber and wait for her to come out, as usual; for she had said that she would go out to offer her prayer; and she had told Bagoas the same thing.

24 So they all went out from his presence, and there was no one, small or great, left in the bed chamber. And Judith stood beside his bed and said in her heart,

"Lord, God of all power, look favorably at this hour upon the works of my hands for the exaltation of Jerusalem. For now is the time to help your inheritance and to carry out my undertaking for the destruction of the enemies who have risen up against us."

25 And she went up to the rail of the bed, which was at Holofernes' head,

and took down from it his scimitar, and she went close to the bed and 7 grasped the hair of his head, and said

"Give me strength, Lord, God of Israel, today!"

And she struck him on the neck 8 twice, with all her might, and severed his head from his body. Then she 9 rolled his body off the bed, and pulled the canopy down from the pillars, and after a little while she went out and gave Holofernes' head to her maid, and she put it in her bag of food, and 10 they both went out together as they were accustomed to do, to offer their prayer. They passed through the camp and skirted that valley, and went up the mountain to Bethulia and came to its gates.

And Judith called from a long way 11 off to the watchmen at the gates,

"Open, open the gate! God, our God is with us, to show his strength in Israel, and his might against our enemies, as he has done today."

And it happened that when her 12 townsmen heard her voice, they hastened down to the gate of their town, and called the elders of the town together. And they all ran together, 13 small and great, for it seemed strange to them that she should come, and they opened the gate and welcomed them, and they kindled a fire for light, and gathered about them. And she said to 14 them in a loud voice,

"Praise God, praise him! Praise God who has not withdrawn his mercy from the house of Israel, but has shattered our enemies by my hand this very night!"

Then she took the head out of the 15 bag and showed it, and she said to them,

"Here is the head of Holofernes, the commander of the army of Assyria, and here is the canopy under which he lay in his drunkenness. For the Lord has struck him down by a woman's hand. And as surely as the Lord lives, who 16 protected me on the way I went, my face deceived him to his destruction, and he committed no sin with me, to pollute and disgrace me."

All the people were greatly aston- 17 ished, and they bowed down and worshipped God, and said under a common impulse,

"Blessed are you, our God, who have

brought to nought the enemies of your people today."

- 18 And Uziah said to her,  
 "Blessed are you, my daughter, beyond all the women on earth in the sight of the Most High God, and blessed is the Lord God, who created the heavens and the earth, who guided you to strike the leader of our enemies on the  
 19 head. Your hope shall never disappear from the minds of men when they re-  
 20 member the strength of God. May God make this an eternal glory to you and reward you with blessings, because on account of the affliction of our nation you did not spare your own life, but you anticipated our calamity, going straight on before our God."

And all the people said,  
 "Be it so! Be it so!"

- 14 Then Judith said to them,  
 "Listen to me, brothers. Take this head and hang it on the battlement of  
 2 your wall. And when the day breaks, and the sun rises on the earth, you must take up your weapons, each of you, and every valiant man go out of the town, and you must put a captain over them as though you were going down on the plain against the outpost of the Assyrians, but you must not go down.  
 3 Then they will take up their arms and go into their camp and awaken the officers of the Assyrian army; and they will hurry to the tent of Holofernes, and they will not find him. Then fear will fall upon them and they will flee before  
 4 you. And you and all who inhabit all the borders of Israel must follow them  
 5 up and destroy them as they go. But before you do this, bring Achior the Ammonite to me, so that he may see and recognize the man who despised the house of Israel and who sent him to us as though to his death."

- 6 Then they summoned Achior from the house of Uziah. And when he came and saw the head of Holofernes in the hand of a man in the gathering of people, he fell on his face and his  
 7 spirit failed. And when they raised him up, he fell at Judith's feet, and made obeisance to her, and said,

- "Blessed are you in every tent of Judah, and in every nation those who  
 8 hear your name will be alarmed. Now tell me all that you have done in these days."

So Judith related to him in the pres-

ence of the people all that she had done from the day that she went out of the town until the time she was speaking to them. And when she stopped speaking, the people uttered a great shout and gave a joyful cry in their town. And when Achior saw all that the God of Israel had done, he believed in God with all his heart, and accepted circumcision and was adopted into the household of Israel, and remained so unto this day.

When the dawn came, they hung Holofernes' head from the wall, and every man took up his weapons and they went out in companies toward the approaches to the mountain. But when the Assyrians saw them, they sent word to their officers, and they went to the generals and colonels and all their officers. And they came to the tent of Holofernes and said to him who had charge of all that he had,

"Wake our lord up, for these slaves have dared to come down against us to battle, so that they may be utterly destroyed."

Then Bagoas went and knocked at the curtain of the tent, for he supposed that he was sleeping with Judith. When no one answered, he drew the curtain aside and went into the bed chamber, and found him thrown down dead upon the step, and his head had been cut off and was gone. And he cried out aloud, with lamentation and groaning and a great shout, and tore open his clothing. And he went into the tent where Judith stayed, and could not find her, and he rushed out to the people and shouted,

"The slaves have deceived us; one Hebrew woman has brought disgrace upon the house of Nebuchadnezzar, for here is Holofernes lying on the ground, and his head is not on his shoulders."

But when the leaders of the Assyrian army heard these words, they tore open their shirts and their souls were dreadfully dismayed, and they raised an exceedingly loud crying and shouting in the midst of the camp. And when the men in the tents heard it, they were amazed at what had happened, and fear and trembling came upon them, and not a man waited to face his comrade, but streaming out under a common impulse they fled by every way of the plain and of the hilly country.

3 Those who had encamped in the hilly country around Bethulia also turned and fled. Then the Israelites, every soldier among them, streamed after  
 4 them. And Uzziah sent men to Beto-mas-haim and Bebai and Chobai and Kola and all the borders of Israel, to tell of what had been accomplished, and to order them all to stream out after their enemies to destroy them.  
 5 And when the Israelites heard, under a common impulse they all fell upon them, and cut them in pieces as far as Chobai. Those of Jerusalem and of all the hilly country also came, for they had been told what had happened to the camp of their enemies, and those in Gilead and in Galilee fell upon their flank with great slaughter until they  
 6 passed Damascus and its borders. The remaining inhabitants of Bethulia fell upon the Assyrian camp and pillaged it,  
 7 and were made very rich. And the Israelites when they returned from the slaughter took possession of what remained, and the villages and hamlets in the hilly country and in the plain got a great quantity of spoil, for there was a very great amount of it.  
 8 Then Joakim, the high priest, and the senate of the Israelites who lived in Jerusalem came to witness the blessings which the Lord had conferred upon Israel and to see Judith and greet her.  
 9 And when they went to see her, they all blessed her with one accord, and said to her,  
 "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great boast of our nation. You have done all this with your hand; you have done Israel good, and God is well pleased with it. The Omnipotent Lord bless you forever."  
 And all the people said,  
 "Be it so!"  
 11 And all the people plundered the camp for thirty days; and they gave Judith the tent of Holofernes and all his silver dishes and his beds and his bowls and all his furniture, and she took them and put them on her mule, and she harnessed her wagons and piled them on them.  
 12 And all the women of Israel came to see her, and they blessed her and made a dance in her honor, and she took branches in her hands and gave them  
 13 to the women that were with her, and

they crowned themselves with olive, she and the women with her, and she went before all the people in the dance, leading all the women, and all the men of Israel in their armor, with garlands and with songs on their lips. And Ju- 16  
 dith began this thanksgiving before all Israel, and all the people loudly sang this song of praise. And Judith said, 2  
 "Begin to play unto my God with tam-bourines,  
 Sing unto my Lord to the sound of cymbals,  
 Raise hymn and praise for him,  
 Exalt his name, and call upon it,  
 For the Lord is a God that shatters 3  
 wars,  
 For he brought me into his camp, in the midst of the people,  
 Rescuing me from the hands of my pursuers.  
 Assyria came from the north out of 4  
 the mountains,  
 He came with the myriads of his host,  
 Their multitude blocked up the tor-rents,  
 And their cavalry covered the hills.  
 He said he was going to burn up my 5  
 borders,  
 And kill my young men with the sword,  
 And throw my babies upon the ground,  
 And take my children as spoils,  
 And my girls as plunder.  
 The Lord Almighty brought them to 6  
 nought  
 By the hand of a woman.  
 For their champion did not fall at the 7  
 hands of young men,  
 The sons of the Titans did not strike him down,  
 Nor the tall giants set upon him,  
 But Judith, the daughter of Merari,  
 Made him faint with the beauty of her face.  
 For she took off her widow's mourning, 8  
 To lift up those who were in distress in Israel.  
 She anointed her face with ointment,  
 And arranged her hair in a headdress,  
 And put on a linen dress to deceive him.  
 Her sandal ravished his eye, 9  
 And her beauty captivated his soul.  
 The scimitar passed through his neck.  
 Persians shuddered at her daring, 10  
 And Medes were daunted at her bold-ness.

- 11 Then my oppressed people cried out,  
My weak people were terrified and  
cowered down,  
They lifted up their voices and turned  
to flee.
- 12 The sons of their maidservants  
stabbed them,  
And wounded them like runaways'  
children;  
They perished before the army of my  
Lord.
- 13 I will sing to my God a new song;  
Lord, you are great and glorious,  
Wonderfully strong, unconquerable.
- 14 Let all your creation serve you,  
For you but spoke, and they were cre-  
ated,  
You sent forth your Spirit, and it  
formed them,  
And there is no one that can resist  
your voice.
- 15 For mountains will be moved from  
their foundations like waters,  
And rocks will melt like wax before  
you,  
But to those who fear you  
You will continue to show mercy.
- 16 For any sacrifice for a fragrant odor  
is a small thing,  
And any fat for a whole burnt offering  
is insignificant in your sight,  
But he that fears the Lord is great for-  
ever.
- 17 Alas for the heathen that rise up  
against my nation.  
The Lord Almighty will take ven-  
geance on them in the day of  
judgment,

To apply fire and worms to their  
bodies,  
And they will feel them and wail for-  
ever."

When they reached Jerusalem, they  
worshiped God, and when the people  
were purified, they offered their whole  
burnt offerings and their freewill offer-  
ings and their gifts. And Judith dedi-  
cated to God all the dishes of Holo-  
fernes, which the people had given her,  
and the canopy which she had taken  
for herself from his bed chamber she  
gave as a gift to God; and the people  
continued to celebrate in Jerusalem be-  
fore the sanctuary for three months,  
and Judith stayed with them.

After those days everyone traveled  
back to his own inheritance, and Judith  
returned to Bethulia and remained on  
her estate, and she was famous all over  
the land in her time. Many men de-  
sired to marry her, but no man had re-  
lations with her, all her life long, from  
the day Manasseh her husband died  
and was gathered to his people. She  
became greater and greater and she  
grew old in her husband's house until  
she was a hundred and five. She set her  
maid free, and died in Bethulia, and  
they buried her in the cave of her  
husband Manasseh. And the house of  
Israel mourned for her for seven days.  
Before she died she divided her prop-  
erty among all the nearest relations of  
her husband Manasseh and her own  
nearest relatives. No one could terrify  
the Israelites in Judith's days, nor for  
a long time after she died.

## THE ADDITIONS TO THE BOOK OF ESTHER

112 **I**N THE second year of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream. He was a Jew, and lived in the city of Susa, an important man, in attendance at the royal court; he was one of the captives that Nebuchadnezzar, king of Babylon, had brought from Jerusalem, with Jeconiah, king of Judah. And this was his dream: behold, noise and tumult, thunders and earthquake, uproar on the earth. And here came two great dragons, both ready to wrestle, and they uttered a great roar. And at their roar every nation made ready for war, to fight against the nation of the upright. And behold, a day of darkness and gloom, affliction and anguish, distress and great tumult upon the earth. And the whole upright nation was troubled, fearing their own hurt, and they prepared to perish; and they cried out to God. And at their cry there arose as though from a tiny spring, a great river, with abundant water; light came, and the sun rose, and the humble were exalted and consumed the glorious.

12 When Mordecai, who had had this dream, and had seen what God had resolved to do, awoke, he kept it in his mind, and all day sought by all means to understand it.

12 Now Mordecai took his rest in the court with Gabatha and Tharra, the two royal eunuchs who kept watch in the court. He overheard their reflections, and inquired into their designs, and found out that they were preparing to lay hands on King Artaxerxes, and he informed the king about them. And the king examined the two eunuchs, and when they confessed, they were led off to execution. And the king wrote a memorandum about this matter, and Mordecai also wrote about it. And the king ordered Mordecai to be in attendance at the court, and he made him presents because of it. But Haman,

the son of Ammedatha, a Bougaean, was in high honor with the king, and he set out to injure Mordecai and his people, because of the two royal eunuchs.

*(Esther 1:1—3:13 follows here in the Greek.)*

And this is the copy of the letter: 13

“The Great King, Artaxerxes, to the rulers of a hundred and twenty-seven provinces, from India to Ethiopia, and to the subordinate governors, writes thus: Having become ruler of many nations, and come to have dominion over the whole world, I desire, not because I am elated by the presumption of power, but behaving always with mildness and moderation, to insure that my subjects shall live in unbroken tranquillity, and in order to make my kingdom peaceable and open for travel in all its extent, to re-establish the peace which all men desire. When I asked my counselors how this end might be accomplished, Haman, who excels among us in soundness of judgment, and is distinguished for his unflinching loyalty and steadfast fidelity, and has attained the second rank in the kingdom, pointed out to us, that among all the nations of the world there is scattered an ill-disposed people, with laws contrary to those of every nation, which continually disregards the royal ordinances, so that the unifying of our realm, directed by us with the best intentions, cannot be effected. Understanding therefore that this nation, and it alone, stands in constant opposition to all men, per-  
versely following a strange manner of life and laws, and ill-disposed to our administration, doing all the harm it can, so that our rule may not be made secure, we have decreed that the persons designated in the letters sent to you by Haman, who is in charge of our administration, and is a second father to us, shall all, with their wives and children, be destroyed, root and branch, by the sword of their enemies, without pity or mercy, on the fourteenth day of

the twelfth month, Adar, of this present year; so that they who all along have been disaffected, may in a single day go down through violence to Hades, and leave our government secure and undisturbed for the future."

*(Esther 3:14—4:17 follows here in the Greek.)*

8 And he besought the Lord, calling to mind all the doings of the Lord, and said,

9 "Lord, you King, who rule over all, for all is in your power, and there is no one who can oppose you when you  
10 choose to save Israel, for you made heaven and earth, and every wonderful  
11 thing under heaven, and you are Lord of all, and there is no one who can resist  
12 you, who are the Lord; you know all things; you know, Lord, that it was not in insolence or arrogance or vainglory that I did this, and refused to bow  
13 down to this proud Haman, for I would have been willing to kiss the soles of his  
14 feet, to save Israel. But I did it so as not to set the glory of man above the glory of God, and I will bow down to no one but you, my Lord, and I will not  
15 do it in pride. Now, Lord God and King, God of Abraham, spare your people, for they are looking at us to consume us, and they desire to destroy the inheritance that has been yours from  
16 the beginning. Do not be indifferent to your portion, which you ransomed for  
17 yourself from the land of Egypt. Hear my prayer, and have mercy on your heritage; turn our mourning into feasting, so that we may live, and sing praise to your name, Lord; do not destroy the mouth of those who praise you."

18 And all Israel cried out with all their might, for death was before their eyes.

14 Then Esther, the queen, overwhelmed with deadly anxiety, fled to the Lord; she took off her splendid clothing and put on garments of distress and mourning, and instead of the rarest perfumes, she covered her head with ashes and dung, and she abased her body utterly, and every part that she delighted to adorn she covered with  
3 her tangled hair. And she prayed to the Lord and said,

"My Lord, our King, you stand alone; help me who am alone, and have  
4 no helper but you; for my danger is in  
5 my hand. Ever since I was born, I have

heard in the tribe of my family that you, Lord, took Israel from among all the nations, and our forefathers from among all their ancestors for an everlasting possession, and that you did for them all that you promised. But now we have sinned before you, and you have handed us over to our enemies, because we glorified their gods; you are upright, Lord. And now they are not satisfied that we are in bitter captivity but they have made an agreement with their idols to abolish what your mouth has ordained, and destroy your possession, and stop the mouths of those who praise you and quench the glory of your house, and your altar, and open the mouths of the heathen to praise unreal gods, so that a mortal king may be magnified forever. Lord, do not give up your scepter to those who have no being, and do not let them mock at our fall, but turn their plan against themselves, and make an example of the man who has begun this against us. Remember, Lord; make yourself known in this time of our affliction and give me courage, king of the gods and holder of all dominion. Put eloquent  
11 speech in my mouth, before this lion, and change his heart to hate the man who is fighting against us, so that there may be an end of him, and of those who support him. But save us by your  
12 hand, and help me, who stand alone, and have no one but you, Lord. You  
13 know everything, and you know that I hate the splendor of the wicked, and abhor the bed of the uncircumcised and of any alien. You know what I am  
14 forced to do—that I abhor the symbol of my proud position, which is placed upon my head on the days when I appear in public; I abhor it like a filthy rag, and never wear it in private. Your slave has not eaten at Haman's table, and I have not honored the king's feast, or drunk the wine of the libations. Your slave has had no joy from the day  
15 I was brought here until now, except in you, Lord God of Abraham. O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evil-doers, and save me from what I fear."

And it came to pass on the third day, when she had ceased to pray, that she took off the clothes in which she had worshiped, and dressed herself in splen-



dor. When she was magnificently clad, she invoked the aid of the all-seeing God and Savior, and took with her her two maids; on one she leaned languishingly, while the other followed her, carrying her train. She was radiant with her perfect beauty, and her face was happy as it was lovely, but her heart was in an agony of fear. When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clad in all his magnificence, and covered with gold and precious stones; he was an awe-inspiring sight. And he raised his face, burning with splendor, and looked at her with the fiercest anger; and the queen fell down and turned pale and fainted, and she collapsed upon the head of the maid who went before her.

Then God changed the king's spirit to mildness, and in great anxiety he sprang from his throne and caught her in his arms, until she came to herself, and he reassured her with soothing words, and said to her,

"What is it, Esther? I am your brother. Courage, you shall not die, for our command is only for the people; come near."

Then he lifted the gold scepter and laid it upon her neck, and he embraced her and said,

"Tell me!"

And she said to him,

"I saw you, my lord, like an angel of God, and my mind was dismayed with awe at your splendor; you are wonderful, my lord, and your face is full of graciousness."

But as she spoke, she fell fainting; and the king was troubled, and all his train tried to reassure her.

*(Esther 5:3—8:12 follows here in the Greek.)*

Of this letter the following is a copy: "The Great King, Artaxerxes, sends greeting to the rulers of countries in a hundred and twenty-seven provinces, from India to Ethiopia, and to those who are loyal to our rule. The more frequently they are honored by the excessive favor of their benefactors, the prouder many men become, and not only seek to injure our subjects, but, in their inability to bear prosperity, they undertake designs against their own benefactors, and not only uproot gratitude from among men, but intoxicated

by the boasts of foolish men they suppose they will escape the evil-hating justice of the ever all-seeing God. And often many of those who occupy places of authority have by the persuasiveness of the friends who have been intrusted with the conduct of affairs, been made accomplices in the shedding of innocent blood, and been involved in irremediable disasters, when such men by the specious fallacies of their vicious natures beguile the sincere good will of their sovereigns. And what has been impiously accomplished by the baneful conduct of those who exercise authority unworthily, you can see not so much from the venerable histories which have come down to us, as from the scrutiny of matters close at hand. And in order to make our kingdom in the future tranquil and peaceful for all men, we will change our attitude, and always decide the matters that fall under our notice with more considerate attention. For Haman, the son of Hammedathi, a Macedonian, an alien indeed from the Persian blood, and widely removed from our kindness, being entertained as a guest by us, enjoyed the humanity that we extend to every nation to such a degree that he was called our father, and was continually bowed down to by all, as a person second only to the royal throne. But he in his unbearable arrogance designed to deprive us of our kingdom, and to compass the death of our preserver and perpetual benefactor Mordecai, and of Esther, our blameless partner in the kingdom, together with their whole nation, demanding with intricate deceptions and intrigues that they be destroyed. For he thought by these means that he would find us deserted and would transfer the domination of the Persians to the Macedonians. But we find that the Jews, who were consigned to annihilation by this thrice sinful man, are no evil-doers but are governed by most just laws, and are sons of the Most High, Most Mighty Living God, who has directed the kingdom for us and for our forefathers with most excellent guidance. Therefore please pay no further attention to the letters sent you by Haman, the son of Hammedathi, because the very man who was active in this has been hung with all his house at the gates of Susa, for God, who governs all

things, has speedily inflicted on him the  
 19 punishment he deserved. Therefore put  
 up the copy of this letter publicly  
 everywhere, and let the Jews live under  
 20 their own laws, and reinforce them, so  
 that on the thirteenth day of the  
 twelfth month, Adar, on that very day  
 they may defend themselves against  
 those who assail them at the time of  
 21 their affliction. For God, who governs  
 all things, has made this day a joy to  
 them instead of proving the destruction  
 22 of the chosen race. So you must ob-  
 serve it as a notable day among your  
 commemorative festivals, and all good  
 23 cheer, so that both now and hereafter  
 it may mean preservation to us and to  
 the loyal Persians, but to those who  
 plot against us it may serve as a re-  
 24 minder of destruction. But any city or  
 country without exception, which shall  
 fail to act in accordance with this, shall  
 be utterly destroyed in wrath with  
 fire and sword; it will be made not only  
 impassable for men, but also hateful to  
 wild animals and birds for all time.

*(This is followed in the Greek by  
 8:13—10:3, where the Hebrew Esther  
 ends. The Greek version adds the  
 following:)*

104 And Mordecai said,

5 "This came from God. For I remem-  
 ber the dream that I had about these  
 things; for none of them has failed to  
 6 be fulfilled. As for the tiny spring that

became a river, when light came, and  
 the sun shone and there was an abun-  
 dance of water, the river is Esther, whom  
 the king married and made queen.  
 And I and Haman are the two dragons.  
 And those who gathered to destroy the  
 name of the Jews are the heathen.  
 And my nation, which cried out to  
 God and was saved, is Israel; for the  
 Lord has saved his people, the Lord has  
 delivered us from all these evils, and  
 God has wrought great signs and won-  
 ders, such as never happened among the  
 heathen. That is why he made two lots,  
 one for the people of God and one for  
 all the heathen, and these two lots  
 came to the hour and time and day  
 when God should judge among all the  
 nations. And God remembered his peo-  
 ple, and he acquitted his inheritance. So  
 these days in the month of Adar, on  
 the fourteenth and fifteenth of that  
 month, will be observed by them with  
 assembling together and joy and glad-  
 ness before God from generation to gen-  
 eration, forever, among his people  
 Israel."

In the fourth year of the reign of  
 Ptolemy and Cleopatra, Dositheus, who  
 said he was a priest and Levite, and  
 Ptolemy his son, brought in (to Egypt)  
 this preceding letter of Purim, which  
 they said was true, and had been trans-  
 lated by Lysimachus the son of Ptol-  
 emy, one of the residents of Jerusalem.

## THE WISDOM OF SOLOMON

- 1** **L**OVE uprightness, you who judge  
 the land,  
 Think of the Lord with good-  
 ness,  
 And seek him with sincerity of heart.
- 2** For he is found by those who do not  
 try him,  
 And is manifested to those who do not  
 disbelieve him.
- 3** For crooked reasonings separate from  
 God,  
 And when his power is tested, it ex-  
 poses fools.
- 4** For wisdom cannot enter a deceitful  
 soul,  
 Or live in a body in debt to sin.
- 5** For the holy spirit of instruction will  
 flee from deceit,  
 And will rise and leave at unwise  
 reasoning,  
 And be put to confusion at the ap-  
 proach of wrong.
- 6** For wisdom is a kindly spirit,  
 And will not acquit a blasphemer of  
 what he says,  
 For God is a witness of his heart,  
 And a truthful observer of his mind,  
 And a hearer of his tongue.
- 7** For the spirit of the Lord fills the  
 world,  
 And that which embraces all things  
 knows all that is said.
- 8** Therefore no one who utters what is  
 wrong will go unobserved,  
 Nor will justice, in its investigation,  
 pass him by.
- 9** For there will be an inquiry into the  
 designs of the ungodly,  
 And the sound of his words will reach  
 the Lord,  
 To convict him of his transgressions.
- 10** For a jealous ear hears everything,  
 And the sound of grumbling is not  
 hidden.
- 11** So beware of useless grumbling,  
 And spare your tongue from slander;  
 For no secret word goes for naught,  
 And a lying mouth destroys the soul.
- 12** Do not invite death by the error of  
 your life,  
 Or incur destruction by the work of  
 your hands;  
 For God did not make death, 13  
 And he does not enjoy the destruc-  
 tion of the living.
- For he created everything to exist, 14  
 And the generative forces of the  
 world are wholesome,  
 And there is no poisonous drug in  
 them,  
 And the kingdom of Hades is not on  
 earth.
- For uprightness is immortal. 15  
 But ungodly men by their acts and  
 words have summoned him, 16  
 They thought him their friend, and  
 softened,  
 And made an agreement with him,  
 For they are fit to belong to his party.  
 For they did not reason soundly, but **2**  
 said to themselves,  
 "Our life is short and miserable,  
 And there is no cure when man comes  
 to his end,  
 And no one has been known to return  
 from Hades.
- For we were born at a venture, 2  
 And hereafter we shall be as though  
 we had never existed,  
 Because the breath in our nostrils is  
 smoke,  
 And reason is a spark in the beating  
 of our hearts;  
 When it is quenched, the body will **3**  
 turn to ashes,  
 And the spirit will dissolve like empty  
 air.
- And in time our name will be forgot- **4**  
 ten,  
 And no one will remember what we  
 have done,  
 And our life will pass away like the  
 traces of a cloud,  
 And be scattered like mist  
 Pursued by the sun's rays  
 And overcome by its heat.
- For our life is a fleeting shadow, 5  
 And there is no way to recall our end,  
 For it is scaled up and no one can  
 bring it back.

- 6 So come, let us enjoy the good things that exist,  
And eagerly make use of the creation as we did in our youth.
- 7 Let us have our fill of costly wine and perfumes,  
And let us not miss the spring flowers.
- 8 Let us crown ourselves with rosebuds before they wither;
- 9 Let none of us miss his share in our revelry;  
Everywhere let us leave the signs of our gladness;  
For this is our portion and this our lot.
- 10 Let us oppress the upright poor;  
Let us not spare the widow,  
Or respect the venerable gray head of the aged.
- 11 But let our strength be our law of uprightness,  
For weakness is proved useless.
- 12 Let us lie in wait for the upright, for he inconveniences us  
And opposes our doings,  
And reproaches us with our transgressions of the Law,  
And charges us with sins against what we have been taught;
- 13 He professes to possess knowledge of God,  
And calls himself a child of the Lord;
- 14 We have found him a reproof of our thoughts,  
He is wearisome to us even to see,  
For his life is not like others,  
And his ways are strange.
- 16 He considers us counterfeit,  
And avoids our ways as unclean.  
He calls the end of the upright happy,  
And boasts that God is his father.
- 17 Let us see whether what he says is true,  
And let us test what will happen at his departure.
- 18 For if the upright man is a son of God,  
he will help him,  
And save him from the hands of his adversaries.
- 19 Let us test him with insults and torture,  
So that we may learn his patience,  
And prove his forbearance.
- 20 Let us condemn him to a shameful death,  
For he will be watched over, from what he says!
- 21 So they reasoned, but they went astray,
- For their wickedness blinded them,  
And they did not know God's secrets, 22:  
Or hope for the reward of holiness,  
Or recognize the prize of blameless souls.  
For God created man for immortality, 23:  
And made him the image of his own eternity,  
But through the devil's envy death 24:  
came into the world,  
And those who belong to his party experience it.  
But the souls of the upright are in 3:  
the hand of God,  
And no torment can reach them.  
In the eyes of foolish people they 2:  
seemed to die,  
And their decease was thought an affliction,  
And their departure from us their 1:  
ruin,  
But they are at peace.  
For though in the sight of men they 4:  
are punished,  
Their hope is full of immortality,  
And after being disciplined a little, 5:  
they will be shown great kindness.  
For God has tried them,  
And found them worthy of himself.  
He has tested them like gold in a 6:  
furnace,  
And accepted them like the sacrifice of a whole burnt offering.  
They will shine out, when he visits 7:  
them,  
And spread like sparks among the stubble.  
They will judge nations and rule 8:  
peoples,  
And the Lord will reign over them forever.  
Those who trust in him will under- 9:  
stand the truth,  
And those who are faithful will cling to him in love,  
For his chosen will find favor and mercy.  
But the ungodly will be punished 10:  
according to their reasonings,  
For they disregarded what was right and turned away from the Lord,  
For the man who makes light of 11:  
wisdom and instruction is wretched,  
And there is nothing in their hope,  
and their labors are unprofitable,  
And what they do is useless.  
Their wives are silly, 11

- And their children bad;  
There is a curse on their birth.
- 13 For happy is the barren woman who  
is undefiled,  
Who has not experienced a sinful  
union;  
She will have fruit when God examines  
men's souls.
- 14 And happy is the eunuch who has not  
transgressed the Law with his  
hand,  
Nor imagined wicked things against  
the Lord,  
For special favor shall be shown him  
for his faith,  
And a more delightful share in the  
Lord's sanctuary.
- 15 For good work brings renown,  
And the root of understanding is un-  
erring.
- 16 But the children of adulterers will not  
grow up,  
And the offspring of an illicit union  
will disappear.
- 17 For if they are long-lived, they will be  
thought of no account,  
And, at the last, their old age will be  
unhonored.
- 18 If they die early, they will have no hope  
Or comfort on the day of decision.
- 19 For the fate of an unrighteous genera-  
tion is hard.
- 4 It is better to be childless but virtu-  
ous,  
For in the memory of virtue there is  
immortality,  
For it is recognized by both God and  
men;
- 2 When it is present, men imitate it,  
And they long for it when it is gone.  
And it marches in triumph, wearing a  
wreath forever,  
Victorious in the contest for prizes  
that are undefiled.
- 3 But the numerous brood of the ungod-  
ly will be unprofitable,  
And with its base-born slips will not  
strike its roots deep,  
Or establish a secure foundation.
- 4 For though it flourishes with branches  
for a while,  
It stands insecurely and will be  
shaken by the wind,  
And uprooted by the force of the  
winds.
- 5 The twigs will be broken off before  
they are grown,  
And their fruit will be useless, not ripe  
enough to eat,

- And good for nothing.  
For children born of unlawful slum- 6  
bers  
Will be witnesses to their parents'  
guilt when they are examined.  
But an upright man, if he dies be- 7  
fore his time, will be at rest,  
For an honored old age does not de- 8  
pend on length of time,  
And is not measured by the number of  
one's years,  
But understanding is gray hair for 9  
men,  
And a blameless life is old age.  
Because he pleased God well, he was 10  
loved by him,  
And while living among sinners he was  
taken up.  
He was caught up, so that wickedness 11  
might not alter his understand-  
ing,  
Or guile deceive his soul.  
For the spell of wickedness obscures 12  
what is good,  
And the instability of desire perverts  
the innocent mind.  
Being perfected in a little while he has 13  
fulfilled long years,  
For his soul pleased the Lord; 14  
Therefore he hurried from the midst  
of wickedness.  
The peoples saw yet did not perceive  
Or take such a thing to heart,  
For favor and mercy are with his 15  
chosen,  
And he watches over his saints.  
But an upright man who has fallen 16  
asleep will condemn the ungodly  
who are still alive,  
And youth that is soon perfected, the  
great age of the unrighteous.  
For they see the wise man's end, 17  
And do not perceive what the Lord's  
purpose about him was,  
And for what he kept him safe;  
They see, and make light of him; 18  
But the Lord will laugh them to  
scorn.  
And afterward they will become a 19  
dishonored corpse,  
And be insulted among the dead for-  
ever;  
He will burst them open, dumb and  
swollen,  
And will shake them from their  
foundations,  
And they will be utterly dried up,  
And they will suffer anguish,  
And the memory of them will perish.

- 20 They will come like cowards at the reckoning-up of their sins,  
And their transgressions will convict them to their face.
- 6 Then the upright man will stand with great boldness  
Face to face with his oppressors  
And with those who set his labors at nought.
- 2 They will be dreadfully dismayed at the sight,  
And amazed at the unexpectedness of his deliverance.
- 3 They will talk to themselves in repentance,  
And in their distress of mind they will groan and say,
- 4 "This is the man we fools once laughed at,  
And made a byword of reproach.  
We thought his life was madness,  
And his end dishonored"
- 5 How did he come to be reckoned among the sons of God,  
And why is his lot among the saints?
- 6 Then we must have wandered from the true way,  
And the light of uprightness did not light us,  
And the sun did not rise upon us.
- 7 We were full of paths of lawlessness and destruction,  
And traveled through trackless deserts,  
But we did not recognize the Lord's road.
- 8 What good did our arrogance do us?  
And what have wealth and ostentation done for us?
- 9 They have all passed away like a shadow,  
And like a messenger running by;
- 10 Like a ship crossing the billowing water,  
And when it is gone there is no track to be found  
Or path of its keel in the waves;
- 11 Or as when a bird flies through the air,  
It leaves no sign of its passage;  
The light air, whipped by the beat of its wings,  
And torn apart by the force of its speed,  
Is traversed as its wings move,  
And afterward no sign of its passage is found there.
- 12 Or as when an arrow is shot at a mark,  
The air is pierced and immediately returns to itself,

So that its course is unknown;  
So we also, as soon as we were born, ceased to be,  
And had no sign of virtue to show,  
But were consumed in our wickedness.  
For the ungodly man's hope is like chaff carried by the wind,  
And like hoarfrost driven away by a storm,  
It is dissipated like smoke before the wind,  
And passes by like the memory of a stranger who stays but a night.  
But the upright live forever,  
And their reward is with the Lord,  
And the Most High takes care of them.

Therefore they will receive the glorious kingdom,  
And the beautiful diadem from the Lord's hand,  
For he will cover them with his right hand,  
And shield them with his arm.  
He will take his jealousy for his armor,  
And will make creation his weapons to repulse his foes.  
He will put on uprightness for a corselet,  
And wear unfeigned justice for a helmet.  
He will take holiness for an invincible shield,  
And sharpen his stern anger for a sword;  
And with him the world will go to war against the madmen.  
Well-aimed flashes of lightning will fly,  
And will leap to the mark from the clouds, as from a well-bent bow,  
And from a catapult hailstones full of wrath will be hurled.  
The water of the sea will be angry with them,  
And the rivers will roll relentlessly over them.  
A mighty wind will oppose them,  
And winnow them like a tempest.  
And lawlessness will lay waste the whole earth,  
And wrongdoing overturn the thrones of princes.  
Listen therefore, kings, and understand:  
Learn this, judges of the ends of the earth;  
Pay attention, rulers of the people,

Who boast of multitudes of nations;  
 3 For your dominion was given you  
 from the Lord,  
 And your sovereignty from the Most  
 High.  
 He will examine your works and in-  
 quire into your plans;  
 4 For though you are servants of his  
 kingdom, you have not judged  
 rightly,  
 Or kept the Law,  
 Or followed the will of God.  
 5 He will come upon you terribly and  
 swiftly,  
 For a stern judgment overtakes those  
 in high places.  
 6 For the humblest man may be for-  
 given through mercy,  
 But the mighty will be mightily  
 tested,  
 7 For the Lord of all will show no  
 partiality,  
 And will not respect greatness,  
 For it was he who made small and  
 great,  
 And he takes thought for all alike,  
 8 But a rigorous inquiry is in store for  
 the powerful.  
 9 My words are addressed to you,  
 therefore, you monarchs,  
 So that you may learn wisdom and not  
 go astray;  
 10 For those who observe holy things  
 in holiness will be made holy,  
 And those who are taught them will  
 have a defense to offer;  
 11 So desire my words,  
 Long for them, and you will be in-  
 structed.  
 12 Wisdom is bright and unfading,  
 And she is easily seen by those who  
 love her,  
 And found by those who search for  
 her.  
 13 She forestalls those who desire her,  
 by making herself known first.  
 14 The man who rises early to seek her  
 will not have to toil,  
 For he will find her sitting at his  
 gates.  
 15 For to think of her is the highest  
 understanding,  
 And the man who is vigilant for her  
 sake will soon be free from care.  
 16 For she goes about in search of those  
 who are worthy of her,  
 And she graciously appears to them  
 in their paths,  
 And meets them in every thought.

For the truest beginning of her is 17  
 the desire for instruction,  
 And concern for instruction is love of  
 her,  
 And love for her is the observance of 18  
 her laws,  
 And adherence to her laws is assur-  
 ance of immortality,  
 And immortality brings men near to 19  
 God;  
 So the desire for wisdom leads to a 20  
 kingdom.  
 If therefore you take pleasure in 21  
 thrones and scepters, monarchs  
 of the people,  
 Honor wisdom, so that you may reign  
 forever.  
 But what wisdom is and how she came 22  
 to be, I will declare,  
 And I will not hide these secrets from  
 you,  
 But I will trace her out from the be-  
 ginning of creation,  
 And make the knowledge of her clear,  
 And I will not pass by the truth;  
 I will not travel with futile envy, 23  
 For it cannot associate with wisdom.  
 The multitude of the wise is the 24  
 salvation of the world,  
 And a prudent king is the stability of  
 his people.  
 So be instructed by my words and you 25  
 will be benefited.  
 I too am a mortal man, like all men, 7  
 And a descendant of that first-formed  
 man, who sprang from the earth,  
 And I was shaped into flesh in my 2  
 mother's womb,  
 Solidified in blood in ten months  
 From man's seed and the pleasure of  
 marriage.  
 And when I was born I breathed in 3  
 the common air,  
 And fell on the kindred earth,  
 Giving the same first cry as all the  
 rest.  
 I was carefully wrapped up and 4  
 nursed,  
 For no king has any other beginning 5  
 of existence;  
 But all men have one entrance upon 6  
 life, and the same way of leaving  
 it.  
 Therefore I prayed, and understand- 7  
 ing was given me;  
 I called, and the spirit of wisdom came  
 to me.  
 I preferred her to scepters and 8  
 thrones,

- And I thought wealth of no account  
compared with her.
- 9 I did not think a priceless stone her  
equal,  
For all the gold, in her presence, is  
just a little sand,  
And silver is no better than mud,  
before her.
- 10 I loved her more than health and  
good looks,  
And I preferred her ever to light,  
And her radiance is unceasing.
- 11 But all blessings came to me along  
with her,  
And uncounted wealth is in her hands.
- 12 And I rejoiced over them all, because  
wisdom ruled them,  
For I did not know that she was their  
mother.
- 13 I learned honestly, and I share un-  
grudgingly,  
I will not hide her wealth away,
- 14 For it is an unfailing treasure for men,  
And those who get it make friends  
with God,  
Being commended to him by the  
gifts that come from her disci-  
pline.
- 15 May God grant to me to speak  
properly,  
And to have thoughts worthy of what  
he has given;  
For it is he that guides wisdom  
And directs the wise.
- 16 For in his hand are we and our words,  
All understanding and knowledge of  
trades.
- 17 For it is he that has given me un-  
erring knowledge of what is,  
To know the constitution of the world  
and the working of the elements;
- 18 The beginning and end and middle of  
periods of time,  
The alternations of the solstices and  
the changes of the seasons,
- 19 The cycles of the years and the posi-  
tions of the stars,
- 20 The natures of animals, and the dis-  
positions of wild beasts,  
The powers of spirits and the designs  
of men,  
The varieties of plants and the virtues  
of roots;
- 21 All that was secret or manifest I  
learned,
- 22 For wisdom, the fashioner of all  
things, taught me.  
For there is in her a spirit that is  
intelligent, holy,

Unique, manifold, subtle,  
Mobile, clear, undefiled,  
Distinct, beyond harm, loving the  
good, keen,  
Unhindered, beneficent, philanthropic, 2  
Firm, sure, free from care,  
All-powerful, all-seeing,  
And interpenetrating all spirits  
That are intelligent, pure, and most  
subtle.

For wisdom is more mobile than any 2  
motion,  
And she penetrates and permeates  
everything, because she is so  
pure;

For she is the breath of the power of 2  
God,  
And a pure emanation of his al-  
mighty glory;  
Therefore nothing defiled can enter  
into her.

For she is a reflection of the everlast-  
ing light,  
And a spotless mirror of the activity  
of God,  
And a likeness of his goodness.  
Though she is one, she can do all  
things,  
And while remaining in herself, she  
makes everything new.

And passing into holy souls, genera-  
tion after generation,  
She makes them friends of God, and  
prophets.

For God loves nothing but the man  
who lives with wisdom.

For she is fairer than the sun,  
Or any group of stars;  
Compared with light, she is found  
superior;

For night succeeds to it,  
But evil cannot overpower wisdom.

For she reaches in strength from one  
end of the earth to the other,  
And conducts everything well.

I loved her and sought after her  
from my youth up,  
And I undertook to make her my  
bride,  
And I fell in love with her beauty.  
She glorifies her high birth in living  
with God,  
For the Lord of all loves her.  
For she is initiated into the knowledge  
of God,  
And is a searcher of his works.  
But if the possession of wealth is to be  
desired in life,



- What is richer than wisdom, which operates everything?
- 6 And if understanding works,  
Who in all the world is a greater craftsman than she?
- 7 And if a man loves uprightness,  
Her labors are virtues;  
For she teaches self-control and understanding,  
Uprightness and courage;  
Nothing in life is more useful to men than these.
- 8 But if a man longs for much experience,  
She knows antiquity and can forecast the future,  
She understands the tricks of language and the solving of riddles;  
She knows the meaning of signs and portents,  
And the outcomes of seasons and periods.
- 9 So I decided to bring her to live with me,  
Knowing that she would give me good counsel,  
And encouragement in cares and grief.
- 10 Because of her I will have glory among the multitude,  
And honor with the elders, though I am young,
- 11 I will be found keen in judgment,  
And I will be admired in the presence of monarchs.
- 12 When I am silent, they will wait for me to speak,  
And when I speak, they will pay attention,  
And if I talk at some length,  
They will put their hands over their mouths.
- 13 Because of her, I will have immortality,  
And leave an everlasting memory to those who come after me.
- 14 I will govern peoples, and nations will be subject to me.
- 15 Dread sovereigns will be frightened when they hear of me;  
Among the people I will appear good and in war brave.
- 16 When I enter my house, I will find rest with her,  
For intercourse with her has no bitterness,  
And living with her no grief,  
But gladness and joy.
- 17 When I considered these things with myself,  
And reflected in my mind  
That in kinship with wisdom there is immortality,  
And in her friendship there is pure delight,  
And unfailing wealth in the labors of her hands,  
And understanding in the experience of her company,  
And glory in sharing in her words,  
I went about seeking how to win her for myself.
- I was a well-formed child, 19  
And a good soul fell to me,  
Or rather, I was good and entered an undefiled body. 20  
But I perceived that I could not win her unless God gave her to me 21  
(And this too came of understanding, to know from whom the favor came).
- I appealed to the Lord and besought him,  
And said with all my heart:  
"God of my forefathers and merciful Lord, 22  
Who created all things by your word,  
And by your wisdom formed man 2  
To rule over the creatures you had made,  
And manage the world in holiness and 3  
uprightness,  
And pass judgment in rectitude of soul,  
Give me the wisdom that sits by your 4  
throne,  
And do not reject me as unfit to be one of your servants.  
For I am your slave and the son of 5  
your maidservant,  
A man weak and short-lived,  
And inferior in my understanding of judgment;  
For even if one among the sons of 6  
men is perfect,  
If the wisdom that comes from you is lacking, he will count for nothing.  
You have chosen me out to be king of 7  
your people,  
And to be judge of your sons and daughters;  
You told me to build a sanctuary on 8  
your holy mountain,  
And an altar in the city where you dwell,  
A copy of the holy tent which you prepared in the beginning;  
And with you is wisdom, which knows 9  
your works,

- And was present when you made the world,  
 And understands what is pleasing in your sight,  
 And what is in accord with your commands.
- 10 Send her forth from the holy heavens  
 And dispatch her from your glorious throne,  
 To be with me and toil,  
 And so that I may know what is pleasing to you.
- 11 For she knows and understands all things,  
 And she will guide me with good sense in my actions,  
 And will guard me with her splendor.
- 12 Then my doings will be acceptable,  
 And I will judge your people uprightly,  
 And be worthy of the throne of my father.
- 13 For what man can know the counsel of God,  
 Or who can decide what the Lord wills?
- 14 For the calculations of mortals are timid,  
 And our designs are likely to fail,
- 15 For a perishable body weighs down the soul,  
 And its earthy tent burdens the thoughtful mind.
- 16 We can hardly guess at things upon the earth,  
 And we have hard work finding the things that are just at hand,  
 But who has tracked out the things in heaven?
- 17 And who has learned your counsel unless you gave him wisdom,  
 And sent your holy spirit from on high?
- 18 So the paths of those who were on the earth were straightened,  
 And men were taught the things that please you,  
 And were saved by wisdom."
- 10 It was she that protected the first-formed father of the world,  
 In his loneliness, after his creation,  
 And rescued him from his transgression,  
 2 And gave him strength to master all things.  
 3 And when an unrighteous man abandoned her in his anger,  
 He perished in his fratricidal rage.  
 4 When the earth was deluged because of him, wisdom again saved
- The upright man, steering him with a cheap piece of wood.  
 It was she that when the nations were confused, in their wicked conspiracy,  
 Recognized the upright man, and preserved him blameless before God,  
 And kept him steadfast against having pity on his child.  
 When the ungodly were perishing, she saved an upright man,  
 Who fled from the fire that descended on the Five Towns;  
 To their wickedness a smoking waste Still bears lasting witness,  
 As do trees that bear fruit that never ripens,  
 And a pillar of salt that stands as a memorial of an unbelieving soul.  
 For because they passed wisdom by, They were not only made incapable of recognizing what was good,  
 But also left behind them to life a memorial of their folly,  
 So that their faults could not pass unnoticed.  
 But wisdom delivered those who served her from their troubles.  
 An upright man, who was a fugitive from a brother's wrath,  
 She guided in straight paths;  
 She showed him God's kingdom,  
 And gave him knowledge of holy things;  
 She made him prosper in his toils  
 And increased the fruit of his labors;  
 When those who oppressed him were covetous, she stood by him,  
 And made him rich.  
 She protected him from his enemies,  
 And kept him safe from those who lay in wait for him,  
 And decided his hard contest in his favor,  
 So that he should know that godliness is stronger than anything.  
 When an upright man was sold, she did not abandon him,  
 But delivered him from sin;  
 She went down into the pit with him,  
 And she did not leave him in prison,  
 Until she brought him the scepter of a kingdom,  
 And power over those who lorded it over him;  
 She showed that they were false who had blamed him,  
 And she gave him everlasting honor.

- 15 She delivered from a nation of oppressors  
A holy people and a blameless race;
- 16 She entered the soul of a servant of the Lord,  
And withstood awe-inspiring kings with portents and signs;
- 17 She paid to holy men a reward for their toils,  
She guided them along a wonderful way,  
And became a shelter for them in the daytime,  
And a flame of stars at night.
- 18 She brought them over the Red Sea,  
And led them through deep waters.
- 19 But their enemies she overwhelmed,  
And cast them up from the bottom of the deep.
- 20 Therefore the upright despoiled the ungodly,  
And they sang, Lord, of your holy name,  
And praised with one accord your defending hand.
- 21 For wisdom opens the mouth of the dumb,  
And makes the tongues of babes speak plainly.
- 11 She made their doings prosper by means of a holy prophet.
- 2 They traveled through an uninhabited desert,  
And pitched their tents in trackless places.
- 3 They withstood their enemies and repulsed their foes.
- 4 They grew thirsty and called upon you,  
And water was given them out of a rocky cliff,  
And a cure for their thirst out of the hard stone.
- 5 For the means by which their enemies were punished  
Benefited them in their time of need.
- 6 Instead of the fountain of an ever flowing river,  
Stirred up with filthy blood,
- 7 As a rebuke for the decree to kill the babes,  
You gave them plenty of water, in a way unlooked for,
- 8 Showing through their thirst at that time  
How you punished their adversaries.
- 9 For when they were tried, although they were only disciplined in mercy,  
They learned how the ungodly were tormented, when they were judged in wrath.
- For these you tested like a father, 10 warning them,  
But those you examined like a stern king, condemning them.
- Whether absent or present, they were 11 harassed alike;  
For a double grief seized them, 12  
And groaning over the memory of the past.  
For when they heard that through 13 their punishments  
The others were benefited, they felt it was the Lord.
- For the man who had long before 14 been cast forth and exposed, and whom they had rejected with scorn,  
As events resulted, they admired,  
When they felt thirst in a different way from the upright.
- But for the foolish fancies of their un- 15 righteousness,  
Misled by which they worshiped unreasoning reptiles and worthless vermin,  
You sent a multitude of unreasoning creatures upon them to punish them,  
So that they should know that a man 16 is punished by the things through which he sins.
- For your all-powerful hand, which 17 created the world out of formless matter,  
Did not lack means to send upon them a multitude of bears, or bold lions,  
Or newly created wild animals, un- 18 known before, and full of rage,  
Either puffing out a fiery breath,  
Or scattering a roar of smoke,  
Or flashing dreadful sparks from their eyes,  
Which could not only have destroyed 19 them utterly by the harm they did,  
But have made them die of fright at the very sight of them.
- Why, without these, they might have 20 been felled by a single breath,  
Being pursued by justice,  
And scattered by the breath of your power.
- But you ordered everything by measure and number and weight.  
For it is always yours to have great 21 strength,

- And who can withstand the might of your arm?
- 22 For in your sight the whole world is like what turns the scale in a balance,  
And like a drop of dew that comes down on the earth in the morning.
- 23 But you have mercy on all men, because you can do all things,  
And you overlook men's sins to lead them to repent,
- 24 For you love all things that exist,  
And abhor none of the things that you have made;  
For you would never have formed anything if you hated it.
- 25 And how could anything have endured, if you had not willed it,  
Or what had not been called forth by you have been preserved?
- 26 But you spare all, because they are yours, Lord, lover of life,
- 12 For your imperishable spirit is in all things.
- 2 Therefore you correct little by little those who go astray,  
And you admonish them by reminding them of the things through which they sin;  
So that they may escape from their wickedness and believe in you, Lord.
- 3 For those who long ago inhabited your holy land
- 4 You hated for acting most hatefully,  
Practicing enchantments and unholy rites,
- 5 Merciless killing of children,  
And cannibal feasting on human flesh and blood.
- 6 Initiates from the midst of a pagan brotherhood,  
And parents who were murderers of helpless lives,  
You determined to destroy by the hands of our forefathers,
- 7 So that the land which you prized above all others  
Might receive a worthy colony of God's children.
- 8 But even these, as being men, you spared,  
And you sent wasps as forerunners of your host,  
To destroy them little by little.
- 9 Not that you were unable to make the upright defeat the ungodly in battle,  
Or to destroy them at one blow with
- terrible wild animals or a stern command,  
But in judging them little by little you gave them opportunity to repent,  
For you were not ignorant that their origin was evil,  
And their wickedness inborn,  
And that their manner of thought would never change.  
For they were a race accursed from the beginning,  
And it was not through fear of any man that you left them unpunished for their sins.  
For who can say, "What have you done?"  
Or who can oppose your judgment?  
And who can accuse you of the destruction of the nations which you made?  
Or who will come to stand before you as the avenger of unrighteous men?  
For neither is there any god but you, who care for all men,  
To show that you do not judge unrighteously,  
Nor will any king or monarch be able to face you about those whom you have punished.  
But since you are upright, you conduct all things uprightly,  
Considering it inconsistent with your power  
To condemn the man who does not deserve to be punished.  
For your strength is the beginning of uprightness  
And the fact that you are Lord of all makes you spare all.  
For when men disbelieve in the perfection of your power, you display your strength,  
And in the case of those that know, you rebuke their rashness.  
But you, being master of your strength, judge us with fairness  
And govern us with great forbearance.  
For the power is at your command, whenever you wish it.  
By such deeds you taught your people  
That the upright man must be humane,  
And you made your sons be of good hope,  
Because you give repentance for sins,

- 20 For if you punished with such care  
and indulgence  
Those who were the enemies of your  
servants, and deserved death,  
Giving them time and opportunity to  
escape from their wickedness,
- 21 With what exactness you have judged  
your sons,  
To whose forefathers you gave oaths  
and agreements promising them  
good!
- 22 So when you discipline us, you flog  
our enemies ten thousand fold,  
So that when we judge we may reflect  
on your goodness,  
And when we are judged we may look  
for mercy.
- 23 Therefore you tormented through  
their own abominable practices  
Those who lived wickedly, in a life of  
folly,
- 24 For they went astray far beyond the  
ways of error,  
Accepting as gods the lowest and  
basest of animals,  
Being deceived like foolish babies.
- 25 Therefore you sent your judgment in  
mockery of them,  
As though to unreasoning children.
- 26 But those who cannot be admonished  
by mockeries of correction,  
Will experience a judgment worthy of  
God.
- 27 For because through what they suffer-  
ed they became indignant  
At those whom they considered  
gods, being punished by means  
of them,  
They saw and recognized as the true  
God him whom they had before  
refused to know.  
Therefore the very height of con-  
demnation overtook them.
- 13 For all men are foolish by nature,  
and had no perception of God,  
And from the good things that were  
visible they had not the power  
to know him who is,  
Nor through paying attention to his  
works did they recognize the  
workman,
- 2 But either fire, or wind, or swift air,  
Or the circle of the stars, or rushing  
water,  
Or the heavenly luminaries, the rulers  
of the world, they considered  
gods.  
And if through delight in their beauty
- they supposed that these were  
gods,  
Let them know how far superior is  
the Lord of these,  
For the originator of beauty created  
them;  
But if it was through awe at their  
power and operation,  
Let them conclude from them how  
much mightier he who formed  
them is.  
For from the greatness and beauty  
of what is created,  
The originator of them is correspond-  
ingly perceived.  
But yet little blame attaches to these  
men,  
For perhaps they just go astray  
In their search for God and their de-  
sire to find him;  
For living among his works they  
search  
And believe the testimony of their  
sight, that what they see is  
beautiful.  
But again, even they are not to be  
excused;  
For if they had power to know so  
much  
That they could try to make out the  
world,  
Why did they not sooner find the  
Lord of all this?  
For they are miserable, and their  
hopes are set on the dead,  
Who have called the works of men's  
hands gods,  
Gold and silver, the subject of art,  
And likenesses of animals,  
Or useless stone, worked by some  
ancient hand.  
But if some carpenter saws down a  
tree he can handle,  
And skilfully strips off all its bark,  
And shaping it nicely  
Makes a dish suited to the uses of life,  
And burns the chips of his work  
To prepare his food, and eats his fill;  
But the worst of them, which is good  
for nothing,  
A crooked piece, full of knots,  
He takes and carves to occupy his  
spare time,  
And shapes it with understanding  
skill;  
He makes it a copy of a human form,  
Or makes it like some common ani-  
mal,

- Smearing it with vermilion, and painting its surface red,  
 And coating every blemish in it;  
 15 And making an abode for it worthy of it,  
 He fixes it on the wall, and fastens it with iron.  
 16 So he plans for it, so that it will not fall down,  
 For he knows that it cannot help itself;  
 For it is only an image and needs help.  
 17 But he prays to it about his property and his marriage and his children,  
 And is not ashamed to speak to a lifeless thing,  
 18 And appeals to something that is weak, for health,  
 And asks something that is dead, for life,  
 And supplicates what is itself utterly inexperienced, for aid,  
 And something that cannot even take a step, about a journey,  
 19 And he asks strength for gain and business and success in what he undertakes  
 From something whose hands are most feeble.  
 14 Again, a man setting out on a voyage, and about to travel over wild waves,  
 Calls upon a piece of wood more unsound than the ship that carries him.  
 2 For it was designed through the desire for gain,  
 And wisdom was the craftsman that built it.  
 3 And your providence, Father, pilots it,  
 For you give a way even in the sea,  
 And a safe path through the waves,  
 4 Showing that you can save from anything,  
 So that even without skill a man may go to sea.  
 5 But it is your will that the works of your wisdom should not be idle;  
 Therefore men trust their lives to even the smallest plank,  
 And cross the flood on a raft and get safely over.  
 6 For in the beginning, when the haughty giants perished,  
 The hope of the world took refuge on a raft,  
 And steered by your hand left to the world a generating germ.
- For blessed is wood through which  
 uprightness comes,  
 But what is made with hands is  
 accursed, along with the man who  
 made it,  
 Because he shaped it, and what was  
 perishable was called a god.  
 For the ungodly man and his ungodli-  
 ness are equally hateful to God.  
 For what is done must be punished  
 with the man who did it.  
 Therefore there will be an examina-  
 tion of the idols of the heathen,  
 For, although part of God's creation,  
 they became an abomination,  
 And snares to the souls of men,  
 And a trap for the feet of the foolish.  
 For the devising of idols is the be-  
 ginning of fornication,  
 And the invention of them is the cor-  
 ruption of life.  
 For they did not exist from the be-  
 ginning, and they will not last for-  
 ever;  
 For through the vanity of men they  
 came into the world,  
 And therefore a speedy end for them  
 was designed.  
 For a father afflicted with untimely  
 grief  
 Made a likeness of his child, that had  
 been quickly taken from him,  
 And presently honored as a god him  
 who was once a dead man,  
 And handed down to his subjects  
 mysteries and rites.  
 Then the ungodly practice, strength-  
 ened by time, came to be ob-  
 served as law,  
 And by the orders of monarchs carved  
 images were worshiped.  
 And when men could not honor them  
 in their presence, because they  
 lived far away,  
 They imagined how they looked, far  
 away,  
 And made a visible image of the king  
 they honored,  
 So as by their zeal to flatter the absent  
 one as though he were present.  
 But the ambition of the artist stimu-  
 lated  
 Even those who did not know the  
 subject to intensified worship;  
 For he, perhaps wishing to gratify  
 someone in authority,  
 Elaborated the likeness by his art into  
 greater beauty;

20 And the multitude, attracted by the charm of his workmanship, Now regarded as an object of worship the one whom they had recently honored as a man.

21 And this proved an ambush for man's life, Because men in bondage to misfortune or royal authority Clothed stick and stones with the Name that cannot be shared with others.

22 And then it was not enough for them to go astray about the knowledge of God, But though living in a great war of ignorance, They call such evils peace.

23 For neither while they murder children in their rites nor celebrate secret mysteries, Nor hold frenzied revels with alien laws

24 Do they keep their lives or marriages pure, But one man waylays another and kills him, or grieves him by adultery.

25 And it is all a confusion of blood and murder, theft and fraud, Depravity, faithlessness, discord, perjury,

26 Clamor at the good, forgetfulness of favors, Defilement of souls, confusion of sex, Irregularity in marriage, adultery, and indecency.

27 For the worship of the unspeakable idols Is the beginning and cause and end of every evil.

28 For they either rejoice in madness, or prophesy falsely, Or live unrighteously, or readily forswear themselves.

29 For since they believe in lifeless idols, They do not expect to be harmed for swearing wickedly.

30 But justice will overtake them for both matters, Because they thought wickedly of God and gave heed to idols, And because they swore unrighteously to deceive, in disregard of holiness.

31 For it is not the power of the gods men swear by, But the penalty of those who sin That always pursues the transgression of the unrighteous.

But you, our God, are kind and true, 15  
You are long-suffering, and govern everything in mercy.  
For even if we sin, we are yours, and 2  
know your might;  
But we will not sin, for we know that we are accounted yours.  
For to know you is perfect upright- 3  
ness,  
And to recognize your might is the root of immortality.  
For no artful device of men has led us 4  
astray,  
Nor the fruitless labor of scene-  
painters,  
A figure smeared with varied colors,  
The appearance of which leads to 5  
desire in fools,  
And they long for the lifeless form of a dead image.  
Lovers of evil and deserving of such 6  
hopes  
Are those who make them and those who feel desire for them and those who worship them.  
For a potter, molding the soft earth, 7  
Laboriously shapes each object for our use;  
Why, from the same clay he forms Dishes to serve clean purposes, And those of the opposite kind, all alike;  
But of what use shall be made of either,  
The potter is the judge.  
And with misdirected toil he shapes 8  
a futile god out of the same clay,  
And having shortly before sprung from the earth,  
After a little goes to that from which he was taken,  
When he is called upon to return the soul that was lent him.  
But he is concerned, not because he 9  
will grow tired,  
Nor because his life is short,  
But he competes with gold- and silversmiths,  
And copies those who mold brass, And thinks it a glory that he can form counterfeits.  
His heart is ashes, and his hope 10  
cheaper than dirt,  
And his life more worthless than clay,  
For he has not recognized the one who 11  
formed him,  
And inspired him with an active soul,  
And breathed into him the breath of life.

- 12 But they consider our existence play,  
And life a lucrative fair,  
For, they say, one must make money  
any way one can, even by evil.
- 13 For this man knows better than all  
others that he sins,  
Producing from earthy material fragile  
dishes and carved images.
- 14 But most foolish, and more wretched  
than a baby's soul,  
Are all those enemies of your people,  
who oppress them,
- 15 For they consider all the idols of the  
heathen gods,  
Which can neither use eyes to see with,  
Nor noses to inhale the air,  
Nor ears to hear with,  
Nor fingers on their hands to feel with,  
And their feet are of no use to walk on.
- 16 For a man made them,  
And one whose own spirit is borrowed  
formed them;  
For no man can form a god like him;  
with his lawless hands is dead;  
For he is better than the things he  
worships,  
For of the two, he has life, but they  
never had it.
- 18 Why, they worship even the most  
hateful animals;  
For by comparison, they are worse  
than the other animals in their  
lack of intelligence;
- 19 Nor are they in their appearance as  
animals so beautiful as to be  
desired,  
But they have escaped both the praise  
of God and his blessing.
- 16 Therefore they were punished as  
they deserved, by similar animals,  
And tormented with a multitude of  
vermin.
- 2 And instead of this punishment, you  
benefited your people,  
And to satisfy the desire of their ap-  
petite, you prepared something  
with a strange taste—  
Quails for food,
- 3 So that those others, when they de-  
sired food,  
Because of the hideousness of the  
things sent among them,  
Should lose even the smallest appetite,  
While they, after being in want for a  
little while,  
Should partake of something with a  
strange taste.
- 4 For it was necessary that an unes-

capable want should come upon  
those others for their tyrannical  
behavior,  
But these should only be shown how  
their enemies were tormented.  
For when the terrible fury of wild  
animals came upon them,  
And they were perishing by the bites  
of wriggling snakes,  
Your wrath did not continue to the  
uttermost,  
But they were harassed for a little  
while to admonish them,  
For they had a token of preservation  
to remind them of the command-  
ment of your law;  
For the one who turned toward it was  
saved not because of what he saw,  
But because of you, who are the pre-  
server of all.  
And by this you persuaded our  
enemies  
That you are the one who saves from  
every evil.  
For they were killed by the bites of  
locusts and flies,  
And no cure was found for their life,  
For they deserved to be punished by  
such means.  
But not even the teeth of venomous  
serpents could overcome your  
sons,  
For your mercy came to help them  
and healed them.  
For it was to remind them of your  
oracles that they were stung,  
And they were quickly delivered,  
To keep them from falling into deep  
forgetfulness  
And becoming sundered from your  
kindness.  
For it was no plant or plaster that  
cured them,  
But your word, Lord, that heals all  
men.  
For you have power over life and  
death,  
And you take men down to the gates  
of Hades and bring them up  
again.  
A man may kill in his wickedness,  
But the spirit once it is gone out he  
cannot bring back,  
Nor can he release the imprisoned  
soul.  
But it is impossible to escape your  
hand,  
For ungodly men, refusing to know  
you,



Were flogged with the strength of your  
 arm,  
 Pursued by unusual rains and hail-  
 storms and relentless showers,  
 And utterly consumed by fire.  
 17 For, strangest of all, on the water,  
 which quenches everything,  
 The fire had the greater effect,  
 For the universe is the champion of  
 the upright;  
 18 For now the flame was quieted,  
 So that it should not burn up the  
 animals sent against the ungodly,  
 But that they, when they saw it,  
 might recognize that they were  
 pursued by the judgment of God;  
 19 And again it blazed up in the midst of  
 the water, with more than fiery  
 power,  
 To destroy the products of an un-  
 righteous land.  
 20 Instead of these you gave your people  
 angels' food,  
 And untiringly supplied them with  
 bread from heaven, ready to eat,  
 Strong in all enjoyment and suited  
 to every taste;  
 21 For your support manifested your  
 sweetness toward your children,  
 And the bread, responding to the  
 desire of the man that took it,  
 Was changed to what each one de-  
 sired.  
 22 But snow and ice endured fire without  
 melting,  
 So that they should know that fire  
 was destroying the crops of their  
 enemies,  
 Blazing in the hail,  
 And flashing in the rain;  
 23 And that this again, in order that up-  
 right men might be fed,  
 Had forgotten its power.  
 For creation, serving you who made  
 it,  
 24 Strains against the unrighteous, to  
 punish them,  
 But relaxes on behalf of those who  
 trust in you, to benefit them.  
 25 Therefore even then, assuming all  
 forms,  
 It served your all-sustaining bounty,  
 In response to the desire of those who  
 were in need,  
 26 So that your sons, whom you have  
 loved, Lord, might learn  
 That it is not the production of the  
 crops that supports man,

But that it is your word that preserves  
 those who believe in you.  
 For what the fire could not destroy 27  
 Melted away when it was simply  
 warmed by a fleeting sunbeam,  
 So that it might be known that we 28  
 must rise before the sun to give  
 you thanks,  
 And appeal to you at the rising of the  
 light.  
 For the unthankful man's hope will 29  
 melt like the wintry hoarfrost,  
 And run off like useless water.  
 For your judgments are great and 17  
 hard to set forth;  
 Therefore uninstructed souls went  
 astray.  
 For when lawless men thought they 2  
 were oppressing a holy nation  
 They lay shut up under their roofs,  
 exiled from the eternal provi-  
 dence,  
 Prisoners of darkness and captives of  
 the long night.  
 For when they thought they were 3  
 hidden in their secret sins  
 By a dark veil of forgetfulness,  
 They were scattered, terribly fright-  
 ened,  
 And appalled by specters.  
 For even the inner chamber that held 4  
 them did not protect them from  
 fear,  
 But appalling sounds rang around  
 them,  
 And somber ghosts appeared, with  
 gloomy faces.  
 And no fire was strong enough to suc- 5  
 ceed in giving them light,  
 Nor could the bright flames of the  
 stars  
 Undertake to illumine that hateful  
 night.  
 Only there shone on them 6  
 A fearful flame, of itself,  
 And though dreadfully frightened at  
 that sight when it could not be  
 seen,  
 They thought the things they beheld  
 still worse.  
 And the delusions of magic art were 7  
 prostrate,  
 And their boasted wisdom suffered a  
 contemptuous rebuke,  
 For those who claimed to drive away 8  
 fears and troubles from sick souls  
 Were sick themselves with ridiculous  
 fear.

- 9 For if nothing alarming frightened them,  
Yet scared by the creeping of vermin  
and the hissing of reptiles
- 10 They died of fright,  
Refusing even to look upon the air,  
which could not be escaped on any side.
- 11 For wickedness is a cowardly thing,  
condemned by a witness of its own,  
And being distressed by conscience,  
has always exaggerated hardships;
- 12 For fear is nothing but the giving up  
of the reinforcements that come  
from reason,
- 13 And as the expectation of them from  
within is deficient,  
It reckons its ignorance worse than  
the cause of the torment.
- 14 But they, all through the night,  
which was really powerless,  
And came upon them from the recesses  
of a powerless Hades,  
Sleeping the same sleep,
- 15 Were now driven by monstrous phan-  
toms,  
And now paralyzed by their soul's  
surrender;  
For they were drenched in sudden,  
unlooked-for fear.
- 16 Then whoever was there fell down  
And so was shut up and guarded in a  
prison not made of iron;
- 17 For whether a man was a farmer or a  
shepherd,  
Or a laborer whose work was in a  
wilderness,  
He was overtaken and suffered the un-  
avoidable fate,  
For they were all bound with one  
chain of darkness.
- 18 Whether there was a whistling wind,  
Or a melodious sound of birds in  
spreading branches,  
Or the regular noise of rushing water,
- 19 Or a harsh crashing of rocks thrown  
down,  
Or the unseen running of bounding  
animals,  
Or the sound of the most savage wild  
beasts roaring,  
Or an echo thrown back from a hollow  
in the mountains,  
It paralyzed them with terror.
- 20 For the whole world was bathed in  
bright light,  
And occupied in unhindered work;

Only over them was spread a heavy  
night,  
A picture of the darkness that was to  
receive them.  
But heavier than the darkness were  
they to themselves.  
But your holy ones enjoyed a very  
great light;  
And the others, hearing their voices  
but not seeing their forms,  
Thought them happy, because they  
had not suffered,  
But they were thankful because the  
others, though they had before  
been wronged, did not hurt them.  
And prayed to be separated from them.  
Therefore you provided a blazing  
pillar  
As guide on their unknown journey,  
And an unarmful sun for their honor-  
able exile.  
For they deserved to be deprived of  
light and imprisoned in darkness  
Who had kept your sons shut up,  
Through whom the imperishable light  
of the Law was to be given to the  
world.  
When they plotted to kill the babies  
of the holy ones,  
Though one child had been exposed  
and saved,  
To rebuke them you took from them a  
multitude of their children,  
And destroyed them all together in a  
mighty flood.  
That night was made known to our  
forefathers beforehand,  
So that they should know certainly  
what oaths they had believed,  
and rejoice.  
The preservation of the upright and  
the destruction of their enemies  
Were expected by your people;  
For in punishing their adversaries,  
You called us to you and glorified us.  
For in secret the holy children of good  
men offered the sacrifice,  
And with one accord agreed to the  
divine law,  
That they should share alike  
The same blessings and dangers,  
And were already beginning to sing  
the praises of their forefathers,  
When there echoed back the dis-  
cordant shout of their enemies,  
And the piteous sound of lamentation  
for children spread abroad;  
But slave was punished with master,  
with the same penalty,

- And the commoner suffered the same  
as the king,
- 12 And all of them together under one  
form of death  
Had countless corpses.  
For those who were alive were not  
even enough to bury them,  
For in one instant their most valued  
children were destroyed.
- 13 For though they disbelieved every-  
thing because of their enchant-  
ments,  
When the first-born were destroyed,  
they acknowledged that the peo-  
ple was God's son.
- 14 For when gentle silence enveloped  
everything,  
And night was midway of her swift  
course,
- 15 Your all-powerful word leaped from  
heaven, from the royal throne,  
A stern warrior, into the midst of the  
doomed land,
- 16 Carrying for a sharp sword your un-  
disguised command,  
And stood still, and filled all things  
with death,  
And touched heaven but walked upon  
the earth.
- 17 Then suddenly apparitions in dreadful  
dreams startled them,  
And unlooked-for fears assailed them,
- 18 And one thrown here half-dead, an-  
other there,  
Showed why they were dying,
- 19 For the dreams that had alarmed  
them warned them of it,  
So that they should not perish with-  
out knowing why they suffered.
- 20 But the experience of death af-  
fected the upright also,  
And a multitude were destroyed in the  
desert.  
But the wrath did not continue long.
- 21 For a blameless man hurried to fight in  
their defense,  
Bringing the great shield of his min-  
istering,  
Prayer and the propitiation of incense;  
He withstood that wrath and put an  
end to the disaster,  
Showing that he was a servant of  
yours;
- 22 But he overcame that anger not by  
bodily strength,  
Nor by force of arms,  
But by his word he subdued the  
chastiser,  
When he appealed to the oaths and  
agreements given to the fore-  
fathers.
- For when the dead had already fallen 23  
on one another in heaps,  
He stood between and cut the wrath  
short  
And cut off its way to the living.  
For on his long robe was the whole 24  
world,  
And the glories of the forefathers were  
in the carving of the four rows of  
stones,  
And your majesty was on the diadem  
upon his head.  
Before these the destroyer gave way, 25  
and these he feared,  
For that experience of wrath was  
enough by itself.
- But, on the ungodly, pitiless anger 19  
came to the uttermost,  
For he knew their future also before-  
hand,  
That after permitting them to go 2  
away,  
And sending them off in haste,  
They would change their minds and  
pursue them.  
For while they were still busy with 3  
their mourning,  
And were lamenting beside the graves  
of the dead,  
They involved themselves in another  
foolish design,  
And pursued as runaways those whom  
they had driven out with en-  
treaties.  
For the fate they deserved dragged 4  
them on to this end,  
And made them forget what had  
happened,  
So that they should make up the  
punishment that their torments  
lacked,  
And your people should experience an 5  
incredible journey,  
While they themselves should find a  
strange death.  
For the whole creation in its own kind 6  
was reshaped anew,  
In obedience to your commands,  
So that your servants might be pro-  
tected unharmed.
- The cloud was seen that over- 7  
shadowed the camp,  
And the emergence of dry land where  
water had stood before,  
An unobstructed road out of the Red  
Sea,

- And a grassy plain out of the raging billow;
- 8 Through which those who were protected by your hand passed over as a nation,  
Witnessing marvelous portents.
- 9 For they ranged like horses  
And skipped like lambs,  
Praising you, Lord, who had delivered them.
- 10 For they still remembered the things in their sojourning,  
How instead of the birth of animals the earth brought forth gnats,  
And instead of aquatic creatures the river vomited up a host of frogs.
- 11 But later they saw a new production of birds also,  
When moved by appetite they asked for delicacies;
- 12 For quails came up from the sea to their relief.
- 13 And those punishments came upon the sinners  
Not without premonitory signs, in the violence of the thunders;  
For they suffered justly through their own wickedness,  
For they exhibited a more bitter hatred of strangers.
- 14 For some would not receive men who did not know them, when they came to them,  
But these men made slaves of strangers who showed them kindness.
- 15 And not only so, but those others shall have some consideration,  
For the men they received with such hostility were aliens;

But these men, though they had welcomed them with feasting,  
Afflicted those who had already shared the same rights with them, with dreadful labors.  
And they were stricken with loss of sight too,  
Like those others, at the upright man's door,  
When, surrounded with yawning darkness,  
Each one sought the way through his own doors.  
For the elements changed in order with one another,  
Just as on a harp the notes vary the character of the time,  
Yet keep the pitch,  
As one may accurately infer from the observation of what happened;  
For land animals were turned into water creatures,  
And swimming things changed to the land;  
Fire retained its power in water,  
And water forgot its quenching property.  
Contrariwise, flames did not wither the flesh  
Of perishable animals that walked about among them,  
Nor was the easily melting ice-like kind of immortal food melted.  
For in everything, you, Lord, magnified and glorified your people,  
And you did not neglect them, but stood by them at every time and place.

## THE WISDOM OF SIRACH

- 1** ALL wisdom comes from the Lord,  
 And remains with him forever.  
**2** The sand of the seas, and  
 the drops of rain,  
 And the days of eternity—who can  
 count them?  
**3** The height of the heavens, and the  
 breadth of the earth,  
 And the deep, and wisdom—who can  
 track them out?  
**4** Wisdom was created before them all,  
 And sound intelligence from eternity.  
**6** To whom has the source of wisdom  
 been revealed?  
 And who knows her devices?  
**8** There is but one who is wise, a very  
 terrible one,  
 Seated upon his throne;  
**9** The Lord himself created her;  
 He saw her and counted her,  
 And poured her out upon all he made;  
**10** Upon all mankind, as he chose to  
 bestow her;  
 But he supplied her liberally to those  
 who loved him.  
**11** To fear the Lord is a glory and a  
 ground of exultation;  
 A joy, and a crown of ecstasy.  
**12** To fear the Lord delights the heart,  
 And brings gladness and joy and long  
 life.  
**13** The man who fears the Lord will have  
 a happy end,  
 And be blessed in the day of his death.  
**14** To fear the Lord is the source of wis-  
 dom,  
 And she was created with the faithful  
 in the womb.  
**15** She has built her nest among men as a  
 foundation from eternity,  
 And among their posterity she will be  
 held in trust.  
**16** To fear the Lord is to be satisfied with  
 wisdom,  
 For she intoxicates them with her  
 fruits.  
**17** She will fill all their houses with desir-  
 able things,  
 And their storehouses with her prod-  
 uce;  
**18** To fear the Lord is a crown of wisdom,  
 Making peace and healing health  
 flourish.  
 He beheld her and counted her;  
 He rained down understanding and **19**  
 sound knowledge,  
 And increased the glory of those who  
 possessed her.  
 To fear the Lord is the root of wisdom, **20**  
 And her branches are long life.  
 Unrighteous anger can never be **22**  
 excused,  
 For the weight of a man's anger drags  
 him down.  
 A patient man will control himself for **23**  
 a while,  
 And afterward joy will break out.  
 He will repress his words for a time, **24**  
 And the lips of many will tell of his  
 understanding.  
 In the storehouses of wisdom there are **25**  
 wise proverbs,  
 But godliness is a detestation to the  
 irreligious.  
 If you desire wisdom, keep the com- **26**  
 mandments,  
 And the Lord will supply you with her  
 liberally.  
 For to fear the Lord is wisdom and **27**  
 education,  
 And faith and meekness win his ap-  
 proval.  
 Do not disobey the fear of the Lord, **28**  
 And do not approach it with a divided  
 heart.  
 Do not be a hypocrite in the mouths **29**  
 of men,  
 And take heed to your own lips.  
 Do not exalt yourself, or you may fall, **30**  
 And bring disgrace upon yourself;  
 And the Lord will reveal your secrets  
 And prostrate you before all the con-  
 gregation,  
 Because you did not come to the fear  
 of the Lord,  
 But your heart was full of deceit.  
 My child, if you come to serve the **2**  
 Lord,  
 Prepare yourself to be tried.  
 Set your heart right and be firm, **3**  
 And do not be hasty when things go  
 against you;

- 3 Hold fast to him, and do not forsake him,  
So that you may be honored when your life ends.
- 4 Accept whatever happens to you,  
And be patient in humiliating vicissitudes.
- 5 For gold is tested with fire,  
And men who are approved must be tested in the furnace of humiliation.
- 6 Have faith in him, and he will help you;  
Make your ways straight, and put your hope in him.
- 7 You who fear the Lord, wait for his mercy,  
And do not turn aside, or you will fall.
- 8 You who fear the Lord, have faith in him,  
And you will not lose your reward.
- 9 You who fear the Lord, hope for his blessings,  
And for everlasting joy and mercy.
- 10 Look at the generations of antiquity and see,  
Who that put his trust in the Lord was ever put to shame?  
Or who that continued to fear him was ever forsaken?  
Or who that called upon him was overlooked by him?
- 11 For the Lord is merciful and has pity,  
And forgives sins and delivers in times of affliction.
- 12 Alas for cowardly hearts and palsied hands!  
And for a sinner who follows two paths!
- 13 Alas for a faint heart, for it does not believe;  
Therefore it will not be protected.
- 14 Alas for you, who have lost your steadfastness!  
What will you do when the Lord visits you?
- 15 Those who fear the Lord will not disobey his words,  
And those who love him will keep his ways.
- 16 Those who fear the Lord will seek his favor,  
And those who love him will be filled with the Law.
- 17 Those who fear the Lord will prepare their hearts,  
And will humble their souls before him.
- 18 "Let us fall into the Lord's hands,

And not into the hands of men."

For as his majesty is,  
So is his mercy also.

Listen to me, your father, children,  
And act in such a way that you may be preserved.

For the Lord has glorified the father above his children,  
And he has established the rights of the mother over her sons.

He who provides for his father atones for his sins,

And he who shows his mother honor is like a man who lays up treasure.

He who provides for his father will be gladdened by his children,

And will be heard on the day that he prays.

He who shows his father honor will have a long life,

And he who listens to the Lord will refresh his mother,

And will serve his parents as his masters.

Honor your father in word and deed,  
So that his blessing may attend you.

For a father's blessing establishes the houses of his children,

But a mother's curse uproots their foundations.

Do not glorify yourself by dishonoring your father,

For your father's disgrace is no glory to you.

For a man's glory arises from honoring his father,

And a neglected mother is a reproach to her children.

My child, help your father in his old age,

And do not grieve him, as long as he lives.

If his understanding fails, be considerate,

And do not humiliate him, when you are in all your strength.

Charity given to a father will not be forgotten,

And will build you up a further atonement for your sins.

When you are in trouble, you will be remembered;

Like frost in sunshine your sins will melt away.

He who deserts his father is like a blasphemer,

And he who angers his mother is cursed by the Lord.

- 17 My child, carry on your business in  
humility,  
And you will be loved by men whom  
God accepts.
- 18 The greater you are, the more you  
must practice humility,  
And you will find favor with the Lord.
- 20 For the Lord's power is great,  
And he is glorified by the humble-  
minded.
- 21 Do not seek for what is too hard for  
you,  
And do not investigate what is beyond  
your strength;
- 22 Think of the commands that have  
been given you,  
For you have no need of the things  
that are hidden.
- 23 Do not waste your labor on what is  
superfluous to your work,  
For things beyond man's understand-  
ing have been shown you.
- 24 For many have been led astray by  
their imagination,  
And a wicked fancy has made their  
minds slip.
- 26 It will go hard with an obstinate  
heart at the end,  
And the man who loves danger will  
perish through it.
- 27 An obstinate heart will be loaded with  
troubles,  
And the irreligious man will add one  
sin to another.
- 28 There is no cure for the misfortune  
of the proud,  
For a wicked plant has taken root in  
him.
- 29 An intelligent man's mind can under-  
stand a proverb;  
And a wise man desires a listening  
ear.
- 30 As water will quench a blazing fire,  
So charity will atone for sin.
- 31 He who returns favors is remembered  
afterward,  
And when he totters, he will find a  
support.
- 4 My child, do not defraud the poor  
man of his living,  
And do not make the eyes of the needy  
wait.  
Do not pain a hungry heart,
- 2 And do not anger a man who is in  
want.
- 3 Do not increase the troubles of a  
mind that is incensed,  
And do not put off giving to a man  
who is in need.
- Do not refuse a suppliant in his  
trouble,  
And do not avert your face from the  
poor.
- Do not turn your eyes away from a  
beggar,  
And do not give anyone cause to  
curse you,  
For if he curses you in the bitterness  
of his spirit,  
His creator will hear his prayer.  
Make yourself beloved in the congre-  
gation,  
And bow your head to a great person-  
age;
- Listen to what a poor man has to say,  
And give him a peaceful and gentle  
answer.
- Rescue a man who is being wronged  
from the hand of the wrongdoer,  
And do not be faint-hearted about  
giving your judgment.
- Be like a father to the fatherless,  
And take the place of a husband to  
their mother.  
Then you will be like a son of the  
Most High,  
And he will show you more than a  
mother's love.
- Wisdom makes her sons exalted,  
And lays hold of those who seek her.  
Whoever loves her loves life,  
And those who seek her early will be  
filled with joy.
- Whoever holds her fast will win glory;  
The Lord will bless every house he  
enters.
- Those who serve her serve the Holy  
One,  
And the Lord loves those who love her.  
Whoever obeys her will judge the  
heathen,  
And whoever attends to her will dwell  
in security.
- If he trusts in her, he will possess her,  
And his descendants will retain pos-  
session of her.
- For at first she will go with him in  
devious ways,  
She will bring fear and cowardice  
upon him,  
And torment him with her discipline,  
Until she can trust in his soul,  
And test him with her judgments.  
Then she will come straight back to  
him again, and make him glad,  
And reveal her secrets to him.  
If he wanders off, she will forsake  
him,

- And hand him over to his downfall.  
 20 Watch your opportunity and guard against evil,  
 And do not have to feel shame for your soul.  
 21 For there is a shame that brings sin,  
 And there is a shame that is glory and favor.  
 22 Show regard for no one at the expense of your soul,  
 And respect no one, to your own downfall.  
 23 Do not refrain from speaking when it is needed;  
 For wisdom is known through speech,  
 24 And instruction through the spoken word.  
 25 Do not contradict the truth,  
 But feel shame for your want of education.  
 26 Do not be ashamed to confess your sins,  
 And do not try to force back the current of a river.  
 27 Do not make yourself a bed for a fool,  
 And do not show partiality for a ruler;  
 28 Contend for the truth to the death,  
 And the Lord will fight for you.  
 29 Do not be rash in speech,  
 But slothful and slack in action.  
 30 Do not be like a lion at home,  
 And unreasonable with your servants.  
 31 Do not stretch your hand out to receive,  
 But close it when you should repay.  
 5 Do not set your heart on your money,  
 And do not say, "It is enough for me."  
 2 Do not follow your soul and your strength  
 And pursue the desires of your heart.  
 3 Do not say, "Who can have power over me?"  
 For the Lord will certainly take vengeance.  
 4 Do not say, "I sinned, and what happened to me?"  
 For the Lord is long-suffering.  
 5 As for atonement, do not be unafraid  
 To add one sin to another,  
 6 And do not say, "His mercy is great,  
 He will make atonement for the multitude of my sins."  
 For mercy and wrath are both with him,  
 And his anger will rest upon sinners,  
 7 Do not put off turning to the Lord,  
 And do not postpone it from day to day;

- For the Lord's wrath will suddenly come forth,  
 And in the time of vengeance you will perish.  
 Do not set your heart on unrighteous gain,  
 For it will be of no benefit to you in the time of misfortune.  
 Do not winnow in every wind,  
 And do not follow every path;  
 That is what the deceitful sinner does.  
 Be steadfast in your understanding,  
 And let what you say be one.  
 Be quick to hear,  
 And make your reply with patience.  
 If you possess understanding, answer your neighbor,  
 But if you do not have it, keep your hand over your mouth!  
 Both glory and disgrace come from speaking,  
 And a man's tongue is his downfall.  
 Do not be known as a whisperer,  
 And do not set an ambush with your tongue,  
 For shame rests upon the thief,  
 And evil condemnation on the double-tongued.  
 Do not be ignorant in great matters or in small,  
 And do not prove an enemy instead of a friend;  
 For an evil name incurs disgrace and reproach;  
 So does a sinner who is double-tongued.  
 Do not exalt yourself in your soul's designs,  
 So that your soul may not be torn in pieces like a bull;  
 If you eat up your leaves, you will destroy your fruit,  
 And leave yourself like a dried-up tree.  
 A wicked heart will destroy its possessor,  
 And fill his enemies with malignant joy.  
 Sweet speech makes many friends,  
 And a polite tongue multiplies courtesy.  
 Let those who are at peace with you be many,  
 But let your advisers be one in a thousand.  
 If you make a friend, make one only after testing him,  
 And do not be in a hurry to confide in him.  
 There are friends who are so when it suits their convenience,



- Who will not stand by you when you are in trouble.
- 9 And there are friends who turn into enemies,  
And reveal quarrels to your discredit.
- 10 And there are friends who will sit at your table,  
But will not stand by you when you are in trouble.
- 11 They will make themselves at home, as long as you are prosperous,  
And will give orders to your servants;
- 12 If you come down in the world, they will take sides against you,  
And hide themselves from your presence.
- 13 Separate yourself from your enemies,  
And beware of your friends.
- 14 A faithful friend is a strong protection;  
A man who has found one has found a treasure.
- 15 A faithful friend is beyond price,  
And his value cannot be weighed.
- 16 A faithful friend is a life-giving medicine,  
And those who fear the Lord will find it.
- 17 The man who fears the Lord will make genuine friendships,  
For to him his neighbor is like himself.
- 18 My child, from your youth up cultivate education,  
And you will keep on finding wisdom until you are gray.
- 19 Approach her like a man who plows and sows,  
And wait for her abundant crops.  
For in cultivating her, you will toil but little,  
And soon you will eat her produce.
- 20 She seems very harsh, to the undisciplined,  
And a thoughtless man cannot abide her.
- 21 She will rest on him like a great stone to test him,  
And he will not delay to throw her off.
- 22 For wisdom is what her name implies,  
And to most men she is invisible.
- 23 Listen, my child, and accept my opinion,  
And do not refuse my advice.
- 24 Put your feet into her fetters,  
And your neck into her collar.
- 25 Put your shoulder under her and carry her,  
And do not weary of her chains;
- 26 Come to her with all your heart,  
And follow her ways with all your might.
- Inquire and search, and she will be made known to you,  
And when you have grasped her, do not let her go.
- For at last you will find the rest she gives,  
And you will find her turning into gladness.
- Her fetters will become your strong defense,  
And her collars a splendid robe.  
She wears gold ornaments,  
And her chains are purple thread;  
You will put her on like a splendid robe,  
And put her on your head like a victor's wreath.
- My child, if you wish, you can be educated,  
And if you devote yourself to it, you can become shrewd.
- If you love to hear, you will receive,  
And if you listen, you will be wise.  
Take your stand in the throng of elders;  
Which of them is wise? Attach yourself to him.
- Be willing to listen to every godly discourse,  
And do not let any wise proverbs escape you.
- If you see a man of understanding, go to him early,  
And let your feet wear out his doorstep.
- Think about the statutes of the Lord,  
And constantly meditate on his commandments.
- He will strengthen your mind,  
And the wisdom you desire will be given you.
- Do no evil, and evil will not overtake you.
- Avoid what is wrong, and it will turn away from you.
- My son, do not sow among the furrows of iniquity,  
And you will not reap them seven fold.
- Do not ask the Lord for pre-eminence,  
Or the king for a seat of honor.  
Do not justify yourself in the sight of the Lord,  
Or show off your wisdom before the king;
- Do not seek to be made a judge,  
Or you may not be able to put down wrongdoing;

- Or you may show partiality to a man of influence,  
And put a stumbling block in the way of your own uprightness.
- 7 Do not sin against the multitude of the city,  
And do not throw yourself down in the throng.
- 8 Do not repeat a sin,  
For with even one offense you are not innocent.
- 9 Do not say, "He will consider the number of my offerings,  
And when I sacrifice to the Most High God, he will accept it."
- 10 Do not be discouraged about your prayers,  
And do not fail to give to charity.
- 11 Do not laugh at a man when he is in bitterness of spirit;  
For there is one who can humble and can exalt!
- 12 Do not sow a lie against your brother,  
Or do such a thing to your friend.
- 13 Do not consent to utter any lie,  
For the practice of it is not beneficial.
- 14 Do not indulge in idle talk in the throng of elders,  
And do not repeat yourself when you pray.
- 15 Do not hate hard work,  
Or farming, which was created by the Most High.
- 16 Do not be counted in the crowd of sinners;  
Remember that wrath will not delay.
- 17 Humble your heart exceedingly,  
For fire and worms are the punishment of the ungodly.
- 18 Do not exchange a friend for an advantage,  
Or a real brother for the gold of Ophir.
- 19 Do not fail a wise, good wife,  
For her favor is worth more than gold.
- 20 Do not ill-treat a servant who does his work faithfully,  
Or a hired man who is devoting his life to you.
- 21 Let your soul love an intelligent servant;  
Do not defraud him of his freedom.
- 22 If you have cattle, look after them,  
And if they are profitable to you, keep them.
- 23 If you have children, discipline them,  
And from their youth up bend their necks.
- 24 If you have daughters, look after their persons,

And do not look too favorably upon them.

If you give your daughter in marriage, 20  
you will have done a great thing,  
But bestow her on a man of understanding.

If you have a wife after your own 20  
heart, do not cast her out,  
But do not trust yourself to one whom you hate.

Honor your father with your whole 20  
heart,  
And do not forget the pangs of your mother.

Remember that it was of them you 20  
were born,  
And how can you requite them for what they have done for you?

Honor the Lord with all your soul, 20  
And revere his priests.  
Love him who made you with all your strength,  
And do not forsake his ministers.

Fear the Lord and honor the priest,  
And give him his portion, as you were commanded,  
The first fruits, and the sin offering,  
and the gift of the shoulders,  
And the sacrifice of consecration, and the first fruits of holy things.

Stretch out your hand to the poor 20  
also,  
That your blessing may be accomplished.

A present pleases every man alive, 20  
And in the case of the dead, do not withhold your kindness.

Do not be wanting to those who weep, 20  
But mourn with those who mourn.  
Do not hesitate to visit a man who is sick,  
For you will be loved for such acts.

In all that you say remember your 20  
end,  
And you will never commit a sin.  
Do not quarrel with a powerful man,  
Or you may fall into his hands.  
Do not contend with a rich man,  
Or he may outweigh you.

Gold has been the destruction of many,  
And perverted the minds of kings.  
Do not quarrel with a garrulous man,  
And do not add fuel to the fire.  
Do not make sport of an uneducated man,  
Or you may dishonor your own forefathers.

- 5 Do not reproach a man when he turns from his sin;  
Remember that we are all liable to punishment.
- 6 Do not treat a man with disrespect when he is old,  
For some of us are growing old.
- 7 Do not exult over a man who is dead;  
Remember that we are all going to die.
- 8 Do not neglect the discourse of wise men,  
But busy yourself with their proverbs;  
For from them you will gain instruction,  
And learn to serve great men.
- 9 Do not miss the discourse of old men,  
For they learned it from their fathers.  
For from them you will gain understanding,  
And learn to return an answer in your time of need.
- 10 Do not kindle the coals of a sinner,  
Or you may be burned with the flame of his fire.
- 11 Do not start up before an insolent man,  
So that he may not lie in ambush for what you say.
- 12 Do not lend to a man who is stronger than you,  
Or if you do, act as though you had lost it.
- 13 Do not give surety beyond your means,  
And if you give surety, regard it as something you will have to pay.
- 14 Do not go to law with a judge;  
For in view of his dignity they will decide for him.
- 15 Do not travel with a reckless man,  
So that he may not overburden you.  
For he will do just as he pleases,  
And you will perish through his folly.
- 16 Do not have a fight with a hot-tempered man,  
And do not travel across the desert with him,  
For bloodshed is as nothing in his eyes,  
And where there is no help, he will strike you down.
- 17 Do not take counsel with a fool,  
For he will not be able to keep the matter secret.
- 18 Do not do a secret thing before a stranger,  
For you do not know what he will bring forth.
- Do not open your heart to every man, 19  
And do not accept a favor from him.  
Do not be jealous about the wife of 9  
your bosom,  
And do not teach her an evil lesson,  
to your own hurt.  
Do not give your soul to a woman, 2  
So that she will trample on your strength.  
Do not meet a prostitute, 3  
Or you may fall into her snares.  
Do not associate with a woman singer, 4  
Or you may be caught by her wiles.  
Do not look closely at a girl, 5  
Or you may be entrapped in penalties on her account.  
Do not give yourself to prostitutes, 6  
So that you may not lose your inheritance.  
Do not look around in the streets of 7  
the city,  
And do not wander about the unfrequented parts of it.  
Avert your eyes from a beautiful 8  
woman,  
And do not look closely at beauty that belongs to someone else.  
Many have been led astray by a woman's beauty,  
And love is kindled by it like a fire.  
Do not ever sit at table with a married 9  
woman,  
And do not feast and drink with her,  
Or your heart may turn away to her,  
And you may slip into spiritual ruin.  
Do not forsake an old friend, 10  
For a new one is not equal to him.  
A new friend is new wine;  
When it grows old, you will enjoy drinking it.  
Do not envy the glory of a sinner; 11  
For you do not know what disaster awaits him.  
Do not share in the satisfaction of un- 12  
godly men,  
Remember that until death they will not be found upright.  
Keep far from a man who has the 13  
power of life and death,  
And you will have no suspicion of the fear of death.  
If you do approach him, do not offend him,  
So that he may not take away your life.  
Understand that you are striding along among traps,  
And walking on the city battlements.

- 14 As far as you can, guess at your neighbors,  
And take counsel with those who are wise.
- 15 Let your discussion be with men of understanding,  
And all your discourse about the Law of the Most High.
- 16 Make upright men your companions at table,  
And your exultation be over the fear of the Lord.
- 17 It is for the skill of the craftsmen that a piece of work is commended,  
And a ruler of the people must be wise in what he says.
- 18 A talkative man is dreaded in his city,  
And a man who is rash in speech is hated.
- 10 A wise judge will instruct his people,  
And the rule of a man of understanding is well ordered.
- 2 Like the judge of a people are his officers,  
And like the governor of a city are all who live in it.
- 3 An uneducated king ruins his people,  
But a city becomes populous through the understanding of its rulers.  
Authority over the earth is in the hands of the Lord,
- 4 And in due time he will set over it one who will serve his purpose.
- 5 A man's prosperity is in the hands of the Lord,  
And he makes his glory rest on the person of the scribe.
- 6 Do not get angry with your neighbor for any misdeed,  
And do not gain your end by acts of violence.
- 7 Pride is detested in the sight of the Lord and of men,  
And injustice is wrong in the sight of both.
- 8 Sovereignty passes from one nation to another  
Because of injustice and violence and greed for money.  
Why are dust and ashes proud?
- 9 For while a man is still alive, his bowels decay;
- 10 There is a long illness—the doctor makes light of it;  
A man is a king today, and dead tomorrow.
- 11 For when a man dies,  
Reptiles, animals, and worms become his portion.
- A man begins to be proud when he departs from the Lord,  
And his heart forsakes his Creator.  
For pride begins with sin,  
And the man who clings to it will rain down abominations.  
For this reason, the Lord brings unheard-of calamities upon them,  
And overturns them utterly.  
The Lord tears down the thrones of rulers,  
And seats the humble-minded in their places.  
The Lord plucks up nations by the roots,  
And plants the lowly in their places.  
The Lord overturns heathen countries,  
And destroys them down to the foundations of the earth.  
He takes some of them away, and destroys them,  
And makes the memory of them cease from the earth.  
Pride was not created for men,  
Nor fierce anger for those who are born of women.  
What is an honorable posterity? A human posterity!  
What is an honorable posterity? Men who fear the Lord.  
What is a base posterity? A human posterity!  
What is a base posterity? Men who break the commandments.  
Among his brothers, their leader is honored,  
And those who fear the Lord are honored in his eyes.  
Rich, and distinguished, and poor alike—  
Their glory is the fear of the Lord.  
It is not right to slight a poor man who has understanding,  
And it is not proper to honor a sinful man.  
Prince, judge, and ruler are honored,  
But none of them is greater than the man who fears the Lord.  
Free men will wait on a wise servant,  
And the intelligent man will not object.  
Do not parade your wisdom when you are at work,  
And do not commend yourself when you are in need;  
It is better to work and have plenty of everything,  
Than to go about commending yourself but in want of bread.

- 28 My child, glorify your soul with meekness,  
And show it such honor as it deserves.
- 29 Who can justify a man who sins against his own soul?  
And who can honor a man who disgraces his own life?
- 30 A poor man is honored for his knowledge,  
And a rich man is honored for his wealth.
- 31 If a man is honored in poverty, how much more will he be in wealth?  
And if a man is dishonored when he is rich, how much more will he be when he is poor?
- 1 The wisdom of a humble person will lift up his head,  
And make him sit among the great.
- 2 Do not praise a man for his good looks,  
And do not detest a man for his appearance.
- 3 The bee is one of the smallest of winged creatures,  
But what she produces is the greatest of sweets.
- 4 Do not boast of the clothes you wear,  
And do not be uplifted when you are honored,  
For the works of the Lord are marvelous,  
And his doings are hidden from men.
- 5 Many sovereigns have had to sit on the ground,  
While a man who was never thought of has assumed the diadem.
- 6 Many rulers have been utterly disgraced,  
And men of renown have been delivered into the hands of others,
- 7 Do not find fault before you investigate;  
First understand, and then rebuke.
- 8 Do not answer before you hear,  
And do not interrupt in the middle of what is being said.
- 9 Do not quarrel about a matter that does not concern you,  
And when sinners judge, do not sit in council with them.
- 10 My child, do not busy yourself about many things.  
If you multiply your activities, you will not be held guiltless,  
And if you pursue, you will not overtake,  
And you will not escape by running away.
- One man toils and labors and hurries, 11  
And is all the worse off.  
Another is slow, and needs help; 12  
Lacks strength and has plenty of poverty,  
Yet the eyes of the Lord look favorably on him,  
And he lifts him up out of his low 13  
position  
And lifts up his head,  
And many wonder at him.  
Good and evil, life and death, 14  
Poverty and wealth, are from the Lord,  
What the Lord gives stays by the 17  
godly,  
And what he approves will always prosper.  
One man grows rich by carefulness 18  
and greed,  
And this will be his reward:  
When he says, "Now I can rest, 19  
And enjoy my goods,"  
He does not know when the time will come  
When he will die and leave them to others.  
Stand by your agreement, and at 20  
tend to it,  
And grow old in your work.  
Do not wonder at the doings of the 21  
sinner,  
But trust in the Lord and stick to your work.  
For it is easy in the Lord's eyes  
Swiftly and suddenly to make a poor man rich.  
The blessing of the Lord rests on the 22  
wages of the godly;  
And he quickly makes his blessing flourish.  
Do not say, "What do I need, 23  
And from this time on what can benefit me?"  
Do not say, "I have enough, 24  
And from this time on how can I be injured?"  
In prosperity one forgets misfortune, 25  
For it is easy in the Lord's sight when 26  
a man dies  
To repay him according to his ways.  
An hour of hardship makes one forget 27  
enjoyment,  
And when a man dies, what he has done is disclosed.  
Count no one happy before his death, 28  
And a man will be known by his children.

- 29 Do not bring any and every man to your home,  
For a treacherous man has many wiles.
- 30 A proud man's heart is like a decoy partridge in a cage,  
And like a spy he looks for your downfall;
- 31 For he tries to entrap you, turning good into evil,  
And he finds fault with your favorite things.
- 32 A spark of fire kindles a whole heap of coals,  
And a sinful man lies in wait for blood.
- 33 Beware of an evil-doer, for he contrives wickedness,  
Or he will bring blame on you forever.
- 34 If you entertain a stranger, he will disturb and torment you,  
And he will estrange you from your home.
- 12 If you do a kindness, know to whom you are doing it,  
And you will be thanked for your good deeds.
- 2 If you do a kindness to a godly man,  
you will be repaid,  
If not by him, yet by the Most High.
- 3 The man who persists in evil will not prosper,  
Nor the man who will not give to charity.
- 4 Give to the godly man, and do not help the sinner;
- 5 Do kindnesses to the humble-minded,  
and do not give to the ungodly;  
Hold back his bread, and do not give it to him,  
So that he may not come to control you with it;  
For you will experience twice as much evil  
For all the good you do him.
- 6 For the Most High hates sinners,  
And will take vengeance on the ungodly.
- 7 Give to the good man, and do not help the sinner.
- 8 A friend cannot be proved in prosperity,  
Nor an enemy concealed in adversity.
- 9 When a man prospers, his enemies are grieved,  
And when he is unfortunate, even his friend separates from him.
- 10 Never trust your enemy,
- For his wickedness is like bronze that rusts;  
Even if he acts humbly, and goes about bent over,  
Look out for yourself, and be on your guard against him.  
You must be to him like a man who wipes a mirror clean,  
And you must make sure that it is not all covered with rust.  
Do not place him at your side,  
Or he may overthrow you and take your place.  
Do not seat him at your right hand,  
Or he may try to get your seat,  
And you may at last learn the truth of what I say,  
And be stung by my words.  
Who pities a snake-charmer when he is bitten,  
Or all those who have to do with wild animals?  
In the same way you will pity a man who approaches a sinner,  
And mingles with his sins?  
He will stay with you for a while,  
But if you fall, he will not hold out.  
An enemy will speak sweetly with his lips,  
But in his heart he will plan to throw you into a pit.  
An enemy will shed tears with his eyes,  
But if he gets a chance, he cannot get blood enough.  
If misfortune overtakes you, you will find him there before you,  
And while he is pretending to help you, he will trip you up.  
He will shake his head, and clap his hands,  
And whisper a great deal, and change his expression toward you.  
The man who touches pitch will get his hands dirty,  
And the man who associates with a proud person will become like him.  
Do not lift a load that is too heavy for you,  
And do not associate with a man stronger or richer than you are.  
What relation can an earthen pot have with a kettle?  
The kettle knocks against it, and it is broken in pieces.  
When a rich man does a wrong, he adds a threat;

- When a poor man suffers a wrong, he must beg pardon.
- 4 If you can be useful, he makes you work for him,  
And if you are in want, he abandons you.
- 5 As long as you have anything, he will live with you,  
And will strip you bare, but he will feel no distress.
- 6 If he needs you, he will deceive you,  
And smile upon you, and raise your hopes.  
He will speak you fair and say, "Is there anything you need?"
- 7 He will shame you with his food,  
Until he has impoverished you again and again,  
And finally he will mock you.  
Afterward when he sees you he will pass you by,  
And shake his head at you.
- 8 Take care not to be misled,  
And humbled through your own folly.
- 9 When a leading man invites you, be retiring,  
And he will invite you all the more.
- 10 Do not press upon him, or you may be pushed away;  
But do not stand too far off, or you may be forgotten.
- 11 Do not aim to speak to him as an equal,  
But do not believe all he says;  
For he will test you with much conversation,  
And will examine you with a smile.
- 12 He who does not keep to himself what is said to him is unmerciful,  
And will not hesitate to hurt and to bind.
- 13 Keep them to yourself, and take great care,  
For you are walking with your own downfall.
- 15 Every creature loves its like,  
And every man loves his neighbor.
- 16 All living beings gather with their own kind,  
And a man associates with another like himself.
- 17 What companionship can a wolf have with a lamb?  
Just as much as a sinner with a godly man.
- 18 What peace can there be between a hyena and a dog?  
And what peace between a rich man and a poor one?
- Wild asses are the prey of lions in the 19 wilderness,  
Just as the poor are pasture for the rich.
- Humility is detestable to the proud, 20  
Just as a poor man is detestable to a rich one.
- When a rich man is shaken, he is 21 steadied by his friends,  
But when a poor man falls down, his friends push him away.
- When a rich man falls, there are many 22 to help him;  
He tells secrets, and they justify him.  
When a humble man falls, they add reproaches.
- He speaks with understanding, but no place is made for him.
- When a rich man speaks, everyone 23 keeps silent,  
And they extol what he says to the clouds.
- When a poor man speaks, they say, "Who is that?"  
And if he stumbles, they will help to throw him down.
- Wealth is good if it carries with it no 24 sin,  
And poverty is called evil by the ungodly.
- A man's disposition affects his ap- 25 pearance,  
Both for good and for evil.
- A cheerful face is a sign of a happy 26 heart,  
But it takes painstaking thought to compose proverbs!
- How happy is the man who makes no 14 slip with his mouth,  
And is not stabbed with sorrow for his sins!
- Happy is the man whose heart does 2 not condemn him,  
And who has not given up hope.  
Wealth does not become a niggard- 3 ly man,  
And what use is money to an envious man?
- The man who withholds from himself 4 amasses for others,  
And others will enjoy his goods.
- If a man is evil to himself, to whom 5 will he be good?  
For he will not take any pleasure in his own money.
- There is nobody worse than the man 6 who is grudging to himself,  
And that is the penalty of his wickedness.

- 7 If he does any good, he does it through forgetfulness,  
And shows his wickedness in the end.
- 8 He is a wicked man who has an envious eye,  
Turning away his face, and pretending not to see human souls.
- 9 A covetous man's eye is never satisfied with what he gets,  
And wicked injustice dries up the heart.
- 10 An evil eye begrudges bread,  
And is in want of it at his own table.
- 11 My child, if you have any means, provide well for yourself,  
And make suitable offerings to the Lord.
- 12 Remember that death will not delay,  
And the agreement of Hades has not been shown to you.
- 13 Treat your friend well before you die,  
And reach out and give to him as much as your strength permits.
- 14 Do not miss your time of prosperity,  
And do not let the good fortune that you desire escape you.
- 15 Will you not leave the fruit of your labors to someone else,  
And the result of your toil to be cast lots for?
- 16 Give and take, and deceive your soul,  
For there is no looking for luxury in Hades.
- 17 Human life grows old like a cloak,  
For from the beginning the decree has read, "You will surely die."
- 18 Like the thick leaves on a flourishing tree,  
Which drops some and puts forth others,  
Are the generations of flesh and blood;  
One dies, and another is born;
- 19 Everything made will decay and disappear,  
And the man who has made it will depart with it.
- 20 Happy is the man who meditates on wisdom,  
Who reasons with his understanding;
- 21 Who considers her ways in his mind,  
And reflects on her secrets;  
(Go after her like a hunter  
And lie in wait by her ways!)
- 22 Who peers in at her windows,  
And listens at her doorways;
- 24 Who lodges close to her house,  
And fastens his pegs in her walls;
- 25 Who pitches his tent close beside her,  
And finds comfortable lodgings;
- Who puts his children under her shelter,  
And spends the night under her branches;  
He will be sheltered by her from the heat,  
And will lodge in her splendors.  
The man who fears the Lord will do this,  
And he who masters the Law will win her.  
She will meet him like a mother,  
And receive him like a bride.  
She will feed him with the bread of understanding,  
And give him the water of wisdom to drink;  
He will lean on her, and not fall,  
And will rely on her, and not be disappointed.  
She will exalt him above his neighbors,  
And open his mouth in the midst of the assembly;  
He will find joy and a crown of gladness,  
And possess eternal renown.  
Men with no understanding will not win her,  
And sinners will not see her.  
She is far from pride,  
And liars give no heed to her.  
Praise is not becoming on the lips of a sinner,  
For it was not sent him from the Lord.  
For praise must be uttered in wisdom,  
And the Lord will make it prosper.  
Do not say, "It was because of the Lord that I fell away,"  
For he will not do things that he hates.  
Do not say, "It was he that led me astray,"  
For he has no need of a sinner.  
The Lord hates anything abominable;  
And it is not loved by those who fear him.  
It was he who made man in the beginning,  
And left him in the hands of his own decision;  
If you will, you can keep the commandments,  
And acting faithfully rests on your own good pleasure.  
He has set fire and water before you;  
Stretch out your hand for whichever you wish.  
Life and death are before a man,  
And whichever he chooses will be given him.



- 18 For the wisdom of the Lord is great;  
He is mighty in strength, and beholds  
all things.
- 19 His eyes rest on those who fear him,  
And he knows everything man does.
- 20 He has not commanded anyone to be  
ungodly,  
And he has given no one permission  
to sin.
- 10 Do not desire a multitude of un-  
profitable children,  
Nor delight in ungodly sons.
- 2 If they multiply, do not rejoice in  
them,  
Unless the fear of the Lord is with  
them.
- 3 Do not put your trust in their lives,  
And do not rely on their number;  
For one is better than a thousand,  
And to die childless than to have chil-  
dren that are ungodly.
- 4 For from one man of understanding, a  
city will be peopled,  
But a tribe of lawless men will be  
destroyed.
- 5 Many such things my eyes have  
seen,  
And mightier things than these my  
ears have heard.
- 6 In a gathering of sinners a fire is  
kindled,  
And in a disobedient nation wrath  
burns.
- 7 He did not forgive the giants of old,  
Who rebelled in their strength;
- 8 He did not spare the people among  
whom Lot was living,  
Whom he detested for their pride.
- 9 He did not have mercy on the doomed  
nation,  
Who were dispossessed for their sins;
- 10 Or on the six hundred thousand men  
on foot,  
Who gathered against him in their  
obstinacy.
- 11 Why, if there is one stiff-necked  
man,  
It is a wonder if he goes unpunished;  
For both mercy and wrath are with  
him,
- 12 He is mighty in forgiveness, and yet  
pours out his wrath;  
Great as is his mercy, so great is his  
correction also;  
He will judge a man by his doings.
- 13 A sinner will not escape with his  
booty,  
And the steadfastness of the godly  
man will not be disappointed.
- He will make room for all mercy, 14  
Yet what every man receives will be  
governed by what he has done,  
Do not say, "I will be hidden from 17  
the Lord,  
And on high who will remember me?  
Among so many people I will not be  
noticed,  
And what is my soul in a boundless  
creation?  
Behold the heaven and the heaven of 18  
heavens,  
The abyss and the earth shake when  
he inspects them;  
Yes, the mountains and the founda- 19  
tions of the earth  
Shake and tremble when he looks at  
them.  
No mind can think about them, 20  
And who can grasp his ways?  
There are hurricanes which no man 21  
sees,  
And the most of his doings are done in  
secret.  
Who can declare his upright deeds, 22  
Or who can endure them? For his  
agreement is far from me."  
A man who is wanting in understand- 23  
ing thinks in this way,  
And a senseless, misguided man has  
these foolish thoughts.  
Listen to me, my child, and receive 24  
instruction,  
And apply your mind to what I say;  
I will disclose instruction by weight, 25  
And declare knowledge with exact-  
ness.  
When the Lord created his works in 26  
the beginning,  
After he made them, he fixed their  
several divisions.  
He organized his works in a system 27  
forever,  
And their divisions for all their genera-  
tions.  
They do not grow hungry or tired,  
And they do not stop working.  
None of them crowds his neighbor 28  
aside,  
And they never disobey his command.  
After that, the Lord looked at the 29  
earth,  
And filled it with his blessings.  
He covered the face of it with every 30  
living creature,  
And to it they return.  
The Lord created man out of the 17  
ground,  
And made him return to it again.

- 2 He set a limit to the number of their days,  
And gave them dominion over what was on the earth.
- 3 He clothed them with strength like his own,  
And made them in his own image.
- 4 He put fear of them in every living creature,  
And made them masters of the wild animals and birds.
- 6 He gave them reason and speech and sight,  
Hearing, and a mind for thought.
- 7 He filled them with the knowledge of understanding,  
And showed them good and evil.
- 8 He put his eyesight in their minds  
To show them the majesty of his works,
- 9 So that they would praise his holy name  
And declare the majesty of his works.
- 11 He gave them knowledge also,  
And gave them a law of life as an inheritance.
- 12 He made an everlasting agreement with them,  
And showed them his decrees.
- 13 Their eyes saw his glorious majesty,  
And their ears heard the glory of his voice.
- 14 He said to them, "Beware of anything that is wrong,"  
And he gave everyone of them commands about his neighbor.
- 15 Their ways are always before him;  
They cannot be hidden from his eyes.
- 17 For every nation he appointed a ruler,  
But Israel is the Lord's own portion.
- 19 All their doings are as clear as the sun before him,  
And his eyes rest continually upon their ways.
- 20 Their iniquities are not hidden from him,  
And all their sins are before the Lord.
- 22 A man's charity is like a signet with him,  
And a man's liberality he will preserve like the apple of his eye.
- 23 Afterward he will rise up and requite them,  
And pay back their recompense upon their heads.
- 24 But to those who repent he has given a way to return,  
And he encourages those whose endurance fails
- Turn to the Lord, and forsake your sins;  
Offer a prayer before him, and lessen your offense.
- Draw near to the Most High, and turn away from iniquity,  
And hate bitterly what he abhors.  
Who will praise the Most High in Hades,  
Compared with those who give him thanks while they still live?  
Thanksgiving from the dead perishes as though he were not;  
It is the man who is alive and well that should praise the Lord.
- How great is the mercy of the Lord,  
And his forgiveness for those who turn to him!  
For everything cannot exist in men,  
For man is not immortal.  
What is brighter than the sun? Yet it is eclipsed;  
So flesh and blood devise evil.  
He looks after the power of the very height of heaven,  
But all men are only dust and ashes.  
He who lives forever has created all things alike;  
The Lord alone can be thought upright.  
He has permitted no one to declare his works,  
And who can track out his mighty deeds?  
Who can compute the power of his majesty?  
And who can in addition detail his mercies?  
It is not possible to take from them or to add to them,  
Or to track out the wonders of the Lord.  
Where man ends, he begins,  
And when man stops, will he be perplexed?  
What is man, and of what use is he?  
What is the good of him, and what is the evil?  
The length of a man's days  
Is great at a hundred years,  
Like a drop of water from the sea, or a grain of sand,  
Are a few years in the day of eternity.  
Therefore the Lord has been patient with them,  
And he has poured out his mercy upon them.  
He sees and recognizes that their end is evil,

- So he increases his forgiveness.  
 13 A man has mercy on his neighbor,  
 But the mercy of the Lord is for all  
 mankind,  
 Reproving and training and teaching  
 them,  
 And bringing them back as a shep-  
 herd does his flock.  
 14 On those who accept his training he  
 has mercy;  
 And on those who eagerly seek his  
 decrees.  
 15 My child, do not spoil your good  
 deeds,  
 Or when you make any gift cause  
 pain by what you say.  
 16 Does not the dew assuage the scorch-  
 ing heat?  
 So a word is more potent than a gift.  
 17 Why, is not a word better than a gift?  
 Both mark the charitable man;  
 18 A fool ungraciously abuses people,  
 And a present from a grudging man  
 makes one cry his eyes out.  
 19 Learn before you speak,  
 And take care of yourself before you  
 get sick;  
 20 Examine yourself before you are  
 judged,  
 And at the time of visitation you will  
 find forgiveness.  
 21 Humble yourself before you fall sick,  
 And when you would sin, show re-  
 pentance instead.  
 22 Let nothing prevent you from paying  
 your vows in time,  
 And do not wait till you die to be  
 justified.  
 23 Prepare yourself before you make a  
 vow,  
 And do not be like a man who tests  
 the Lord.  
 24 Think of his wrath in later days,  
 And the time of vengeance, when he  
 turns away his face.  
 25 Remember the time of famine in the  
 time of plenty,  
 Poverty and want in the days of  
 wealth.  
 26 Between morning and evening the  
 situation changes,  
 And it all passes swiftly in the sight  
 of the Lord.  
 27 A wise man is always reverent,  
 And in days of sin he is careful not to  
 offend;  
 28 Every man of understanding recog-  
 nizes wisdom,  
 And will thank the man who finds her.
- Men skilled in the use of words com- 29  
 pose cleverly themselves,  
 And pour forth apt proverbs.  
 Do not follow your impulses, 30  
 But restrain your longings.  
 If you give assent to the impulse of 31  
 your heart,  
 It will make you a laughingstock to  
 your enemies.  
 Do not indulge in too much luxury, 32  
 Do not be tied to its expense.  
 Do not be impoverished from feasting 33  
 on borrowed money  
 When you have nothing in your purse.  
 A workman who is a drunkard will 19  
 never get rich;  
 The man who despises little things will  
 gradually fail;  
 Wine and women make men of under- 2  
 standing stand aloof;  
 And the man who is devoted to  
 prostitutes is reckless.  
 Worms and decay will eventually pos- 3  
 sess him,  
 And the rash soul will be destroyed.  
 The man who trusts people quickly 4  
 is light-minded;  
 And he who sins offends against his  
 own soul.  
 The man who is merry of heart will 5  
 be condemned,  
 And he who hates loquacity has the 6  
 less malice.  
 If you never repeat what you are told, 7  
 You will fare none the worse.  
 Before friend or foe do not recount it, 8  
 And unless it would be sinful of you,  
 do not reveal it.  
 For someone has heard you and 9  
 watched you,  
 And when the time comes he will hate  
 you.  
 If you hear something said, let it die 10  
 with you,  
 Have courage, it will not make you  
 burst!  
 A fool to express a thought suffers 11  
 such pangs  
 As a woman in childbirth suffers to  
 bear a child.  
 Like an arrow sticking in the flesh of 12  
 the thigh  
 Is a word in the heart of a fool.  
 Question a friend; perhaps he did 13  
 not do it;  
 Or if he did, so that he will not do it  
 again.  
 Question your neighbor; perhaps he 14  
 did not say it;

- Or if he did, so that he may not repeat it.
- 15 Question a friend, for often there is slander,  
And you must not believe everything that is said.
- 16 A man may make a slip without intending to—  
Who has not sinned with his tongue?
- 17 Question your neighbor before you threaten him,  
And leave room for the Law of the Most High.
- 20 The fear of the Lord is the sum of wisdom,  
And in all wisdom the Law is fulfilled.
- 22 The knowledge of wickedness is not wisdom,  
And where the counsel of sinners is, there is no understanding.
- 23 There is a cunning that is detestable,  
And there is a foolish man who is only deficient in wisdom.
- 24 A man who is inferior in understanding but fears God is better  
Than one who abounds in prudence but transgresses the Law.
- 25 There is an exact kind of shrewdness that is wrong,  
And there is a man who acts crookedly to gain a judgment.
- 26 There is a kind of villain that bends mournfully,  
But inwardly is full of deceit.
- 27 He covers his face, and pretends to be deaf,  
But when no one is looking, he will take advantage of you.
- 28 And though for lack of strength he may be prevented from sinning,  
If he finds an opportunity, he will do you harm.
- 29 A man is known by his appearance,  
And an intelligent man can be told by the expression of his face.
- 30 A man's clothes and a broad smile,  
And the way he walks tell what he is.
- 20 There is a rebuke that is uncalled for,  
And a time when the man who keeps silent is wise.
- 2 How much better it is to rebuke someone than to get angry,  
For the man who makes full confession will be kept from failure.
- 4 Like a eunuch's craving to ravish a girl  
Is the man who would do right by violence.
- One man keeps silence and is considered wise;  
While another is hated for his loquacity.
- One man keeps silence because he has nothing to say;  
And another keeps silence because he knows it is the time for it.
- A wise man will keep silence till his time comes,  
But a boaster and a fool miss the fitting time.
- The man who talks excessively is detested,  
And he who takes it on himself to speak is hated.
- There are advantages that come to a man in adversity,  
And there are gains that result in loss.
- There are gifts that will do you no good,  
And there are gifts that are returned double.
- There are humiliations for the sake of gaining glory,  
And there are men who rise from low conditions.
- One man buys much for little,  
And yet pays for it seven times over.
- A man who speaks wisely makes himself beloved;  
But the pleasant speeches of fools are thrown away.
- A present from a fool will do you no good,  
For his eyes are not one but many.
- He gives little but finds a great deal of fault,  
And opens his mouth like a towncrier.
- He will lend today and ask it back tomorrow;  
Such a man is hateful.
- The fool says, "I have not got a friend;  
And I get no thanks for my good deeds."
- Those who eat his bread are evil-tongued;  
How many will laugh at him, and how often!
- A slip on the ground is better than a slip of the tongue;  
So the fall of the wicked will come quickly.
- A disagreeable man and an unseasonable story—  
They will both be constantly on the lips of the uneducated.

- 20 A proverb on the lips of a fool will be refused,  
For he will not utter it at the proper time.
- 21 One man is kept from sinning through poverty,  
So his conscience does not prick him when he goes to rest.
- 22 Another loses his own life from sheer embarrassment,  
And destroys it by his senseless expression.
- 23 Another out of embarrassment makes promises to his friend,  
And so makes him his enemy for nothing.
- 24 A lie is a bad blot in a man;  
It is continually found on the lips of the ignorant.
- 25 A thief is better than a habitual liar,  
But they are both doomed to destruction.
- 26 Dishonor is habitual with a liar,  
And his shame attends him continually.
- 27 A man who speaks wisely makes his way in the world,  
And a man of good sense pleases the great.
- 28 The man who cultivates the soil makes his heap high,  
And the man who pleases the great atones for wrongdoing.
- 29 Gifts and presents can blind the eyes of wise men,  
And avert reproofs like a muzzle on the mouth.
- 30 Hidden wisdom and concealed treasure—  
What is the use of either of them?
- 31 A man who conceals his folly is better  
Than a man who conceals his wisdom.
- 21 My child, if you have sinned, do not do it again,  
And pray over your former sins.
- 2 Flee from sin as from the face of a snake;  
For if you approach it, it will bite you.  
Its teeth are lion's teeth,  
And destroy the souls of men.
- 3 All iniquity is like a two-edged sword;  
A blow from it cannot be healed.
- 4 Terror and violence lay waste riches;  
So the house of a proud man will be laid waste.
- 5 The prayer from a poor man's mouth reaches his ears,  
And his judgment comes speedily.
- 6 A man who hates reproof is walking in the sinner's steps,  
But he who fears the Lord will turn to him in his heart.
- A man who is mighty in tongue is 7 known afar off,  
But a thoughtful man knows when he slips.
- The man who builds his house with 6 other men's money  
Is like one who gathers stones for winter.
- An assembly of wicked men is like 9 tow wrapped together;  
For their end is a blazing fire.  
The way of sinners is made smooth 10 with stones,  
But at the end of it is the pit of Hades.
- The man who keeps the Law con- 11 trols his thoughts,  
And wisdom is the consummation of the fear of the Lord.
- The man who is not shrewd will not be 12 instructed,  
But there is a shrewdness that spreads bitterness.
- A wise man's knowledge abounds like 13 a flood,  
And his counsel is like a living spring.  
The heart of a fool is like a broken dish;  
It will hold no knowledge. 14
- If a man of understanding hears a 15 wise saying,  
He commends it, and adds to it;  
A self-indulgent man hears it, and it displeases him,  
And he throws it behind his back.
- The discourse of a fool is like a burden 16 on a journey;  
But enjoyment is found on the lips of a man of understanding.
- The utterance of a sensible man will 17 be asked for in an assembly,  
And what he says they will think over in their minds.
- To a fool wisdom is like a ruined 18 house,  
And the knowledge of a man without understanding is words that will not bear investigation.
- To the foolish man, instruction is 19 fetters on his feet;  
And handcuffs on his right hand.  
A fool raises his voice when he laughs, 20  
But a shrewd man will hardly even smile quietly.
- To a sensible man instruction is like a 21 gold ornament,  
And like a bracelet on his right arm.

- 22 The foot of a fool is quick to enter a house,  
But an experienced man waits respectfully before it.
- 23 A senseless person peeps into a house through the door,  
But a cultivated man stands outside.
- 24 It is stupidity in a man to listen at a door;  
But a man of sensibility it would overwhelm with disgrace.
- 25 The lips of strangers will talk of these things,  
But the words of sensible men are weighed on the scales.
- 26 The minds of fools are in their mouths,  
But the mouth of wise men is their mind.
- 27 When an ungodly man curses his adversary,  
He curses his own soul.
- 28 A whisperer pollutes his own soul,  
And will be hated in the neighborhood.
- 22 A slothful man is like a filthy stone,  
And everybody hisses at his disgrace.
- 2 A slothful man is like the filth of a dunghill;  
Anyone who picks it up shakes out his hand.
- 3 It is a disgrace to be the father of an ignorant son,  
And to have a daughter is a disadvantage.
- 4 A sensible daughter will get a husband of her own,  
But one who brings disgrace is a grief to her father.
- 5 She who is bold disgraces her father and her husband,  
And will be despised by both.
- 6 Unseasonable talk is music in a time of mourning;  
But blows and discipline in wisdom are always in order.
- 7 The man who teaches a fool is gluing a potsherd together,  
Or rousing a sleeper out of a deep sleep.
- 8 The man who lectures to a fool lectures to one who is dozing,  
And at the conclusion he will say, "What was it?"
- 11 Weep for one who is dead, for light has failed him;  
And weep over a fool, for understanding has failed him.  
Weep less bitterly over the dead, for he has gone to rest;

But the fool's life is worse than death.  
The mourning for the dead lasts seven days,  
But that for a fool or an ungodly man lasts all the days of his life.  
Do not talk much with a senseless man,  
Or go to see a man of no understanding;  
Beware of him, or you may have trouble,  
And do not be dirtied when he shakes himself.  
Avoid him, and you will find rest,  
And you will not be wearied by his senselessness.  
What is heavier than lead?  
What can you call it but Fool?  
Sand and salt and a lump of iron  
Are easier to bear than a man without understanding.  
A wooden girder fastened in a building  
Is not loosened by an earthquake;  
So a mind established on well-considered thought  
Will not be afraid in an emergency.  
A mind fixed on understanding thought  
Is like a plaster ornament on a smooth wall.  
Fences set up in the air  
Will not stand against the wind;  
So a cowardly heart with foolish thoughts  
Will not stand against any fear.  
The man who pricks the eye makes tears fall,  
And the man who pricks the heart makes it show feeling.  
The man who throws a stone at the birds scares them away,  
And the man who abuses a friend destroys a friendship.  
Even if you draw the sword against your friend,  
Do not despair, for there is a way to repent;  
If you open your mouth against your friend,  
Do not be afraid, for there is such a thing as reconciliation;  
But when it comes to abuse and arrogance and telling a secret and a treacherous blow—  
At such treatment any friend will take to flight.  
Win your neighbor's confidence when he is poor,

So that when he prospers you may be filled likewise.  
Stand by him in time of trouble,  
So that you may share his inheritance with him.

14 The vapor and smoke from the furnace precede the fire;  
So abuse precedes bloodshed.

25 I will not shrink from giving shelter to a friend,  
And I will not hide myself from him,

26 And if misfortune overtakes me on his account  
Everyone who hears of it will beware of him.

27 Who will set a guard over my mouth,  
And put a skilful seal upon my lips,  
So that I may not fall because of them,  
And my tongue may not destroy me?

28 O Lord, Father and Master of my life,  
Do not abandon me to their designs;  
Do not let me fall because of them.

2 Who will set scourges over my mind,  
And the discipline of wisdom over my heart,  
So that they may not spare me for my errors of ignorance,  
And it may not pass over my sins,

3 So that my acts of ignorance may not become numerous,  
And my sins multiply,  
And I fall before my adversaries,  
And my enemy rejoice over me?

4 O Lord, Father and God of my life,  
Do not give me roving eyes,  
And avert evil desire from me;

6 Let not sensual appetite and intercourse master me,  
And do not give me up to a shameless mind.

7 Listen, my children, to the discipline of the mouth,  
For he who observes it will not be taken captive.

8 It is through his lips that the sinner is caught,  
And the abusive and the proud are tripped up by them.

9 Do not accustom your mouth to an oath,  
And do not form the habit of uttering the name of the Holy One;

10 For just as a servant who is constantly being questioned  
Does not lack the marks of a blow,

11 So the man who constantly swears and utters the Name  
Cannot be absolved from sin.

A man who swears a great deal will be filled with iniquity,  
And the scourge will never leave his house.

If he offends, his sin rests upon him,  
And if he disregards it, he sins doubly;  
And if he has sworn needlessly, he is not justified,

For his house will be filled with misery.

There is a way of speaking that may be compared with death;  
It must not be found in the inheritance of Jacob.

For all this will be far from the godly,  
And they will not wallow in sin.

Do not accustom your mouth to foul rudeness,

For that is sinful speech.

Remember your father and mother,  
When you sit in council with the great,  
Or you may forget yourself in their presence,

And seem like a fool through the habit you have formed,

So that you will wish you had never been born,

And curse the day of your birth.

A man who forms the habit of abusive speech

Will never be educated as long as he lives.

There are two kinds of men that multiply sins,

And a third that incurs wrath:

A spirit hot as a burning fire;

It cannot be quenched until it is consumed;

One who is a fornicator in his physical body;

He will not stop until the fire burns him up;

To the fornicator all bread is sweet;  
He will not tire until he dies;

A man who goes astray from his own bed,

And says to himself, "Who can see me?"

Darkness is around me, and the walls hide me;

So no one can see me; what risk do I run?

The Most High will not remember my sins."

The eyes of men are his only fear,  
And he does not know that the eyes

of the Lord

Survey all the ways of men,

And observe the secret places.

- 20 All things were known to him before they were created,  
So was it also after they were completed.
- 21 Such a man will be punished in the streets of the city,  
And caught where he least suspects it.
- 22 It is so also with a wife who leaves her husband,  
And provides an heir by a stranger.
- 23 For, first, she disobeys the law of the Most High,  
And, second, she wrongs her husband,  
And, third, she commits adultery through her fornication,  
And provides children by a stranger.
- 24 She will be brought before the assembly,  
And her sin will be visited upon her children.
- 25 Her children will not take root,  
And her branches will not bear fruit.
- 26 She will leave her memory for a curse,  
And her reproach will not be blotted out,
- 27 And those who are left behind will know  
That there is nothing better than the fear of the Lord,  
And nothing more pleasant than observing the Lord's commandments.
- 24 Wisdom is her own recommendation,  
And exults in the midst of her people.
- 2 She opens her mouth in the assembly of the Most High,  
And in the presence of his might she utters her boast:
- 3 "I issued from the mouth of the Most High,  
And covered the earth like a mist.
- 4 I lived on the heights,  
And my throne was on the pillar of cloud.
- 5 I alone compassed the circuit of heaven,  
And I walked in the depth of the abyss.
- 6 I owned the waves of the sea and the whole earth  
And every people and nation.
- 7 Among all these I sought a resting-place;  
In whose possession should I lodge?
- 8 Then the Creator of all gave me his command;  
And he who created me made my tent rest,
- And said, 'Pitch your tent in Jacob,  
And find your inheritance in Israel.'  
He created me from the beginning,  
before the world,  
And I shall never cease.  
I ministered before him in the holy tent,  
And so I was established in Zion.  
He made me rest likewise in the beloved city,  
And I had authority over Jerusalem.  
I took root in the glorified people,  
In the portion of the Lord, and of his inheritance.  
I was exalted like a cedar in the Lebanon,  
Or a cypress in the mountains of Hermon;  
I was exalted like a palm tree in Engadi,  
Or like the rose bushes in Jericho:  
Like a fine olive tree in the field;  
I was exalted like a plane tree.  
I gave forth a perfume like cinnamon and camel's thorn,  
And I spread fragrance like choice myrrh;  
Like galbanum, onycha, and stacte,  
And like the smoke of frankincense in the tent.  
I stretched out my branches like a terebinth,  
My branches were glorious, graceful branches.  
I made grace grow like a vine,  
And my blossoms produced fame and wealth.  
Come to me, you who desire me,  
And fill yourselves with my produce.  
For the memory of me is sweeter than honey,  
And the possession of me, than the honeycomb.  
Those who eat me will still be hungry,  
And those who drink me will still be thirsty.  
He who obeys me will not be put to shame,  
And those who work with me will commit no sin."
- All this is the book of the agreement of the Most High God,  
The Law which Moses ordained for us  
As an inheritance for the congregations of Jacob;  
Which fills men with wisdom like the Pishon,  
And like the Tigris in the days of the new wheat;



26 Which overflows with understanding  
like the Euphrates,  
And like the Jordan in harvest time;  
27 Which makes instruction shine forth  
like light,  
Like the Gihon in the days of the  
vintage.  
128 Just as the first man did not know  
her perfectly,  
The last one will not track her out.  
129 For her thinking is fuller than the sea,  
And her counsel than the great deep.  
30 I came out like a canal from the  
river,  
And like a watercourse in a garden.  
31 I said, "I will water my garden,  
And drench my flower bed."  
And behold, my canal became a river,  
And my river became a sea.  
32 I will again make instruction dawn  
like the daybreak,  
And make it shine forth afar.  
33 I will pour out teaching again like  
prophecy,  
And leave it behind for endless genera-  
tions.  
34 Observe that I have not labored for  
myself only,  
But for all who seek her out.  
5 In three things I show my beauty  
and stand up in beauty  
Before the Lord and men;  
Harmony among brothers, and friend-  
ship among neighbors,  
And wife and husband suited to each  
other.  
12 But three kinds of men my soul hates,  
And I am greatly angered at their  
existence:  
A poor man who is proud, and a rich  
man who lies,  
And an old man who is an adulterer  
and lacks understanding.  
3 If you have not gathered in your  
youth,  
How can you find anything in your  
old age?  
14 How beautiful judgment is for hoary  
hair,  
And the knowledge of what to advise  
for the elderly!  
5 How beautiful is the wisdom of old  
men,  
And consideration and counsel in men  
of distinction!  
6 Rich experience is the crown of old  
men,  
And their boast is the fear of the Lord.

Nine things I have thought of and 7  
considered happy:  
And I can mention a tenth with my  
tongue:  
A man who is happy in his children;  
One who lives to see his enemies fall;  
Blessed is the man who lives with a  
8 wife of understanding;  
And the one who does not slip with  
his tongue;  
And the one who is not a slave to his  
inferior;  
Blessed is the man who finds good 9  
sense;  
And the one who discourses to the  
ears of men who listen;  
How great the man is who finds 10  
wisdom;  
But there is no one greater than the  
man who fears the Lord.  
The fear of the Lord surpasses every- 11  
thing;  
To what can the man who possesses  
it be compared?  
Any wound but a wounded heart! 13  
And any wickedness but the wicked-  
ness of a woman!  
Any calamity but a calamity brought 14  
about by those who hate you;  
And any vengeance but the vengeance  
of your enemies!  
There is no head higher than a snake's 15  
head,  
And no anger greater than an enemy's.  
I had rather keep house with a lion 16  
and a serpent  
Than keep house with a wicked  
woman.  
A woman's wickedness changes her 17  
looks,  
And darkens her face like a bear;  
Her husband sits at table among his 18  
neighbors,  
And involuntarily groans bitterly.  
Any malice is small to a woman's 19  
malice;  
May the lot of the sinner befall her!  
Like a sandy climb to an old man's 20  
feet  
Is a talkative wife to a quiet man.  
Do not fall down before a woman's 21  
beauty,  
And do not greatly desire her for a  
wife.  
It means anger and impudence and 22  
great disgrace.  
If a woman supports her husband.  
A humbled mind and a downcast 23  
face,

- And a wounded heart mean a wicked wife.  
 A woman who does not make her husband happy  
 Means palsied hands and paralyzed knees.
- 24 Sin began with a woman,  
 And because of her we all die.
- 25 Do not give water an outlet  
 Nor a wicked woman freedom to speak.
- 26 If she does not act as you would have her,  
 Cut her off from your person.
- 26 Happy is the man who has a good wife!  
 The number of his days is doubled.
- 2 A noble wife gladdens her husband,  
 And he lives out his years in peace.
- 3 A good wife is good fortune;  
 She falls to the lot of those who fear the Lord.
- 4 Whether rich or poor, he has a stout heart;  
 And always has a cheerful face.
- 5 There are three things my heart is afraid of,  
 And a fourth person that I fear:  
 Town gossip, and the gathering of a mob,  
 And a false accusation—these are all worse than death.
- 6 It is heartache and sorrow when one wife is the rival of another,  
 And a tongue-lashing that exposes things to everybody.
- 7 A wicked woman is a chafing ox-yoke;  
 Taking hold of her is like grasping a scorpion.
- 8 A drunken woman gets very angry,  
 And does not even cover up her own shame.
- 9 A woman's immorality is revealed by her roving looks,  
 And by her eyelids.
- 10 Keep a close watch over a headstrong daughter,  
 For if she is allowed her liberty, she may take advantage of it.
- 11 Keep watch over a roving eye,  
 And do not be surprised if it offends against you.
- 12 Like a thirsty traveler who opens his mouth  
 And drinks of any water that is near,  
 She will sit down before every tent peg,  
 And open her quiver to the arrow.
- 13 The grace of a wife delights her husband,

- And her knowledge fattens his bones.  
 A silent wife is a gift from the Lord,  
 And a well-trained spirit is beyond estimation.
- A modest wife is blessing after blessing,  
 And a self-controlled spirit no scales can weigh.
- Like the sun rising on the Lord's loftiest heights,  
 Is the beauty of a good woman as she keeps her house in order.
- Like a lamp shining on the holy lampstand,  
 Is a beautiful face on a good figure.  
 Like gold pillars on silver bases  
 Are beautiful feet with shapely heels.
- Over two things my heart is grieved,  
 And over a third anger overcomes me:  
 A soldier in poverty and want,  
 And men of understanding who are treated like dirt,  
 And the man who turns back from uprightness to sin—  
 The Lord will prepare a sword for him!
- A merchant can hardly keep himself from doing wrong,  
 And a storekeeper cannot be acquitted of sin.
- Many sin for the sake of gain,  
 And the man who is intent on increasing what he has, has to shut his eyes.
- A peg will stick between the joints of stones,  
 And between buying and selling, sin is ground out.
- Unless a man earnestly holds on to the fear of the Lord,  
 His house will soon be overturned.  
 When a sieve is shaken, the refuse remains in it;  
 So, when a man reasons, his filth remains.
- The furnace tests the potter's dishes,  
 And the test of a man is in his reasoning.
- Its fruit shows how a tree has been cultivated;  
 So does the expression of the thought of a man's mind.
- Do not praise a man before you hear him reason,  
 For that is the way men are tested.  
 If you pursue what is right, you will overtake it,  
 And put it on like a splendid robe.  
 Birds roost with their own kind,

And truth comes back to those who practice it.

10 The lion lies in wait for his prey,  
And so does sin for those who do wrong.

11 The discourse of a godly man is always wise,  
But the foolish man changes like the moon.

12 Among unintelligent people watch your opportunity to leave,  
But among thoughtful people stay on.

13 The discourse of fools is offensive,  
And their laughter is wanton sinfulness.

14 A profane man's talk makes your hair stand on end,  
And their quarreling makes you stop your ears.

15 When arrogant men quarrel, there is bloodshed,  
And their abuse of one another is dreadful to hear.

16 The man who tells secrets destroys confidence,  
And will not find a friend to his mind.

17 If you love your friend, keep faith with him,  
But if you tell his secrets, do not pursue him.

18 For sure as a man loses his head,  
You have lost your neighbor's friendship,

19 And as you let a bird out of your hand,  
You have let your neighbor out, and you will never catch him.  
Do not go after him, for he is far away,

20 And has made his escape like a gazelle from a trap.

21 For you can bind up a wound,  
And be reconciled after abuse,  
But for the man who tells secrets there is no hope.

22 A man who winks his eye plots mischief,  
And no one can keep it from him.

23 Face to face with you he speaks sweetly,  
And will show respect for what you say;  
But afterward he will twist his lips,  
And make a stumbling block of your words.

24 I have hated many things, but found nothing like him,  
And the Lord hates him too.

25 The man who throws a stone into the air is throwing it on his own head,  
And a treacherous blow wounds both.

The man who digs a hole will fall into 26 it,  
And the man who sets a trap will be caught in it.

If a man does wicked things, they will 27 roll on him,  
And he will not know where they come from.

Mockery and abuse overtake arro- 28 gant men,  
And vengeance lies in wait for them like a lion.

Those who enjoy the downfall of the 29 godly will be caught in a trap,  
And pain will consume them before they die.

Wrath and anger are also detest- 30 able,  
And the sinful man clings to them.

The man who takes vengeance will 31 have vengeance taken on him by the Lord,  
And he will keep close watch of his sins.

Forgive your neighbor his wrong- 32 doings;  
Then your sins will be forgiven when you pray.

Shall one man cherish anger against 33 another,  
And yet ask healing from the Lord?  
Does he have no mercy on a man like 34 himself,  
And yet pray for his own sins?  
If he, though he is flesh and blood, 35 cherishes anger,  
Who will atone for his sins?  
Remember your end and give up your 36 enmity;  
Think of death and destruction, and stand by the commandments.

Remember the commandments, and 37 do not be angry with your neighbor;  
Think of the agreement of the Most High, and overlook men's ignorance.

Keep from quarreling, and you will 38 reduce your sins,  
For a passionate man kindles quarrels.  
A sinful man creates dissension among 39 friends,  
And arouses enmity among those who are at peace.

The more fuel, the more the fire will 40 burn,  
And the more obstinate the quarrel, the more it will burn.

The stronger a man is, the greater is his anger,

- And the richer he is, the haughtier  
will his wrath be.
- 11 A hurried dispute kindles a fire,  
And a hasty quarrel means bloodshed.
- 12 If you blow on a spark, it will blaze,  
And if you spit on it, it will be put out;  
Yet both come out of your mouth.
- 13 Curse the whisperer and the deceitful  
man;  
For he has destroyed many who were  
at peace.
- 14 A third person's tongue has stirred  
many up,  
And removed them from one nation  
to another;  
It has torn down strongly fortified  
cities,  
And overthrown the houses of the  
great.
- 15 A third person's tongue has driven  
out noble women,  
And robbed them of the fruit of their  
labors.
- 16 The man who listens to it will find no  
rest,  
And will not live in peace.
- 17 The blow of a whip leaves a bruise,  
But the blow of a tongue breaks the  
bones.
- 18 Many have fallen by the edge of the  
sword,  
But not so many as have fallen by the  
tongue.
- 19 Happy is the man who is protected  
from it,  
Who does not feel its anger,  
Who does not bear its yoke,  
And is not bound with its chains.
- 20 For its yoke is an iron yoke,  
And its chains are brazen chains;  
Its death is a cruel death,  
And Hades is better than it.
- 22 It will not control godly men,  
And they will not be burned in its fire.
- 23 Those who forsake the Lord will fall  
into it,  
And it will burn at them and not be  
put out;  
It will be sent upon them like a lion,  
And ravage them like a leopard.
- 24 If you see to hedging your property in  
with thorns,  
And shut up your silver and gold,  
Make balances and scales to weigh  
your words,  
And make a barred door for your  
mouth.
- 26 Take heed not to make a slip with it,

Or you will fall before someone lying  
in wait for you.

- The man who shows mercy will lend **20**  
to his neighbor,  
And the man who takes him by the  
hand keeps the commandments.  
Lend to your neighbor when he is in **2:**  
need,  
And pay your neighbor back again  
when it is time.  
Keep your word and keep faith with **3:**  
him,  
And in every emergency you will find  
what you need.  
Many consider a loan as a windfall, **4:**  
And bring trouble on those who help  
them.  
A man will kiss another man's hands **5:**  
until he gets it;  
And speak humbly about his neigh-  
bor's money;  
But when payment is due, he extends  
the time,  
And answers indifferently,  
And finds fault about the time of pay-  
ment.  
If a man succeeds, he will hardly get **6:**  
half of it,  
And he will consider that a windfall.  
If he does not, the other has de-  
frauded him of his money,  
And needlessly made him his enemy;  
He will pay him with curses and abuse,  
And repay him with insults instead of  
honor.  
Many refuse to lend, not from their  
wickedness,  
But they are afraid of being needlessly  
defrauded.  
But be patient with a poor man,  
And do not make him wait for charity.  
For the commandment's sake help the  
needy man,  
And, in view of his need, do not send  
him away unsatisfied.  
Lose your money for the sake of a **7:**  
brother or a friend,  
And do not let it rust to ruin under a  
stone.  
Lay up your treasure according to **1:**  
the commandments of the Most  
High,  
And it will be more profitable to you  
than gold.  
Store up gifts to charity in your store- **1:**  
rooms,  
And it will deliver you from all harm.  
Better than a mighty shield and a **11:**  
ponderous spear,

- It will fight for you against your enemy.
- 14 A good man will go surety for his neighbor,  
But the man who has lost his sense of shame will abandon him.
- 15 Do not forget the favor your surety has done you,  
For he has put himself in your place.
- 16 A sinner will disregard the service done him by his surety,
- 17 And an ungrateful man will forsake the man who saved him.
- 18 Going surety has ruined many prosperous men,  
And shaken them like an ocean wave.  
It has driven influential men out of their houses,  
And made them wander among foreign nations.
- 19 A sinner fails in acting as security,  
And the man who pursues profits falls into lawsuits.
- 20 Help your neighbor to the best of your ability,  
But take heed that you do not fall.
- 21 The basis of life is water and bread and clothing,  
And a house to cover one's nakedness.
- 22 The life of a poor man under a shelter of logs is better  
Than splendid fare in someone else's house.
- 23 Be contented with much or little,  
And you will not hear the reproach of being a stranger.
- 24 It is a miserable life to go from house to house;  
And where you are a stranger, you cannot open your mouth.
- 25 If you entertain others and give them drink, you will have no thanks,  
And besides that you will have bitter things to hear:
- 26 "Come in, stranger, set the table,  
And if you have anything with you, let me have it to eat."
- 27 "Get out, stranger, here is somebody more important;  
My brother has come to be my guest; I need my house."
- 28 These things are trying to a man of sensibility:  
The reproach of a household and the abuse of a creditor.
- 29 The man who loves his son will continually beat him,  
So that he may be glad at the end.
- The man who disciplines his son will profit by him,  
And boast of him among his acquaintances;
- The man who teaches his son will make his enemy jealous,  
And exult over him before his friends.  
When his father dies, it is as though he were not dead,  
For he leaves behind him one like himself.
- In his lifetime he sees him and rejoices,  
And in death he does not grieve.  
He has left one to avenge him upon his enemies,  
And to repay the kindness of his friends.
- The man who spoils his son will have to bind up his wounds,  
And his heart will tremble at every cry.
- An unbroken horse turns out stubborn,  
And a son left to himself grows up headstrong.
- If you pamper your child, he will astonish you.  
Play with him, and he will grieve you;  
Do not laugh with him, so that you may not have to mourn with him  
And gnash your teeth over him at last.
- Do not allow him liberty in his youth;  
Bruise his sides while he is a child,  
So that he will not become stubborn and disobey you.
- Discipline your son and take pains with him,  
So that he will not distress you with his bad behavior.
- A poor man who is well and has a strong constitution is better off  
Than a rich man who is afflicted in body.
- Health and a good constitution are better than any amount of gold,  
And a strong body than untold riches.  
There is no greater wealth than health of body,  
And there is no greater happiness than gladness of heart.
- Death is better than a wretched life,  
And eternal rest than continual sickness.
- Good things spread out before a mouth that is closed  
Are like piles of food laid on a grave.

- 19 What good is an offering of fruit to an idol?  
It can neither eat nor smell.  
That is the way with a man who is afflicted by the Lord:
- 20 He sees things with his eyes and groans  
Like a eunuch embracing a girl!  
21 Do not give yourself up to sorrow,  
And do not distress yourself of your own accord.
- 22 Gladness of heart is a man's life.  
And exultant joy prolongs his days.
- 23 Be kind to yourself and comfort your heart,  
And put sorrow far from you;  
For sorrow has destroyed many,  
And there is no profit in it.
- 24 Envy and anger shorten a man's days,  
And worry brings on old age before its time.
- 25 A heart that is cheerful and good  
Will pay attention to the food he eats.
- 31 Anxiety about wealth makes a man waste away,  
And his worry about it drives away his sleep.
- 2 Wakefulness and worry banish drowsiness  
As a serious illness dispels sleep.
- 3 A rich man toils to amass money,  
And when he stops to rest, he enjoys luxury;
- 4 A poor man toils for the want of a livelihood,  
And if he stops to rest, he finds himself in want.
- 5 The man who loves gold cannot be called upright,  
And the man who pursues profits will be led astray by them,
- 6 Many have been brought to their downfall because of gold  
And have been brought face to face with ruin.
- 7 It is a stumbling block to those who are possessed by it,  
And every foolish man is taken captive by it.
- 8 Happy is the rich man who is found blameless,  
And does not go after gold;
- 9 Who is he?—that we may congratulate him,  
For he has worked wonders among his people.
- 10 Who has been tested by it and found perfect?
- He has a right to boast.  
Who has been able to transgress and has not transgressed,  
And to do wrong and has not done it?  
His prosperity will be lasting,  
And the congregation will talk of his charities.  
Do you sit at a great table?  
Do not gulp at it,  
And do not say, "How much there is on it!"  
Remember that an envious eye is wrong.  
What has been created that is worse than the eye?  
That is why it sheds tears on every face.  
Do not reach out your hand wherever it looks,  
And do not crowd your neighbor in the dish;  
Be considerate of him of your own accord,  
And be thoughtful in everything.  
Eat like a human being what is served to you,  
Do not champ your food, or you will be detested.  
Be the first to leave off for good manners' sake,  
And do not be greedy, or you will give offense.  
Even though you are seated in a large company,  
Do not be the first to help yourself.  
How adequate a little is for a well-bred man!  
He does not have to gasp upon his bed!  
Healthy sleep results from moderation in eating;  
One gets up in the morning, in good spirits.  
The distress of sleeplessness and indigestion  
And colic attend the greedy man.  
If you are compelled to eat,  
Get up in the middle of the meal and stop eating.  
Listen to me, my child, and do not disregard me.  
And in the end you will find my words true:  
Be industrious in all your work,  
And no disease will overtake you.  
The man who is generous with his bread men's lips will bless,  
And their testimony to his goodness can be relied on.

- 4 The town will grumble at the man  
who is grudging with his bread,  
And their testimony to his niggardli-  
ness is correct.
- 5 Do not play the man about wine,  
For wine has been the ruin of many.
- 6 The furnace proves the steel's temper  
by dipping it;  
So wine tests hearts when proud men  
quarrel.
- 7 Wine is like life to men  
If you drink it in moderation;  
What life has a man who is without  
wine?  
For it was created to give gladness to  
men.
- 8 An exhilaration to the heart and glad-  
ness to the soul  
Is wine, drunk at the proper time and  
in sufficient quantity;
- 9 Bitterness to the soul is much drink-  
ing of wine  
Amidst irritation and conflict.
- 10 Drunkenness increases the anger of a  
foolish man to his injury,  
Reducing his strength and causing  
wounds.  
Do not rebuke your neighbor at a  
banquet,  
And do not despise him in his mirth.  
Do not say a reproachful word to him,  
And do not press him to repay you.  
If they make you master of the  
feast, do not be uplifted;  
Behave like one of them among them.  
Look after them, and then take your  
seat;  
When you have performed your du-  
ties, take your place,  
So that you may rejoice on their ac-  
count,  
And be crowned with a wreath for  
your efficiency.
- 11 Speak, elder, for that is your part,  
With sound understanding, and do not  
interfere with the music.
- 12 When there is to be entertainment, do  
not talk volubly,  
And do not philosophize when it is in-  
opportune.
- 13 A carbuncle signet in a gold setting  
Is a musical concert at a banquet.
- 14 An emerald signet richly set in gold  
Is the melody of music with the taste  
of wine.
- 15 Speak, young man, if you are  
obliged to,  
And only if you are asked repeatedly.
- Speak concisely; say much in few 8  
words;  
Act like a man who knows more than  
he says.
- When among great men do not act like 9  
an equal;  
And when another man is speaking,  
do not talk much.
- The lightning hastens before the 10  
thunder,  
And approval opens the way for a  
modest man.
- Leave in good season and do not bring 11  
up the rear;  
Hurry home and do not linger.  
Amuse yourself there, and do what 12  
you please,  
But do not sin through proud speech.  
For all these things bless your Maker, 13  
Who makes you drink his blessings  
till you are satisfied.  
The man who fears the Lord will 14  
accept his discipline,  
And those who rise early to seek him  
will gain his approval.
- The man who pursues the Law will get 15  
his fill of it,  
But the hypocrite will be tripped up  
by it.
- Those who fear the Lord will discern 16  
his judgment,  
And will kindle upright acts like the  
light.
- A sinful man will shun reproof, 17  
And will find a legal decision to his  
liking.  
A man of discretion will not neglect 18  
thought;  
An alien or a proud man will not  
cower from fear;  
Do nothing without consideration; 19  
And when you do a thing, do not  
change your mind.  
Do not walk in a path full of obstacles, 20  
And do not stumble over stony  
ground.  
Do not trust an untried way, 21  
And guard against your children. 22  
In every act have faith in yourself, 23  
For that is the keeping of the com-  
mandments.
- The man who has faith in the Law 24  
heeds the commandments,  
And the man who trusts in the Lord  
will not fail.  
No evil will befall the man who 33  
fears the Lord  
But in trial he will deliver him again  
and again.

- 2 A wise man will not hate the Law,  
But the man who is hypocritical about  
it is like a ship in a storm.
- 3 A man of understanding will trust in  
the Law,  
And he trusts the Law as he would a  
decision by the sacred lot.
- 4 Prepare what you have to say, and  
then you will be listened to;  
Knit your instruction together and  
give your answer.
- 5 The heart of a fool is a wagon wheel;  
And his thought is like a turning axle.
- 6 A stallion is like a mocking friend;  
He neighs under everyone who mounts  
him.
- 7 Why is one day better than an-  
other,  
When the light of every day in the  
year is from the sun?
- 8 By the Lord's knowledge they have  
been separated,  
And he has made the various seasons  
and festivals.
- 9 Some of them he has exalted and  
made sacred,  
And some he has made ordinary days.
- 10 All men are from the ground,  
And Adam was created out of earth.
- 11 In the wealth of his knowledge the  
Lord has distinguished them,  
And made their ways different.
- 12 Some of them he has blessed and  
exalted,  
And some he has made holy and  
brought near himself.  
Some of them he has cursed and  
humbled,  
And thrown down from their position.
- 13 Like clay in the hand of the potter—  
For all his ways are guided by his  
good pleasure—  
So men are in the hands of their  
Creator,  
To be repaid as he decides.
- 14 As good is the opposite of evil,  
And life the opposite of death,  
So the sinner is the opposite of the  
godly man.
- 15 So look upon all the works of the  
Most High,  
In pairs, one the opposite of the other.
- 16 I was the last to wake up,  
Like one who gleans after the grape-  
gatherers;  
By the blessing of the Lord I got  
ahead,  
And like a grape-gatherer I filled my  
winepress.

Observe that I have not labored for 17  
myself only,  
But for all who seek instruction.  
Hear me, you leaders of the people, 17  
And you rulers of the assembly, listen  
to me.  
To a son or a wife, to a brother or a 19  
friend,  
Do not give power over yourself as  
long as you live,  
And do not give your money to some-  
one else,  
So that you may not change your  
mind and have to ask for it.  
As long as you live and have breath 18  
in your body,  
Do not sell yourself to anybody.  
For it is better that your children 2  
should ask from you,  
Than that you should look to the  
clean hands of your sons.  
In all that you do retain control, 2  
So that you will not put any stain  
upon your reputation.  
When the days of your life reach their 2  
end,  
At the time of your death distribute  
your property.  
Fodder and a stick and loads for an  
ass,  
Bread and discipline and work for a  
servant.  
Put your slave to work, and you will 4  
have rest;  
Leave his hands idle, and he will seek  
his liberty.  
The yoke and the strap will bend his  
neck,  
And racks and tortures are for a serv-  
ant who is a wrongdoer.  
Put him to work, so that he will not  
be idle,  
For idleness teaches much evil.  
Set him such work as is suited to him,  
And if he does not obey, load him with  
fetters.  
But do not be overbearing to any-  
body,  
And do not do anything without con-  
sideration.  
If you have a servant, regard him as  
yourself,  
Because you have bought him with  
blood.  
If you have a servant, treat him like  
a brother,  
For you need him as you do your own  
life.



If you ill-treat him, and he leaves  
and runs away,  
Where will you look for him?

Vain and delusive are the hopes of  
a man of no understanding,  
And dreams give wings to fools!  
Like a man who catches at a shadow,  
and chases the wind,  
Is the man who is absorbed in dreams.  
A vision of dreams is this against that,  
The likeness of one face before another.

From an unclean thing what can be  
clean?

And from something false what can  
be true?

Divinations and omens and dreams  
are folly,

And fancies of the mind like those  
of a woman in travail.

Unless they are sent from the Most  
High as a warning,

Do not pay any attention to them,  
For dreams have deceived many,  
And setting their hopes on them has  
led to their downfall.

The Law must be observed without  
any such falsehoods,

And wisdom finds perfection in truth-  
ful lips.

A well-taught man knows a great  
deal,

And a man of experience will discourse  
with understanding.

The man who has not been tested  
knows little,

But the man who has wandered far  
gains great ingenuity.

I have seen much in my travels,  
And I understand more than I can  
describe;

I have often been in danger of death,  
But I have been saved by these qual-  
ities.

The spirit of those who fear the Lord  
will live,

For their hope is in him who can save  
them.

The man who fears the Lord will have  
no dread,

And will not be afraid, for he is his  
hope.

Happy is the soul of the man who  
fears the Lord!

Whom does he regard? And who is  
his support?

The eyes of the Lord rest on those  
who love him,

A mighty shield, a strong support,

A shelter from the hot wind and the  
noonday heat,

A guard against stumbling and a  
defense against falling.

He lifts up the soul and gives light 17  
to the eyes,

And bestows healing, life, and blessing.

If a man offers a sacrifice that was 18  
wrongfully obtained, it is blem-  
ished,

And the gifts of sinful men are not  
acceptable.

The Most High is not pleased with 19  
the offerings of ungodly men,

And a man cannot atone for his sins  
with a great number of sacrifices.

The man who offers a sacrifice from 20  
the property of the poor

Sacrifices a son before his father's eyes.  
Scanty fare is the living of the poor; 21

The man who deprives them of it is a  
murderous man.

The man who takes away his neigh- 22  
bor's living murders him,

And the man who deprives a hired  
man of his wages is guilty of  
bloodshed.

One man builds and another tears 23  
down;

What do they gain but toil?

One man prays and another curses; 24  
Which one's voice will the Lord listen  
to?

If a man washes himself after touch- 25  
ing a corpse and then touches it  
again,

What good has his bath done him?

That is the way with a man who fasts 26  
for his sins,

And goes and does the same things  
over.

Who will listen to his prayer?

And what has he gained by humiliat-  
ing himself?

The man who keeps the Law will 35  
make many offerings;

He who gives heed to the command-  
ments will offer a thanksgiving  
sacrifice,

The man who returns a kindness will 1  
offer a meal offering,

And the man who gives to charity will  
offer the sacrifice of praise.

Avoiding wickedness wins the Lord's 3  
approval,

And avoiding wrongdoing is atone-  
ment.

Do not appear before the Lord 4  
empty-handed,

- 5 For all these things must be done because they are commanded.
- 6 The offering of an upright man enriches the altar,  
And its fragrance reaches the Most High.
- 7 The sacrifice of an upright man is acceptable,  
And the memory of it will not be forgotten.
- 8 Glorify the Lord with a generous eye,  
And do not stint the first fruits of your hands.
- 9 In all your giving show a joyful face,  
And dedicate your tithes with gladness.
- 10 Give to the Most High as he has given to you,  
With a generous eye, and as your hand has found.
- 11 For the Lord is one who repays,  
And he will repay you seven times over.
- 12 Do not try to bribe him, for he will not accept it,  
And do not rely on an ill-gotten sacrifice;  
For the Lord is a judge,  
And there is no partiality with him.
- 13 He will show no partiality against the poor,  
But he will listen to the prayer of the man who is wronged.
- 14 He will not disregard the supplication of the orphan,  
Or the widow, if she pours out her story.
- 15 Do not let the widow's tears run down her cheeks,  
While she utters her complaint against the man who has caused them to fall?
- 16 The man who serves God with good will is welcomed,  
And his prayer reaches to the clouds.
- 17 The prayer of the humble pierces the clouds,  
And until it reaches God, he will not be consoled.  
He will not leave off until the Most High considers him,  
And does justice to the upright, and passes judgment.
- 18 And the Lord will not delay,  
Or be slow about them,  
Until he crushes the loins of the unmerciful,  
And takes vengeance on the heathen;  
Until he destroys the multitude of the insolent,
- And breaks the scepters of the unrighteous;  
Until he repays a man for his doings,  
And repays men's deeds according to their thoughts;  
Until he judges the case of his people,  
And makes them glad with his mercy.  
Mercy is as beautiful in a time of trouble  
As rain clouds in a time of drought.  
Have mercy upon us, Lord God of all, and look upon us,  
And cast fear of you upon all the heathen.  
Raise your hand against alien peoples,  
And let them see your might.  
As you have been sanctified before them, in us,  
May you be magnified before us, in them;  
And let them know, as we have known,  
That there is no god, Lord, but you.  
Show signs again, and show other wonders,  
Make your hand and your right arm glorious.  
Arouse your anger and pour out your wrath,  
Destroy the adversary and wipe out the enemy.  
Hasten the time and remember your oath;  
And let them relate your mighty acts.  
Let him that would save himself be consumed in furious fire,  
And let those who harm your people meet destruction.  
Crush the heads of the enemy's rulers,  
Who say, "There is no one but ourselves!"  
Gather all the tribes of Jacob,  
And give them their inheritance, as it was of old.  
Have mercy, Lord, on the people that has borne your name,  
And on Israel, whom you compared to your first-born.  
Have pity on the city of your sanctuary,  
Jerusalem, the place where you rest.  
Fill Zion with the celebration of your goodness,  
And your people with your glory.  
Bear witness to those whom you created in the beginning,  
And fulfil the prophecies made in your name.  
Give those who wait for you their reward,

- And let men trust in your prophets.  
 17 Hear, Lord, the prayer of your sup-  
 pliants,  
 With Aaron's blessing on your people,  
 And all the people on the earth will  
 know  
 That you are the Lord, the eternal  
 God.
- 118 The stomach will eat any food,  
 Yet one food is better than another.
- 119 As the mouth tastes the meat of  
 game,  
 An intelligent mind detects false  
 words.
- 120 A perverse mind causes pain,  
 But an experienced man will pay him  
 back.
- 21 A woman can receive any man,  
 Yet one girl surpasses another.
- 22 A woman's beauty gladdens one's  
 countenance,  
 And exceeds every desire man has.
- 23 If mercy and meekness are on her lips,  
 Her husband is not like the sons of  
 men.
- 24 The man who gets a wife enters upon  
 a possession,  
 A helper like himself, and a pillar of  
 support.
- 25 Where there is no hedge, a piece of  
 property will be plundered,  
 And where there is no wife, a man will  
 wander about and groan.
- 26 For who will trust an active robber  
 Who bounds from one city to an-  
 other?  
 So who will trust a man who has no  
 nest,  
 And spends the night wherever eve-  
 ning overtakes him?
- 17 Every friend will say, "I am your  
 friend";  
 But sometimes a friend is a friend only  
 in name.
- 2 Is it not a sorrow like that for death  
 itself  
 When a companion and friend turns  
 into an enemy?
- 3 O wicked thought! Why were you  
 shaped  
 To cover the earth with deceit?
- 4 There are companions who rejoice in  
 their friends' happiness,  
 But, when trouble comes, are against  
 them.
- 5 There are companions who labor with  
 a friend for their stomach's sake,  
 Who will take up the shield in the face  
 of war.
- Do not forget your friend in your 6  
 heart,  
 And do not be unmindful of him in  
 your wealth.  
 Every adviser praises good counsel, 7  
 But some give advice in their own  
 interests.  
 Be on your guard against advisers 8  
 And first find out what is for their  
 advantage—  
 For they will take thought for them-  
 selves—  
 Or they will cast the lot against you,  
 And say to you, "Your way is good," 9  
 And will stand over against you to see  
 what will happen to you.  
 Do not consult with the man who 10  
 looks suspiciously at you,  
 And conceal your purpose from those  
 who are jealous of you;  
 With a woman about her rival, 11  
 Or with a coward about a war;  
 With a merchant about business,  
 Or with a buyer about selling;  
 With an envious man about gratitude,  
 Or with a merciless man about kindli-  
 ness;  
 With an idler about any piece of work.  
 Or with a man hired by the year  
 about finishing his work;  
 With a lazy servant about a large  
 undertaking;  
 Do not look to these for any advice,  
 But stay all the time with a godly 12  
 man,  
 Who you know keeps the command-  
 ments;  
 Whose heart is at one with your heart,  
 And who will sorrow with you if you  
 fail.  
 And hold fast the counsel of your own 13  
 mind,  
 For you have nothing more to be de-  
 pended on than it.  
 For a man's soul is sometimes wont to 14  
 bring him news  
 Better than seven watchmen sitting  
 high on a watchtower.  
 And, above all this, intreat the Most 15  
 High  
 To direct your way in truth.  
 Every undertaking begins with 16  
 reason,  
 And consideration precedes every  
 work.  
 If we trace the changes of the mind, 17  
 Four parts appear, 18  
 Good and evil, life and death.

- But it is the tongue that continually rules them.
- 19 A man may be shrewd and the instructor of many,  
And yet be unprofitable to himself
- 20 A man skilful in his use of words may be hated;  
He will fail to get any food.
- 21 For agreeableness has not been given him by the Lord,  
Because he has been deprived of all wisdom.  
A man may be wise for himself,
- 22 And the products of his understanding may be trustworthy on his lips;
- 23 A wise man will instruct his own people,  
And the products of his understanding will be trustworthy;
- 24 A wise man will be satisfied with blessing,  
And all who see him will call him happy.
- 25 A man's life is numbered by days,  
But the days of Israel are unnumbered.
- 26 The wise man will obtain the trust of his people,  
And his name will live forever.
- 27 My child, test your soul while you live,  
And see what hurts it, and do not give it that.
- 28 For not everything is good for everyone,  
And not everybody enjoys everything.
- 29 Do not be insatiable about any luxury,  
And do not be carried away with food,
- 30 For sickness comes with excessive eating,  
And greediness leads to severe illness.
- 31 Many have died of greediness,  
But the man who guards against it prolongs his life.
- 32 Show the physician due honor in view of your need of him,  
For the Lord has created him;
- 2 Healing comes from the Most High,  
And he will receive presents from the king.
- 3 The skill of the physician exalts him,  
And he is admired among the great.
- 4 The Lord has created medicines out of the earth,  
And a sensible man will not refuse them.
- 5 Was not water made sweet by wood,  
So that its strength might be shown?

And he has given men knowledge  
So that he might be glorified for his wonderful works.  
With them he cures and takes away pain.  
The druggist makes a mixture of them.  
His works will never end,  
And from him peace spreads over the face of the earth.  
My child, do not be negligent when you are sick,  
But pray to the Lord, and he will cure you.  
Renounce wrongdoing and make your hands do right,  
And cleanse your heart from every sin.  
Offer a fragrant offering and a memorial sacrifice of fine flour,  
And make your offering rich, as though you were no longer to live,  
And leave room for the physician, for the Lord has created him,  
And he must not desert you, for you need him.  
There is a time when your welfare depends upon them,  
For they too will pray the Lord  
To guide them to bringing relief  
And effecting a cure and restoration to health.  
As for the man who sins in the sight of his Maker,  
May he fall into the hands of the physician!  
My child, for the dead let your tears fall,  
And like one who is suffering terribly begin your lament.  
Wrap his body up fittingly,  
And do not neglect his burial.  
Weep bitterly and wail passionately  
And show your grief as he may deserve,  
For one day or perhaps two, to avert criticism;  
Then be comforted for your sorrow.  
For death comes of sorrow,  
And sorrow of heart prostrates one's strength.  
In misfortune grief will continue,  
And the life of the poor saddens the heart.  
But do not resign your heart to grief;  
Dismiss it, but remember your end.  
Do not forget it, for he will not come back;  
You cannot help him, and you will harm yourself;

- 22 "Remember my judgment, for yours  
will be like it;  
Mine today, and yours tomorrow!"
- 23 When the dead is at rest, let his  
memory rest,  
And be comforted for him when his  
spirit departs.
- 24 A scribe attains wisdom through  
the opportunities of leisure,  
And the man who has little business to  
do can become wise.
- 25 How can the man who holds the plow  
become wise,  
Who glories in handling the ox-goad,  
Who drives oxen, and guides them at  
their work,  
And whose discourse is with the sons  
of bulls?
- 26 He sets his mind on turning his fur-  
rows,  
And his anxiety is about fodder for  
heifers.
- 27 It is so with every craftsman and  
builder,  
Who keeps at work at night as well  
as by day.  
Some cut carved seals,  
And elaborate variety of design;  
Another puts his mind on painting a  
likeness,  
And is anxious to complete his work.
- 28 It is so with the smith sitting by his  
anvil,  
And expert in working in iron;  
The smoke of the fire reduces his  
flesh,  
And he exerts himself in the heat of  
the furnace.  
He bends his ear to the sound of the  
hammer,  
And his eyes are on the pattern of  
the implement.  
He puts his mind on completing his  
work,  
And he is anxious to finish preparing  
it.
- 29 It is so with the potter, as he sits at  
his work,  
And turns the wheel with his foot;  
He is constantly careful about his  
work,  
And all his manufacture is by meas-  
ure;
- 30 He will shape the clay with his arm,  
And bend its strength with his feet;  
He puts his mind on finishing the glaz-  
ing,  
And he is anxious to make his furnace  
clean.
- All these rely on their hands; 31  
And each one is skilful in his own  
work;  
Without them, no city can be in- 32  
habited,  
And men will not live in one or go  
about in it.  
But they are not sought for to advise 33  
the people,  
And in the public assembly they do  
not excel.  
They do not sit on the judge's seat,  
And they do not think about the  
decision of lawsuits;  
They do not utter instruction or  
judgment,  
And they are not found using prov-  
erbs.  
Yet they support the fabric of the 34  
world,  
And their prayer is in the practice of  
their trade.  
It is not so with the man who ap- 39  
plies himself,  
And studies the Law of the Most  
High.  
He searches out the wisdom of all the  
ancients,  
And busies himself with prophecies;  
He observes the discourse of famous 2  
men,  
And penetrates the intricacies of fig-  
ures.  
He searches out the hidden meaning 3  
of proverbs,  
And acquaints himself with the ob-  
scurities of figures.  
He will serve among great men, 4  
And appear before rulers.  
He will travel through the lands of  
strange peoples,  
And test what is good and what is  
evil among men.  
He will devote himself to going early 5  
To the Lord his Maker,  
And will make his entreaty before the  
Most High.  
He will open his mouth in prayer,  
And make entreaty for his sins.  
If the great Lord pleases, 6  
He will be filled with the spirit of  
understanding,  
He will pour out his wise sayings,  
And give thanks to the Lord in  
prayer;  
He will direct his counsel and knowl- 7  
edge,  
And study his secrets.

- 8 He will reveal instruction in his teaching,  
And will glory in the Law of the Lord's agreement.
- 9 Many will praise his understanding,  
And it will never be blotted out.  
His memory will not disappear,  
And his name will live for endless generations.
- 10 Nations will repeat his wisdom,  
And the congregation will utter his praise.
- 11 If he lives long, he will leave a greater name than a thousand,  
And if he goes to rest, his fame is enough for him.
- 12 I have reflected further, and I will utter it,  
And I am full as the full moon.
- 13 Listen to me, you holy sons, and bud  
Like a rose that grows by a water-course;
- 14 Exhale fragrance like a frankincense tree,  
And blossom like a lily.  
Give forth an odor and sing a song,  
Bless the Lord for all his works.
- 15 Magnify his name,  
And confess him with praise,  
With songs on your lips and with lyres,  
And this is what you are to say in your thanksgiving:
- 16 "The works of the Lord are all extremely good,  
And every command of his will be obeyed in its proper season."
- 17 No one can say "What does this mean? Why is that?"  
For in his good time they will all be searched out,  
At his command the waters stood in a heap,  
And the reservoirs of water at the word he uttered.
- 18 At his order all that he pleases is done,  
And there is no one who can interfere with his saving power.
- 19 The doings of all mankind are before him,  
And it is not possible to be hidden from his eyes.
- 20 From everlasting to everlasting he beholds them,  
And nothing is marvelous to him.
- 21 No one can say, "What does this mean? Why is that?"  
For everything has been created for its use.

His blessing covers the land like a <sup>20</sup> river,  
And saturates the dry land like a flood.

As he turns fresh water into salt <sup>21</sup> water,  
So the heathen will experience his wrath.

To his people his ways are straight, <sup>22</sup>  
Just as they are stumbling blocks to the disobedient.

From the beginning good things have <sup>23</sup> been created for the good,  
Just as evils have been created for sinners.

The elements necessary for man's life <sup>24</sup>  
Are water and fire and iron and salt,  
And wheat flour and milk and honey,  
The blood of the grape, and olive oil and clothing.

All these things prove good to the <sup>25</sup> godly,  
Just as they turn into evils for the sinful.

There are winds which have been <sup>26</sup> created for vengeance,  
And, when he is angry, they make their scourges strong;  
When the consummation comes, they will pour out their strength,  
And calm the anger of their Creator.

Fire and hail and famine and death— <sup>27</sup>  
These have all been created for vengeance.

The teeth of wild animals, and scor- <sup>28</sup> pions and vipers,  
And the sword that drives the ungodly to destruction—  
They will rejoice when he commands, <sup>29</sup>  
And be made ready on the earth for their functions.

And they will not disobey his word, <sup>30</sup>  
at their proper times.

Therefore from the beginning I have <sup>31</sup> become assured,  
And have reached this conclusion and left it in writing:  
The works of the Lord are all good, <sup>32</sup>  
And will supply every need when it arises,  
And no one can say, "This is worse <sup>33</sup> than that,"  
For they will all prove good in their season.

So now sing praise with all your heart <sup>34</sup> and voice,  
And bless the name of the Lord.

Much occupation is appointed for <sup>35</sup> every man,

- And a heavy yoke rests on the sons of Adam  
 From the day they come out of their mother's womb  
 Until the day when they return to the mother of us all,
- 2 Their perplexities and anxiety of mind,  
 Their apprehension, and the day of their end!
- 3 From the man who sits on his splendid throne  
 To the one who is abased in dust and ashes,
- 4 From the man who wears purple and a crown  
 To the one who is clad in coarse linen,
- 5 There is wrath and envy and trouble and perplexity  
 And fear of death and anger and strife,  
 And when a man rests upon his bed,  
 His sleep at night confuses his knowledge.
- 6 He gets little or no rest,  
 And afterward in his sleep, he is like a watchman on duty,  
 Bewildered by the vision of his mind  
 Like a man who has escaped from the front of battle.
- 7 In the moment of his extremity he wakes up,  
 And wonders that his fear came to nothing.
- 8 It is so with all flesh, man and beast;  
 And with sinners seven times more;
- 9 Death and blood and strife and sword,  
 Misfortunes, famine and affliction and plague—
- 10 All these were created for the wicked,  
 And because of them the flood came.
- 11 All that comes from the earth returns to the earth,  
 And what comes from the waters turns back to the sea.
- 12 All bribery and injustice will be blotted out,  
 But good faith will stand forever.
- 13 The property of unrighteous men will dry up like a river,  
 And explode like a clap of thunder in a rain.
- 14 As surely as an open-handed man is glad,  
 Transgressors will utterly fail.
- 15 The children of the ungodly will not put forth many branches;  
 They are unclean roots on a precipitous rock.
- 16 Sedge by any water or riverbank  
 Will be plucked up before any grass.  
 Kindness is like a garden of blessing, 17  
 And charity endures forever.
- The life of a self-supporting man or 18  
 of a workman is made sweet,  
 But a man who finds a treasure is better off than both of them.  
 Children or the building of a city 19  
 perpetuate a man's name,  
 But an irreproachable wife is counted better than both of them.  
 Wine and music delight the heart, 20  
 But the love of wisdom is better than both of them.  
 The flute and the lute make sweet 21  
 melody,  
 But a pleasant tongue is better than both of them.  
 The eye desires grace and beauty, 22  
 But more than both of them the springing grain.  
 A friend and a comrade meet op- 23  
 portunately,  
 But a wife with her husband is better than both of them.  
 Brothers and help are for a time of 24  
 trouble,  
 But charity is a better deliverer than both of them.  
 Gold and silver make a man stand 25  
 firm,  
 But good counsel is more approved than both of them.  
 Money and vigor elate the mind, 26  
 But the fear of the Lord is better than both of them.  
 There is no flaw in the fear of the Lord,  
 And with it there is no need to seek for help.  
 The fear of the Lord is like a garden 2:  
 of blessing,  
 And covers a man better than any glory.  
 My child, do not lead a beggar's 28  
 life;  
 It is better to die than to beg.  
 When a man looks to another man's 29  
 table,  
 His existence cannot be considered life.  
 He pollutes his soul with another man's food,  
 But a man who is intelligent and well-instructed will beware of it.  
 In a shameless man's mouth begging 30  
 is sweet,  
 But it kindles a fire in his heart.  
 O death, how bitter is the remem- 41  
 brance of you

- To a man at peace among his possessions,  
 To a man who is free from distractions and prosperous in everything,  
 And is still vigorous enough to enjoy his food!
- 2 O death, your sentence is good  
 For a needy man of failing strength,  
 In extreme old age, and distracted about everything;  
 Who is contrary, and has lost his patience.
- 3 Do not fear the sentence of death;  
 Remember those who went before you and those who come after.  
 This is the sentence of the Lord upon all flesh and blood,
- 4 And how can you refuse what is the will of the Most High?  
 Whether it was ten or a hundred or a thousand years,  
 There is no reproach about life in Hades.
- 5 The children of sinners are detestable children,  
 And live in the circles of the ungodly.
- 6 The possessions of the children of sinners will be lost,  
 And perpetual reproach will follow their posterity.
- 7 His children will blame an ungodly father  
 Because they are reproached on his account.
- 8 Alas for you, ungodly men,  
 Who have forsaken the law of the Most High God!
- 9 When you are born, you are born to a curse,  
 And when you die, a curse will be your lot.
- 10 Everything that springs from the earth will go back to the earth;  
 Just as surely the ungodly go from a curse to destruction.
- 11 Men grieve about their bodies,  
 But the name of sinners is not good and will be blotted out.
- 12 Take heed about your name, for you retain it longer  
 Than a thousand great stores of gold.
- 13 The days of a good life are numbered,  
 But a good name lasts forever.
- 14 Children, maintain instruction and be at peace;  
 Concealed wisdom and invisible treasure—  
 What is the use of either?
- 15 A man who hides his folly is better

- Than a man who hides his wisdom.  
 Therefore regard what I say;  
 For not every kind of shame is it well to maintain,  
 And not everything is approved in good faith by all.
- Be ashamed of a father and mother, 1:  
 for immorality,  
 And of a prince and a ruler, for a lie;  
 Of a judge and a magistrate, for an offense,  
 And of an assembly and the people, for disregard for the Law;  
 Of a partner and a friend, for unjust dealing,  
 And of the place where you are living, 1:  
 for theft;  
 Respect the truth of God and his agreement,  
 Be ashamed to lean on your elbow at table;  
 To be contemptuous about giving back what you have received;  
 And to keep silent before those who greet you;  
 To look at a woman who is a courtesan,  
 And to turn your face away from a relative;  
 To take someone's portion or present,  
 And to stare at a married woman;  
 To meddle with another man's maid 2:  
 (And do not stand over her bed);  
 To utter words of abuse before friends  
 (And after you make a gift do not add abuse);  
 To repeat what you have heard, 2:  
 And to tell things that are secret.  
 Then you will be really modest, 2:  
 And win the approval of everyone.  
 Do not be ashamed of these things, 4!  
 And do not show partiality, so as to sin;  
 Of the Law of the Most High and his agreement,  
 And of judgment, to punish the ungodly;  
 Of having a reckoning with a partner and fellow-travelers,  
 And of a present from what is inherited by your companions;  
 Of the accuracy of scales and weights,  
 And of the acquisition of much or little;  
 Of profit from dealing with merchants,  
 And of the careful training of children;  
 And of staining the side of a bad servant with blood.  
 It is well to put a seal on a wicked wife,



And where there are many hands,  
lock things up.

7 Whatever you hand over, let it be by  
number and weight;  
And in giving and receiving, let every-  
thing be in writing.

8 Do not be ashamed to instruct the  
senseless and foolish,  
Or an aged man who is charged with  
immorality.  
Then you will be really instructed,  
And approved in the eyes of every  
man alive.

9 A daughter is a secret cause of  
sleeplessness to her father,  
And his concern for her robs him of his  
rest;  
In her youth, for fear she will pass her  
prime,  
And when she is married, for fear  
she will be hated;

10 When she is a girl, for fear she will be  
profaned,  
And be with child in her father's  
house;  
When she has a husband, for fear she  
will transgress;  
And when she is married, for fear she  
will be childless.

11 Keep a close watch over a headstrong  
daughter,  
For fear she will fill your enemies with  
malignant joy,  
And make you the talk of the town  
and notorious among the people,  
And disgrace you before the multi-  
tude.

12 Do not look at anybody for her  
beauty,  
And do not sit among women,

13 For as a moth comes out of clothing,  
A woman's wickedness comes from a  
woman.

14 A man's wickedness is better than a  
beneficent woman,  
Or a woman that disgraces you  
shamefully.

15 I will call to mind the doings of the  
Lord,  
And recount the things that I have  
seen.  
By the commands of the Lord his  
works are done;

16 The light-giving sun looks down on  
everything,  
And his work is full of the glory of the  
Lord.

17 He has not permitted the saints of the  
Lord

To recount all his wonders,  
Which the Lord, the Almighty, has  
firmly established,  
So that the universe might stand fast  
through his glory.  
He searches out the great deep and 18  
the human mind,  
And he understands their designs;  
For the Most High possesses all knowl-  
edge,  
And looks upon the portent of eter-  
nity,  
And declares the things that are past 19  
and the things that are to come,  
And uncovers the tracks of hidden  
things.  
No thought escapes him, 20  
Not one word is hidden from him,  
He has ordained the majesty of his 21  
wisdom,  
For he is from everlasting to ever-  
lasting.  
It cannot be increased or diminished,  
And he has no need of any counselor.  
How much to be desired are all his 22  
works,  
And how sparkling they are to see.  
All these things live and last forever, 23  
With all their functions, and they are  
all obedient.  
They are all in pairs, one facing an- 24  
other,  
Not one of them is missing.  
One confirms the good of the other, 25  
And who can have too much of be-  
holding his glory?  
The glory of the height is the firma- 43  
ment in its purity,  
The sight of the heavens with the  
spectacle of their splendor.  
The sun, when he appears, making 2  
proclamation as he goes forth,  
Is a wonderful instrument, the work  
of the Most High;  
At noonday he dries up the country, 4  
And who can withstand his burning  
heat?  
A man who blows a furnace works in 4  
the midst of heat,  
But the sun three times as much,  
burning up the mountains.  
He breathes out fiery vapors,  
And shoots forth his beams, blinding  
men's eyes.  
Great is the Lord who made him, 5  
At whose command he hurries on his  
course.  
The moon, too, he places in its 6  
position at its season.

- To mark times and be an everlasting sign;
- 7 The moon gives the sign for the festival,  
A light that wanes after reaching the full.
- 8 The month is named after her;  
She increases marvelously as she changes,  
An instrument of the hosts on high,  
Shining in the firmament of the heavens.
- 9 The beauty of heaven is the glory of the stars,  
A system giving light in the highest places of the Lord.
- 10 At the command of the Holy One they take their places as he decrees,  
And they will not fail in their watches.
- 11 See the rainbow, and bless him who made it  
Surpassingly beautiful in its brightness.
- 12 It curves over the heaven in a glorious circle,  
The hands of the Most High have stretched it out.
- 13 By his command he brings the hurrying snow,  
And makes swift the lightnings of his judgment;
- 14 Because of it, the storehouses are opened,  
And the clouds fly out like birds.
- 15 In his majesty he makes the clouds thick,  
And the hailstones are broken in pieces.
- 16 When he appears, the mountains shake,  
At his voice the south wind blows.
- 17 His voice in the thunder rebukes the earth;  
So do the hurricane from the north and the whirlwind.  
He sprinkles the snow like birds fluttering down,  
It comes down like locusts settling;
- 18 The eye is amazed at the beauty of its whiteness,  
And the mind is astonishing at its raining.
- 19 He pours hoarfrost over the earth like salt,  
And, when it freezes, it becomes points of thorns.
- 20 The cold north wind blows,  
And the ice freezes on the water;

It lodges on every pool of water,  
And the water puts it on like a breast-plate.

It consumes the mountains and burns 21  
up the wilderness,  
And shrivels the green herbage like fire.

A mist coming quickly heals every- 22  
thing;  
The dew falling refreshes things after the heat.

By his counsel he has stilled the 23  
deep,  
And planted islands in it.  
Those who sail the sea tell of its 24  
danger,  
And we wonder at what we hear with our ears.

There are strange and wonderful 25  
works in it,  
All kinds of living things, the whale creation.

Because of him his messenger pros- 26  
pers on his way,  
And through his command all things consist.

We may say more, but we will not 27  
reach the end,  
And the conclusion of what we have to say is: He is the whole.

Where can we find strength to glorify 28  
him?  
For he is greater than all his works.  
The Lord is terrible and exceedingly 29  
great,  
And his power is wonderful.

Glorify the Lord and exalt him 30  
As much as you can, for even then he will surpass it.

When you exalt him put forth all your strength;  
Do not grow weary, for you will not reach the end.

Who has ever seen him, so that he 31  
can describe him?  
And who can tell his greatness as it really is?

Many things greater than these still 32  
remain hidden,  
For we have seen but few of his works.

For the Lord has made all things, 33  
And he has given wisdom to the godly.

Let us now praise distinguished men, 34  
Our forefathers before us.  
They are a great glory to the Lord who 35  
created them;  
They have shown his majesty from of old.

- 3 Men who exercised authority in their reigns,  
And were renowned for their might!  
They gave their counsel with understanding,  
And brought men tidings through their prophecy—
- 4 Leaders of the people in deliberation and understanding,  
Men of learning for the people,  
Wise in their words of instruction;
- 5 Composers of musical airs,  
Authors of poems in writing;
- 6 Rich men, endowed with strength,  
Who lived in peace upon their lands—
- 7 All these were honored in their generation,  
And were a glory in their day.
- 8 There are some of them who have left a name,  
So that men declare their praise;
- 9 And there are some who have no memorial,  
And have perished as though they had not lived,  
And have become as though they had not been,  
With their children after them.
- 10 Yet these were merciful men,  
And their uprightness has not been forgotten.
- 11 With their descendants it will remain,  
A good inheritance for their posterity.
- 12 Their descendants stand by the agreements,  
And their children also for their sakes;
- 13 Their posterity will endure forever,  
And their glory will not be blotted out.
- 14 Their bodies are buried in peace,  
But their name lives to all generations.
- 15 Peoples will recite their wisdom,  
And the congregation declare their praise!
- 16 Enoch pleased the Lord and was taken up from the earth,  
A pattern of repentance for all generations.
- 17 Noah was found perfect and upright;  
In the time of God's anger he was taken in exchange.  
On his account a remnant was left to the earth  
When the flood occurred.
- 18 Everlasting agreements were made with him,  
That all life should never be blotted out by a flood.
- 19 Abraham was the great father of a multitude of nations,
- And no one has been found equal to him in glory.  
He observed the Law of the Most High,  
And entered into an agreement with him.  
He certified the agreement in his flesh,  
And, when he was tested, he proved faithful.  
For that reason he assured him with an oath  
That nations would be blessed through his posterity,  
And that he would make him as numerous as the dust of the earth,  
And would raise his posterity as high as the stars,  
And that they should possess  
From sea to sea,  
And from the river to the end of the earth.  
He guaranteed it to Isaac also in like manner,  
Because of his father Abraham.  
The blessing of all mankind and the agreement  
He made to rest upon the head of Jacob.  
He acknowledged him with his blessings,  
And gave them to him as his inheritance.  
And he divided his portions,  
And distributed them among twelve tribes.  
From his posterity he brought a man of mercy,  
Who found favor in the sight of all mankind,  
And was beloved by God and man—  
Moses, whose memory is blessed.  
He made him equal to his holy ones in glory,  
And made him great in the fears of his enemies.  
By his words he brought wonders to pass;  
He made him glorious in the sight of kings.  
He gave him commands for his people,  
And showed him some of his glory.  
Through faithfulness and meekness he sanctified him,  
He chose him out of all mankind.  
He made him hear his voice;  
He brought him into the thick darkness,  
And gave him his commandments face to face,

The law of life and knowledge,  
 To teach Jacob his agreement,  
 And Israel his decrees.

6 He exalted Aaron, a holy man like him,  
 Who was his brother, from the tribe of Levi.

7 He made him an everlasting ordinance,  
 And gave him the priesthood of the people.  
 He blessed him with stateliness,  
 And put on him a splendid robe;

8 He clothed him with glorious perfection,  
 And strengthened him with garments of authority,  
 The drawers, the robe, and the apron.

9 And he surrounded him with pomegranates,  
 With very many gold bells all around  
 To ring out as he walked,  
 To make their sound heard in the temple,  
 To remind the sons of his people;

10 With a holy garment, with gold and violet  
 And purple, a work of embroidery;  
 With the oracle of judgment, the decider of truth.

11 With twisted scarlet, the work of an artist;  
 With precious stones, engraved like signets,  
 In a setting of gold, the work of an engraver,  
 For a reminder, in carved letters,  
 Giving the number of the tribes of Israel;

12 With a gold crown upon his turban,  
 Engraved like a signet with "Sacredness":  
 A glorious distinction, a work of might,  
 The desire of the eyes, richly adorned.

13 Before him, there never were such beautiful things,  
 No alien will ever put them on,  
 But his sons alone  
 And their posterity forever.

14 His sacrifices will be wholly consumed  
 Twice every day perpetually.

15 Moses filled his hands,  
 And anointed him with sacred oil;  
 It became an everlasting agreement  
 with him  
 And his posterity all the days of heaven,  
 To minister to him and act as priest

And bless the people in his name.  
 He chose him out of all the living 10  
 To offer sacrifice to the Lord,  
 Incense and fragrance for a memorial sacrifice,  
 To make atonement for your people.  
 In his commandments he gave him 11  
 Authority over the agreements about judgments,  
 To teach Jacob the decrees  
 And to enlighten Israel with his law.  
 Strangers conspired against him, 11  
 And envied him in the desert;  
 The men with Dathan and Abiram,  
 And the company of Korah, in their wrath and anger.  
 The Lord saw it and was not pleased, 11  
 And they were destroyed by his fierce anger;  
 He executed signs upon them,  
 To devour them with his blazing fire.  
 And he increased Aaron's glory, 21  
 And gave him his inheritance;  
 He apportioned to him the very first of the first fruits;  
 He prepared the Presentation Bread in abundance,  
 For they are to eat the sacrifices of the 2  
 Lord,  
 Which he gave to him and his posterity.  
 But he has no share in the land of the 2  
 people,  
 And he has no portion among the people,  
 For he himself is your portion and your inheritance.  
 Phineas, the son of Eleazar, is the 2  
 third in glory,  
 For he was zealous for the fear of the Lord,  
 And stood fast, when the people turned away,  
 In the goodness and eagerness of his soul,  
 And made atonement for Israel.  
 Therefore an agreement of peace was 2  
 established with him,  
 That he should be the leader of the saints and of his people,  
 That he and his posterity should possess  
 The dignity of the priesthood forever.  
 And an agreement was made with 2  
 David,  
 The son of Jesse, of the tribe of Judah;  
 As the king's inheritance passes only from son to son,  
 The inheritance of Aaron is for his posterity.

26 May he give you wisdom of mind  
 To judge his people with uprightness  
 So that their prosperity may not come  
 to an end,  
 But their glory may last through all  
 their generations.

46 Joshua, the son of Nun, was mighty  
 in war,  
 And the successor of Moses in proph-  
 esying.  
 He became, as his name describes him,  
 Great to save his chosen,  
 To take vengeance on the enemies  
 that rose up against them,  
 So that he might give Israel their  
 possessions.

2 How glorious he was when he lifted  
 up his hands,  
 And pointed his sword at the towns!  
 3 Before him who ever stood so fast?  
 For he carried on the wars of the Lord.

4 Was not the sun stayed by his hand,  
 And one day increased to two?

5 He called on the Most High Ruler,  
 When his enemies pressed upon him  
 on all sides,  
 And the great Lord answered him  
 6 With hailstones of mighty power.  
 He made war burst upon that nation,  
 And at the descent he destroyed his  
 opponents,  
 So that the heathen might recognize  
 his armor,  
 And know that he fought in the sight  
 of the Lord.

This champion was followed by one  
 7 Who in the days of Moses did an act  
 of piety,  
 No other than Caleb, the son of  
 Jephunneh,  
 Who stood opposed to the community,  
 And restrained the people from sin,  
 And quieted their wicked grumbling.  
 These two alone were preserved

8 Out of six hundred thousand people  
 on foot,  
 To bring them into their possessions,  
 To a land running with milk and honey.

9 And the Lord gave Caleb strength,  
 And it remained with him until he  
 was old,  
 So that he climbed the heights of the  
 land,  
 And his posterity obtained a heritage,  
 10 So that all the sons of Israel might see  
 That it is good to follow after the  
 Lord.

11 The judges too, with their various  
 names,

All whose hearts did not fall into  
 idolatry,  
 And who did not turn away from the  
 Lord—  
 May their memory be blessed!  
 May their bones revive where they 12  
 lie,  
 And their names be transmitted  
 To the descendants of their renown.  
 There was Samuel, beloved by his 13  
 Lord;  
 A prophet of the Lord, he established  
 the kingdom,  
 And anointed princes over his people.  
 By the Law of the Lord he judged the 14  
 community,  
 And the Lord showed regard for  
 Jacob.  
 By his faithfulness he was proved a 15  
 prophet,  
 And he was known to be trustworthy  
 through the words of his vision,  
 And he called upon the Lord, his 16  
 Master,  
 When his enemies pressed him on  
 every side,  
 And he offered him a suckling lamb;  
 Then the Lord thundered from 17  
 heaven,  
 And made his voice heard with a loud  
 noise,  
 And he wiped out the rulers of the 18  
 Tyrians  
 And all the princes of the Philistines.  
 And before he fell asleep forever, 19  
 He called them to witness, before the  
 Lord and his anointed,  
 "From no human being have I taken  
 his property,  
 Even as much as a pair of shoes,"  
 And no one accused him.  
 Even after he fell asleep he prophe- 20  
 sied,  
 And showed the king his end,  
 And lifted his voice out of the earth  
 In prophecy, to blot out the wicked-  
 ness of the people.

After him Nathan arose, 47  
 To prophesy in the days of David.  
 Just as the fat is separated from the 2  
 offering,  
 David was separated from the Israel-  
 ites.  
 He played with lions as though they 3  
 were kids,  
 And with bears as though they were  
 lambs of the flock.  
 In his youth did he not kill a giant, 4  
 And relieve the people of reproach,

- When he lifted his hand with a stone  
in the sling,  
And brought down the boasting of  
Goliath?
- 5 For he called on the Lord, the Most  
High,  
And he gave strength to his right hand  
To slay a mighty warrior,  
And to exalt the strength of his  
people.
- 6 So they lauded him for his ten thou-  
sands,  
And praised him for the blessings of  
the Lord,  
When the glorious diadem was  
brought to him.
- 7 For he wiped out his enemies on every  
side,  
And annihilated his adversaries the  
Philistines,  
He crushed their strength, unto this  
day.  
Over all that he did he gave thanks
- 8 To the Holy One, the Most High,  
with words of praise.  
He sang praise with his whole heart,  
And he loved his Maker.
- 9 He placed singers before the altar,  
To make sweet melody with their  
voices.
- 10 He gave dignity to the festivals,  
And set the seasons in order through-  
out the year,  
While they praised God's holy name,  
And the sanctuary rang with it from  
early morning.
- 11 The Lord took away his sins,  
And exalted his strength forever,  
And gave him the agreement about  
the kings,  
And a glorious throne in Israel.
- 12 After him arose his wise son,  
Who lived in wide borders because of  
him;
- 13 Solomon reigned in days of peace,  
And God gave him rest on every side,  
So that he might erect a house in his  
name,  
And provide a sanctuary forever.
- 14 How wise you became in your youth,  
And how full of understanding, like a  
river!
- 15 Your soul covered the earth,  
And you filled it with puzzling prov-  
erbs.
- 16 Your name reached distant islands,  
And you were loved for your peaceful  
 sway.

For your songs and proverbs and fig- 17  
ures,  
And your expositions, the countries  
wondered at you.  
Through the name of the Lord God, 18  
Who is called the God of Israel,  
You gathered gold like tin,  
And accumulated silver like lead.  
You laid your flanks beside women, 19  
And were brought into subjection by  
your body.  
You brought a stain upon your fame, 20  
And polluted your posterity,  
So that you brought wrath upon your  
children,  
And they were grieved at your folly,  
So that the sovereignty was divided, 21  
And a disobedient kingdom arose out  
of Ephraim.  
But the Lord will not forsake his 22  
mercy,  
And he will not prove false to any of  
his words,  
Nor will he blot out the descendants  
of his chosen,  
Nor destroy the posterity of him who  
loved him.  
For he gave Jacob a remnant,  
And David a root sprung from him.  
So Solomon rested with his fore- 23  
fathers,  
And left behind him one of his own  
children,  
"The people's folly," a man wanting in  
understanding,  
Rehoboam, who by his counsel made  
the people revolt.  
And there was Jeroboam, the son of  
Nebat, who made Israel sin,  
And showed Ephraim a sinful way.  
Their sins became so exceedingly 24  
many  
That they dislodged them from their  
land.  
For they sought out every kind of 25  
wickedness,  
Until vengeance should come upon  
them.  
Then the prophet Elijah arose like 44  
fire,  
And his word burned like a torch;  
He brought a famine upon them, 2  
And made them few by his zeal,  
By the word of the Lord he shut up 3  
heaven;  
In the same way, he brought down  
fire three times.  
How glorified you were, Elijah, in 4  
your wonderful acts,

- And who can glory like you?  
 5 You who raised one who was dead,  
 from death,  
 And from Hades, by the word of the  
 Most High;  
 6 Who brought kings down to destruc-  
 tion,  
 And distinguished men from their  
 beds.  
 7 Who heard rebukes at Sinai,  
 And judgments of vengeance at Ho-  
 reb;  
 8 Who anointed kings to exact retribu-  
 tion,  
 And prophets to succeed him;  
 9 Who were taken up in a whirlwind of  
 fire,  
 In a chariot with fiery horses;  
 10 Who, it is written, is to come in re-  
 buke at the appointed time,  
 To quiet anger before it becomes  
 wrath,  
 To turn the heart of the father to his  
 son,  
 And to reform the tribes of Jacob.  
 11 Happy are those who saw you,  
 And those who fell asleep in love;  
 For we will surely live.  
 12 When Elijah was sheltered by the  
 whirlwind,  
 Elisha was filled with his spirit.  
 In all his days he was not shaken by  
 any ruler  
 And no one overmastered him.  
 13 Nothing was too wonderful for him,  
 And when he had fallen asleep, his  
 body prophesied.  
 14 In his life he did signs,  
 And after his death he worked won-  
 ders.  
 15 For all this the people did not repent,  
 And did not forsake their sins,  
 Until they were carried away captive  
 from their land,  
 And scattered over all the earth.  
 And the people were left very few in  
 number,  
 But a prince remained in the house of  
 David.  
 16 Some of them did what was right,  
 And some of them sinned more and  
 more.  
 17 Hezekiah fortified his city,  
 And brought water into the midst of it;  
 He dug the sheer rock with iron,  
 And built wells for water.  
 18 In his days Sennacherib came up,  
 And sent the commander, and de-  
 parted.
- And he raised his hand against Zion,  
 And uttered great boasts in his arro-  
 gance;  
 Then their hearts and hands were 19  
 shaken,  
 And they suffered like women in trav-  
 ail  
 Then they called upon the Lord, who 20  
 is merciful,  
 Spreading out their hands to him,  
 And the Holy One heard them speedi-  
 ly from heaven,  
 And delivered them by the hand of  
 Isaiah.  
 He struck the camp of the Assyrians, 21  
 And his angel wiped them out.  
 For Hezekiah did what pleased the 22  
 Lord,  
 And was strong in the ways of his  
 forefather David,  
 Which the prophet Isaiah com-  
 manded,  
 Who was great and faithful in his  
 prophetic vision.  
 In his days the sun went back, 23  
 And prolonged the life of the king.  
 Through the spirit of might he fore- 24  
 saw the future,  
 And comforted those who mourned in  
 Zion.  
 He revealed the things that were to 25  
 be, forever,  
 And the hidden things, before they  
 came to pass.  
 The memory of Josiah is like a 49  
 blending of incense  
 Carefully prepared by the perfumer;  
 Everyone finds it sweet as honey to  
 the taste,  
 And like music at a banquet.  
 He succeeded in converting the peo- 2  
 ple,  
 And abolished the wicked abomina-  
 tions.  
 He made his heart right with the 3  
 Lord,  
 In the days of wicked men he en-  
 couraged godliness.  
 Except David and Hezekiah and 4  
 Josiah,  
 They all sinned greatly,  
 For they forsook the Law of the Most  
 High.  
 The kings of Judah failed utterly,  
 For they gave their strength to others, 5  
 And their glory to a foreign nation.  
 They set fire to the city chosen for the 6  
 sanctuary,  
 And made her streets desolate,

- 7 For the sake of Jeremiah; for they had misused him;  
Though he was consecrated before his birth to be a prophet,  
To root up and injure and ruin,  
Likewise to build and to plant.
- 8 It was Ezekiel who saw the glorious vision,  
Which he showed him upon the chariot borne by the winged creatures.
- 9 For he remembers his enemies with rain,  
And to do good to those who make their paths straight.
- 10 And may the bones of the Twelve Prophets revive out of their place,  
For they comforted Jacob,  
And delivered them with their confident hope.
- 11 How shall we magnify Zerubbabel?  
For he was like a signet on the right hand;  
So was Jeshua, the son of Jozadak,
- 12 For they in their days rebuilt the house,  
And raised a temple holy to the Lord,  
Prepared for everlasting glory.
- 13 The memory of Nehemiah also is lasting,  
For he raised up for us the walls which had fallen,  
And set up barred gates,  
And rebuilt our houses.
- 14 No one was ever created on earth like Enoch  
For he was taken up from the earth;
- 15 Nor was a man ever born like Joseph,  
The leader of his brothers, the support of the people;  
And his bones were cared for.
- 16 Shem and Seth were greatly honored above other men,  
But above every living thing was Adam in his creation.
- 50 It was Simon, the son of Onias, the great priest,  
Who in his lifetime repaired the house,  
And in his days strengthened the sanctuary.
- 2 He laid the foundation for the height of the double wall,  
The lofty substructure for the temple inclosure.
- 3 In his days a water cistern was hewed out,  
A reservoir in circumference like the sea.
- He took thought for his people to keep them from calamity,  
And fortified the city against siege.  
How glorious he was, surrounded by the people,  
As he came out of the sanctuary!  
Like the morning star among the clouds,  
Like the moon when it is full;  
Like the sun shining forth upon the sanctuary of the Most High;  
Like the rainbow, showing itself among glorious clouds,  
Like roses in the days of first fruits,  
Like lilies by a spring of water,  
Like a sprig of frankincense, on summer days,  
Like fire and incense in the censer,  
Like a dish of beaten gold,  
Adorned with all kinds of precious stones;  
Like an olive putting forth its fruit,  
And like a cypress towering among the clouds.  
When he assumed his glorious robe,  
And put on glorious perfection,  
And when he went up to the holy altar,  
He made the court of the sanctuary glorious.  
And when he received the portions from the hands of the priests,  
As he stood by the hearth of the altar,  
With his brothers like a wreath about him,  
He was like a young cedar on Lebanon,  
And they surrounded him like the trunks of palm trees,  
All the descendants of Aaron in their splendor,  
With the Lord's offering in their hands,  
Before the whole assembly of Israel;  
And when he finished the service at the altars,  
To adorn the offering of the Most High, the Almighty,  
He stretched out his hand to the cup,  
And poured out some of the blood of the grape;  
He poured it out at the foot of the altar,  
A fragrant odor unto the Most High, the King of All.  
Then the descendants of Aaron shouted;  
They sounded the trumpets of beaten work;



They made a great sound heard,  
 For a reminder, before the Most High.  
 17 Then all the people made haste together,  
 And fell upon their faces on the ground,  
 To worship their Lord,  
 The Almighty, the Most High.  
 18 The singers too praised him with their voices;  
 They made sweet music in the fullest volume.  
 19 And the people intreated the Lord Most High,  
 With prayer before him who is merciful,  
 Until the worship of the Lord should be finished,  
 And they completed his service.  
 20 Then he came down and lifted his hands  
 Over the whole assembly of the descendants of Israel,  
 To pronounce the blessing of the Lord with his lips,  
 And to exult in his name.  
 21 And they prostrated themselves a second time,  
 To receive the blessing from the Most High.  
 22 Now bless the God of all,  
 Who in every way does great things;  
 Who exalts our days from our birth,  
 And deals with us according to his mercy.  
 23 May he give us gladness of heart,  
 And may there be peace in our days  
 In Israel, and through the days of eternity.  
 24 May he intrust his mercy to us,  
 And let him deliver us in our days.  
 25 With two nations my soul is vexed,  
 And the third is no nation;  
 26 They who live on the mountain of Samaria, and the Philistines,  
 And the foolish people that live in Shechem.  
 Instruction in understanding and knowledge  
 27 Has Jeshua, son of Sirach, son of Eleazar, of Jerusalem,  
 Written in this book,  
 Who poured forth wisdom from his mind.  
 28 Happy is he who concerns himself with these things,  
 And he that lays them up in his mind  
 will become wise.

For if he does them, he will be strong 29  
 for all things,  
 For the light of the Lord is his path.  
 I will give thanks to you, Lord and 51  
 King,  
 And praise you as God my Savior.  
 I give thanks to your name,  
 For you have been my protector and 2  
 helper,  
 And have delivered my body from destruction,  
 And from the snare of a slanderous tongue.  
 From lips that utter lies,  
 And before those who stood by,  
 You were my helper and delivered me, 3  
 In the greatness of your mercy and of your name,  
 From the gnashing of teeth when I was about to be devoured,  
 From the hand of those who sought my life,  
 From the numerous troubles that I had,  
 From choking fire all around me, 4  
 And from the midst of a flame which I had not kindled,  
 From the depth of the heart of Hades, 5  
 And from the unclean tongue and the lying speech.  
 An unrighteous tongue uttered slander 6  
 to the king;  
 My soul drew nigh to death,  
 And my life was near to Hades beneath;  
 They surrounded me on every side, 7  
 and there was no one to help me;  
 I looked for the help of men, and there was none.  
 Then I remembered your mercy, Lord, 8  
 And your work which has been from of old,  
 For you deliver those who wait for you,  
 And save them from the hand of their enemies.  
 And I sent up my supplication from 9  
 the earth,  
 And prayed for deliverance from death.  
 I besought the Lord, the father of my 10  
 lord,  
 Not to forsake me in my days of trouble,  
 At the time when there is no help against the proud.  
 I said, "I will praise your name con- 11  
 tinually,  
 And praise you with thanksgiving."  
 And my prayer was heard,

- 12 For you saved me from destruction,  
And delivered me from my emergency.  
Therefore I will give thanks to you  
and praise you,  
And bless the name of the Lord.
- 13 When I was very young, before I  
went on my wanderings,  
I sought wisdom expressly in my  
prayer;
- 14 In front of the temple I asked for her,  
And I will search for her unto the end.
- 15 From her flower as from her ripening  
grape,  
My heart delighted in her.  
My foot trod in uprightness;  
From my youth I followed her steps.
- 16 I bowed my ear a little and received  
her,  
And found much instruction for my-  
self.
- 17 I made progress in her;  
And to him who gave me wisdom I  
will give glory.
- 18 For I resolved to practice her,  
And I was zealous for the good, and  
I shall not be disappointed.
- 19 My soul grappled with her,  
And in the fulfilment of the Law I was  
very strict.  
I spread out my hands to heaven  
above,  
And lamented my ignorance of her.
- 20 I directed my soul to her,  
And through purification I found her.

I gained my purpose with her from  
the beginning;  
Therefore I will not be forsaken.  
My heart was stirred to seek her; 21  
Therefore I obtained a good posses-  
sion.

The Lord gave me the power to 22  
speak as my reward,  
And I will praise him with it.  
Come to me, you who are untaught, 23  
And pass the night in the house of in-  
struction.

Why do you say you are wanting in 24  
these things,  
And that your souls are very thirsty?  
I opened my mouth and said, 25  
Get her for yourselves without money,  
Put your neck under her yoke, 26  
And let your soul receive instruc-  
tion.

She is to be found close by.  
See with your own eyes that I have 27  
worked but little,  
And yet found myself much repose.  
Get some instruction with a great 28  
sum in silver,  
And you will gain much gold with it.  
Let your soul delight in his mercy, 29  
And may you not be disappointed for  
praising him.

Finish your work in time, 30  
And in his own time he will give you  
your reward.

## THE BOOK OF BARUCH

1 **T**Hese are the words of the book that Baruch the son of Neriah, the son of Mahseiah, the son of Zedekiah, the son of Hasadiah, 2 the son of Hilkiah, wrote in Babylon, in the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem and burned it with fire. 3 And Baruch read the words of this book in the hearing of Jeconiah, the son of Jehoiakim, king of Judah, in the hearing of all the people who came to 4 hear the book read, and in the hearing of the nobles and the princes, and in the hearing of the elders, and in the hearing of all the people, small and great—in fact, of all who lived in Babylon, by the River Sud. Then they wept, and fasted, and prayed before the Lord; 6 and they raised money, each one giving 7 what he could, and they sent it to Jerusalem, to Jehoiakim the high priest, the son of Hilkiah, the son of Shallum, and to the priests, and to all the people that were found with him in Jerusalem, 8 when he took the plate of the house of the Lord that had been carried away from the temple, to return it to the land of Judah—the silver dishes which Zedekiah the son of Josiah, king of 9 Judah, had made, after Nebuchadnezzar, king of Babylon, had carried off Jeconiah and the officers and captives and nobles and the common people from Jerusalem, and taken him to 10 Babylon. And they said,

“Here we send you money, so buy with the money burnt offerings and sin offerings and incense and prepare a grain offering, and offer them upon the altar 11 of the Lord our God, and pray for the life of Nebuchadnezzar, king of Babylon, and for the life of Belshazzar his son, that their days may be like the 12 days of heaven, upon the earth. And the Lord will give us strength, and he will give sight to our eyes, and he will live under the shadow of Nebuchadnezzar, king of Babylon, and under the shadow of Belshazzar his son, and we will serve them for a long time and find

favor in their sight. Pray for us to the 13 Lord our God, for we have sinned against the Lord our God, and to this day the anger of the Lord and his wrath have not turned away from us. So read this scroll, which we send to 14 you, to make your confession in the house of the Lord, on festival days and on days of assembly. And you shall say, 15

“Uprightness belongs to the Lord our God, but confusion of face, as on this day, befits us, the men of Judah, and the residents of Jerusalem, and our 16 kings and our officials, and our priests and our prophets, and our forefathers; for we have sinned before the Lord, 17 and disobeyed him, and we have not 18 obeyed the voice of the Lord our God, so as to follow the commands of the Lord which he set before us. From 19 the day when the Lord brought our fathers out of the land of Egypt, until today, we have been disobedient to the Lord our God, and we have been neglectful, in not obeying his voice. And 20 misfortunes have attended us, and the curse has come upon us which the Lord agreed upon with Moses his servant, on the day when he brought our forefathers out of the land of Egypt, to give us a land that ran with milk and honey, as they have this day. And we 21 did not obey the voice of the Lord our God, expressed in all the words of the prophets whom he sent to us, but we 22 followed each one the design of his own wicked heart so as to serve other gods, and do what was evil in the eyes of the Lord our God. So the Lord made good 2 his word which he uttered against us, and against our judges who judged Israel, and against our kings and against our officials and against the men of Israel and Judah. Nowhere 2 under heaven have such calamities occurred as he has brought upon Jerusalem, as it was written in the Law of Moses, so that one of us ate the flesh 3 of his son, and another of us ate the flesh of his daughter. He has made us 4 subject to all the kingdoms around us,

to be a reproach and a desolation among all the peoples about us, where  
 5 the Lord has scattered them. They were brought low and not raised up, because we had sinned against the Lord our God, in not obeying his voice.

6 "Uprightness belongs to the Lord our God, but confusion of face befits us and our forefathers, as it does this day.

7 All the calamities with which the Lord  
 8 threatened us have overtaken us. Yet we have not besought the Lord by turning away, each of us, from the designs  
 9 of his wicked heart. And the Lord has watched for these calamities and has brought them upon us, for the Lord is upright in all his doings which he has  
 10 commanded us to imitate. Yet we have not obeyed his voice and followed the Lord's commands, which he has set before us.

11 "And now, Lord God of Israel, who brought your people out of Egypt with a strong hand and with portents and wonders, and with great power and an uplifted arm, and made yourself such  
 12 a name as yours is today, we have sinned, we have been ungodly, we have done wrong, Lord our God, in the face  
 13 of all your ordinances. Let your anger be turned away from us, for few of us are left, among the heathen, where you  
 14 have scattered us. Listen, Lord, to our prayer and our petition, and for your sake deliver us, and grant us favor in the eyes of those who have led us into  
 15 captivity, so that the whole earth may know that you are the Lord our God, for Israel and his descendants are  
 16 called by your name. Lord, look down from your holy dwelling, and think about us. Turn your ear to us, Lord,  
 17 and hear us; open your eyes and see; for the dead, who are in Hades, whose breath has been taken from their bodies, cannot ascribe glory and up-  
 18 rightness to the Lord, but the soul that grieves greatly, that goes about bent over and sick, with failing sight—the soul that hungers will ascribe glory and  
 19 uprightness to you, Lord. For it is not for the upright acts of our forefathers and of our kings that we present our prayer for pity before you, O Lord our  
 20 God. For you have inflicted your anger and your wrath upon us, just as you promised through your servants the prophets to do, when you said,  
 21 "Thus says the Lord: Bow your

shoulders and work for the king of Babylon, and stay in the land which I gave to your forefathers. But if you 22 will not obey the voice of the Lord, and serve the king of Babylon, I will put 23 an end to the sound of joy and the sound of gladness, the voice of bridegroom and the voice of bride, in the towns of Judah and in Jerusalem, and the whole country will become un-  
 trodden and uninhabited."

"But we did not obey your voice 24 and serve the king of Babylon, and you made good your words that you had spoken through your servants the prophets, that the bones of our kings and the bones of our forefathers should be taken out of their places, and behold 25 they are thrown out to the heat by day and to the frost by night; and they perished in great misery, by famine and the sword and expulsion. And the 26 house that was called by your name you have made as it is today, because of the wickedness of the house of Israel and of the house of Judah. Yet 27 you have dealt with us, O Lord our God, with all your forbearance and all your great compassion, as you promised 28 through your servant Moses to do, when you commanded him to write the Law before the sons of Israel, and said,

"Unless you obey my voice, this 29 great buzzing multitude will surely turn into a small number among the heathen where I will scatter them. For I know that they will not listen to 30 me, for they are a stiff-necked people. But in the land to which they are carried away they will come to themselves, and they will know that I am 31 the Lord their God. I will give them minds and ears to listen, and they will 32 praise me in the land to which they are carried away, and they will remember my name, and they will turn from their 33 obstinacy and their wicked doings, for they will remember what befell their forefathers who sinned in the sight of the Lord. Then I will restore them to 34 the land that I swore to give to their forefathers, Abraham and Isaac and Jacob, and they will possess it; and I will multiply them, and they will not be despised. And I will make an ever- 35 lasting agreement with them that I shall be their God and they shall be my people. And I will never again re-

- move my people Israel from the land which I have given them."
- 3 "O Lord Almighty, God of Israel, the soul in anguish and the wearied spirit cry out to you. Listen, Lord, and have mercy, for we have sinned in your sight. For you abide forever, and we perish forever. O Lord Almighty, God of Israel, hear the prayer of the dead in Israel, and of the sons of those who sinned in your sight, who did not obey the voice of the Lord their God, so that calamities have pursued us. Do not remember the iniquities of our forefathers, but remember your power and your name at this time, for you are the Lord our God, and we will praise you, O Lord. For you have put your fear into our hearts for this reason, that we should call upon your name, and we will praise you in our exile, for we have put out of our hearts all the iniquity of our forefathers, who sinned in your sight. Here we are today in exile, where you have scattered us, to be reproached and cursed and condemned for all the iniquities of our forefathers who rebelled against the Lord our God."
- 9 Hear the commandments of life, O Israel;  
Listen, and learn wisdom.
- 10 Why is it, Israel, that you are in the land of your enemies,  
That you have grown old in a strange land,  
That you have been polluted with the dead,
- 11 That you are counted among those in Hades?
- 12 You have forsaken the spring of wisdom.
- 13 If you had walked in the way of God,  
You would have lived in peace forever.
- 14 Learn where wisdom is, where strength is,  
Where understanding is, so that you may at the same time learn  
Where length of days and life are,  
Where there is light for the eyes, and peace.
- 15 Who can find her location,  
And who can get into her storehouses?
- 16 Where are the rulers of the heathen,  
And those who master the animals of the earth,
- 17 Who have their sport with the wild birds,
- And lay up silver and gold,  
In which men trust,  
And have property without end;  
Who work in silver and anxious care, 18  
And whose works defy investigation?  
They have vanished and gone to 19  
Hades,  
And others have taken their places.  
A younger generation has seen the 20  
light  
And settled on the earth,  
But they have not learned the way to  
knowledge,  
Nor understood its paths, 21  
Nor laid hold of it.  
Their sons have strayed far out of  
their way;  
It was never heard of in Canaan, 22  
Or seen in Teman;  
The sons of Hagar, who seek for un- 23  
derstanding on the earth,  
The merchants of Merran and Teman,  
The story-tellers and the searchers for  
understanding  
Have not found the way to wisdom,  
Or remembered its paths.  
O Israel, how great is the house of 24  
God,  
And how vast the region that he  
possesses!  
It is great, it has no end; 25  
It is immeasurably high.  
There were born the giants, famous of 26  
old,  
Tall in stature, expert in war.  
God did not choose them 27  
Or give them the way of knowledge.  
So they perished, because they had no 28  
understanding;  
They perished through their own folly.  
Who ever went up to heaven and got 29  
her,  
And brought her down from the  
clouds?  
Who ever crossed the sea and found 30  
her,  
And will buy her with fine gold?  
No one knows the way to her, 31  
Or concerns himself with the path to  
her.  
But he who knows all things knows 32  
her,  
He has discovered her through his  
understanding.  
He who created the earth forever,  
Filled it with four-footed creatures;  
He who sends forth the light, and it 33  
goes;  
He called it, and it obeyed him in fear;

- 34 The stars shone in their watches, and were glad;  
He called them, and they said, "Here we are!"  
They shone with gladness for him who made them.
- 35 He is our God;  
No other can be compared with him!
- 36 He found out the whole way to knowledge,  
And has given it to Jacob his servant  
And to Israel, whom he loved.
- 37 After that, she appeared on the earth  
And mingled with men.
- 4 This is the book of the commandments of God,  
And the Law, that will endure forever.  
All those who hold fast to it will live,  
But those who forsake it will die.
- 2 Come back, Jacob, and take hold of it;  
Approach the radiance from her light.
- 3 Do not give your glory to another,  
And your benefits to an alien people.
- 4 Blessed are we, Israel,  
Because we know the things that please God.
- 5 Have no fear, my people,  
For the memorial of Israel;
- 6 You have been sold to the heathen,  
Not to be destroyed,  
But because you had angered God  
You were handed over to your adversaries.
- 7 For you provoked him who made you  
By sacrificing to demons, and not to God.
- 8 You forgot the everlasting God, who had brought you up,  
And you grieved Jerusalem, that had reared you,
- 9 For she saw the anger that has come upon you from God, and said,  
"Listen, you women who live in Zion.  
God has brought great sorrow upon me.
- 10 For I have witnessed the capture of my sons and daughters,  
Which the Everlasting has brought upon them.
- 11 For I nursed them in gladness,  
But I have sent them away with weeping and sorrow.
- 12 Let no one exult over a widow like me,  
Forsaken by so many;  
I have been left desolate because of the sins of my children,  
Because they turned away from the Law of God.
- 13 But they would not learn his ordinances,

Or walk in the ways of God's commands,  
Or follow the paths of correction in his uprightness.

Let the women who live in Zion come, 14  
And remember the taking captive of my sons and daughters,  
Which the Everlasting has brought upon them.

For he brought a nation from far away 15  
against them,  
A ruthless nation, of strange speech,  
Who had no respect for an old man  
And no pity for a child,  
And they led the widow's beloved sons 16  
away,  
And left the lonely woman bereft of her daughters.

"But how can I help you? 17  
For he who has brought these calamities 18  
upon you  
Will deliver you from the hands of your enemies.

Go, my children, go, 19  
For I am left desolate.  
I have taken off the clothing of peace, 20  
And put on the sackcloth of my supplication;  
I will cry out to the Everlasting all my days.

Have courage, my children, cry out to 21  
God,  
And he will save you from subjection,  
from the hands of your enemies;  
For I have set on the Everlasting my 22  
hope that he will save you.

And joy has come to me from the Holy One for the mercy  
Which will soon come to you, from your everlasting Savior.

For I sent you out with sorrow and 23  
weeping,  
But God will give you back to me with joy and gladness forever.

For just as the women who live in 24  
Zion have just now seen your deportation,  
So they will soon see your deliverance come from your God,  
Which will come upon you with the great glory and splendor of the Everlasting.

My children, endure patiently the 25  
anger that has come upon you from God,  
For your enemy has overtaken you;  
But you will soon witness his destruction,  
And put your feet upon their necks.

26 My luxurious ones have traveled rough roads,  
They have been taken away like a flock carried off by enemies.

27 Have courage, my children, and cry out to God,  
For you will be remembered by him who brought this upon you.

28 For as the thought once came to you to go astray from God,  
You must return and seek him with tenfold fervor.

29 For he who has brought these calamities upon you  
Will bring you everlasting joy with your deliverance."

30 Take courage, Jerusalem,  
For he who named you will comfort you.

31 Those who did you harm and rejoiced at your fall will be miserable;

32 The towns which enslaved your children will be miserable;  
She who received your sons will be miserable.

33 For as she rejoiced at your fall,  
And was glad of your ruin,  
So she shall be grieved at her own desolation.

34 And I will take away her exultation in her great population,  
And her boasting will be turned to sorrow.

35 For from the Everlasting fire will descend upon her for many days,  
And she will be a habitation of demons for a long time.

36 Look away eastward, Jerusalem,  
And see the gladness that is coming to you from God.

37 See, your sons are coming, whom you sent away,  
They are coming, gathered from east to west, at the command of the Holy One,  
Rejoicing in the glory of God.

38 Take off the clothes of your sorrow and your harsh treatment, Jerusalem,  
And put on forever the beauty of the glory that is from God.

39 Put on the cloak of the uprightness that is from God,  
Put on your head the headdress of the glory of the Everlasting.

40 For God will show your splendor to all that is under heaven.

41 For your name will forever be called by God

The Peace of Uprightness and the Glory of Godliness.  
Arise, Jerusalem, and stand upon the height,  
And look away to the east,  
And see your children gathered from the setting of the sun to its rising, at the command of the Holy One,  
Rejoicing that God has remembered them.

42 For they went forth from you being led away on foot by their enemies,  
But God will bring them in to you  
Carried aloft in glory, like a royal throne.

43 For God has ordained that every high mountain and the everlasting hills shall be made low,  
And the valleys filled up to make level ground,  
So that Israel may go safely, to the glory of God.

44 And the woods and every fragrant tree have shaded Israel, at God's command,  
For God will lead Israel with joy, by the light of his glory,  
With the mercy and uprightness that come from him.

## THE LETTER OF JEREMIAH

A copy of a letter which Jeremiah sent to the captives who were to be taken to Babylon by the king of Babylon, to report to them as he had been commanded by God.

Because of the sins which you have committed in the sight of God, you will be taken to Babylon as captives by Nebuchadnezzar, king of Babylon. So when you reach Babylon, you will stay there for many years, and for a long time, seven generations; but afterward I will bring you away from there in peace. Now in Babylon you will see gods made of silver and gold and wood, carried on men's shoulders, inspiring fear in the heathen. So beware of becoming just like the foreigners, and being filled with awe at them, when you see the throng before and behind them worshipping them, but say in your heart, "Lord, we must worship you." For an angel is with you, and he cares for your lives.

For their tongues are polished by a carpenter, and they are gilded and

9 silvered, but they are deceptions and  
 cannot speak. And as though for a girl  
 fond of ornament, they take gold and  
 make crowns for the heads of their  
 10 gods, and sometimes the priests se-  
 cretly withdraw gold and silver from  
 their gods and lavish it upon them-  
 11 selves, and give some of it even to the  
 prostitutes upon the housetop. And  
 they adorn them with clothes, like  
 men, these gods of silver, gold, and  
 12 wood, though they cannot save them-  
 selves from being corroded with rust.  
 When they have dressed them in purple  
 13 clothing, they wipe their faces because  
 of the dust from the house which lies  
 14 thick upon them. He carries a scepter  
 like a local human judge, though he  
 cannot destroy anyone who sins against  
 15 him. He holds a dagger in his right  
 hand and an ax, but he cannot save  
 16 himself from war and robbers. There-  
 fore it is manifest that they are not  
 gods, so you must not stand in awe of  
 them.  
 17 For just as a man's dish is useless  
 when it is broken, so are their gods,  
 when they have been set down in their  
 houses. Their eyes are full of dust  
 raised by the feet of those who come in.  
 18 And just as the courtyard doors are  
 shut upon a man who has offended  
 against a king, as though sentenced to  
 death, the priests close their houses  
 securely with doors and locks and bars,  
 so that they will not be plundered by  
 19 robbers. They burn lamps, and more  
 than they themselves need, though  
 20 their gods can see none of them. They  
 are just like one of the beams of the  
 house, but men say their hearts are  
 eaten out, and when vermin from the  
 ground devour them and their cloth-  
 21 ing, they do not perceive it; their faces  
 are blackened by the smoke from the  
 22 temple. Bats, swallows, and birds light  
 on their bodies and on their heads; so  
 23 do cats also. Therefore you may be  
 sure they are not gods, so you must  
 not stand in awe of them.  
 24 As for the gold which they wear for  
 ornament, they will not shine unless  
 someone wipes off the rust; for even  
 when they were being cast, they did  
 25 not feel it. They are bought at great  
 cost, but there is no breath in them.  
 26 As they have no feet, they are carried  
 on men's shoulders, thus exposing their  
 27 own disgrace to men. Even those who

attend them are ashamed, because if  
 one of them falls on the ground, it can-  
 not get up by itself. And if someone  
 sets it up, it cannot move of itself, and  
 if it is tipped, it cannot straighten itself  
 up; but gifts are offered to them as if  
 they were dead. What is sacrificed to  
 21 them their priests sell and use the pro-  
 ceeds of; and in like manner their  
 wives preserve some of them, but give  
 none of them to the poor or the help-  
 less. A woman in her sickness or in  
 22 childbed can touch their sacrifices.  
 Therefore, being assured from these  
 facts that they are not gods, you must  
 not stand in awe of them.

For how can they be called gods? 23  
 For women set the tables for gods of  
 silver, gold, and wood; and in their  
 3 temples the priests sit apart with their  
 clothes torn open, and their heads and  
 beards shaved and their heads un-  
 covered, and they howl and shout be- 3:  
 fore their gods as some do at a wake  
 over a dead man. The priests take some  
 4 of their clothes from them and put  
 them on their wives and children. And  
 if they experience any injury or any  
 benefit from anyone, they cannot re-  
 pay it; they cannot set up a king, or put  
 one down. In like manner, they cannot  
 5 bestow wealth or money; if someone  
 makes a vow to them and does not ful-  
 fill it, they will not exact it. They can- 5:  
 not save a man from death, nor rescue  
 the weak from the strong. They can- 6:  
 not restore a blind man's sight, they  
 cannot deliver a man who is in distress.  
 They cannot take pity on a widow, or  
 6 do good to an orphan. These things  
 made of wood and plated with gold or  
 silver are like stones from the moun-  
 tain, and those who attend them will be  
 put to shame. Why then should anyone  
 7 think them gods, or call them so?

Besides, even the Chaldeans them-  
 selves dishonor them, for when they  
 8 see a dumb man, who cannot speak,  
 they bring him to Bel and pray that  
 he may speak—as though Bel were  
 able to understand. Yet they cannot  
 9 perceive this and abandon them, for  
 they have no understanding them-  
 selves. And the women with ropes on  
 10 sit by the wayside, burning chaff for  
 incense, and when one of them is  
 dragged off by one of the passers-by and  
 lain with, she derides her companion,  
 because she has not been as much de-



sired as herself, and has not had her  
44 rope broken. Everything that is done  
to them is a deception. So why should  
anyone think them gods, or call them  
so?

45 They are made by carpenters and  
goldsmiths; they can be nothing but  
what the craftsmen wish them to be.

46 The very men who make them cannot  
last long; then how can the things that

47 are made by them be gods? For they  
have only deceptions and reproach for

48 those who come after. For when war or  
calamity overtakes them, the priests

consult together as to where they can  
49 hide themselves and their gods. How

therefore can one fail to see that they  
are not gods, since they cannot save

50 themselves from war or disaster? For  
since they are made of wood and

covered with gold or silver, it will  
eventually be found out that they are a

51 deception. It will be evident to all the  
heathen and their kings that they are

not gods at all but the work of men's  
hands, and that there is no work of God

52 in them. Who then can be ignorant  
that they are not gods?

53 For they cannot set up a king over a

54 country, or give men rain; they cannot  
decide a case, or give relief to a man

who is wronged; for they have no  
power; for like crows they are between

55 heaven and earth. For when a temple  
of wooden gods, or gilded or silvered

ones, catches fire, their priests flee and  
save themselves, but they themselves

56 are burnt in two like beams. They can  
offer no resistance to a king or any

enemies. Why then should anyone be-  
lieve or suppose that they are gods?

57 Gods made of wood, silvered or  
gilded, cannot save themselves from

58 thieves or robbers, and the gold and  
silver on them, and the clothes they  
have on, those who are strong enough

will strip from them and carry off, and  
they will not be able to help themselves.

So it is better to be a king who can 59  
show his courage, or a household dish,

that serves its owner's purpose, than  
such false gods; or even a house door

that keeps what is in the house safe,  
than such false gods; or a wooden pillar

in a palace, than such false gods.  
For sun, moon, and stars shine, and 60

when they are sent to perform a service,  
they obey; in like manner lightning, 61

when it flashes, is widely visible, and  
in the same way the wind blows in

every land; and when God commands 62  
the clouds to spread over the whole

world, they carry out his order. And 63  
the fire sent from above to consume

mountains and forests does as it is  
ordered. But these cannot be com-  
pared with them in their manifesta-

tions or their powers. Therefore you 64  
must not think that they are gods, or

call them so, since they are unable to  
decide cases or to benefit men. So as 65

you know that they are not gods, you  
must not stand in awe of them.

For they can neither curse kings nor 66  
bless them; they cannot show portents 67

in the heavens before the nations, or  
shine like the sun, or give light like the

moon. The wild animals are better 68  
than they are, for they can flee to

cover and help themselves. So in no 69  
way is it evident to us that they are

gods; therefore you must not stand in  
awe of them.

For just as a scarecrow in a cucumber 70  
bed gives no protection, their wooden,

gilded, and silvered gods give none.  
In like manner, their wooden, gilded, 71

and silvered gods are like a white thorn  
in a garden, on which every bird

settles; and like a corpse, thrown out  
into the darkness. From the purple and 72

fine linen that rot upon them, you can  
tell that they are not gods; and they

will finally be consumed themselves,  
and be despised in the land. An upright 73

man who has no idols is far better, for  
he will be far above reproach.

## THE STORY OF SUSANNA

1 **T**HERE once lived in Babylon  
2 a man named Joakim. He mar-  
ried a wife named Susanna, the  
daughter of Hilkiyah, a very  
3 beautiful and pious woman. Her par-  
ents also were upright people and in-  
structed their daughter in the Law of  
4 Moses. Joakim was very rich, and he  
had a fine garden adjoining his house;  
and the Jews used to come to visit him  
because he was the most distinguished  
of them all.

5 That year two of the elders of the  
people were appointed judges—men of  
the kind of whom the Lord said,

“Lawlessness came forth from Baby-  
lon, from elders who were judges, who  
were supposed to guide the people.”

6 These men came constantly to  
Joakim's house, and all who had cases  
7 to be decided came to them there. And  
it happened that when the people left  
at midday, Susanna would go into her  
8 husband's garden and walk about. So  
the two elders saw her every day, as she  
went in and walked about, and they  
9 conceived a passion for her. So their  
thoughts were perverted and they  
turned away their eyes, so as not to  
look up to heaven or consider justice in  
10 giving judgment. They were both smit-  
ten with her, but they could not disclose  
11 their pain to each other, for they were  
ashamed to reveal their passion, for  
they desired to have relations with her,  
12 and they watched jealously every day  
13 for a sight of her. And they said to one  
another,

“Let us go home, for it is dinner-time.”

14 So they went out of the garden and  
parted from one another; then they  
turned back and encountered one an-  
other. And when they cross-questioned  
one another as to the explanation, they  
admitted their passion. Then they  
agreed together upon a time when they  
would be able to find her alone.

15 Now it happened, as they were

watching for an opportunity, that she  
went in one day as usual with no one  
but her two maids, and wished to bathe  
in the garden, as it was very hot.  
And there was no one there except the  
two elders who had hidden themselves  
and were watching her. And she said to  
her maids,

“Bring me olive oil and soap, and  
close the doors of the garden, so that I  
can bathe.”

And they did as she told them, and  
shut the doors of the garden, and went  
out at the side doors to bring what  
they had been ordered to bring, and  
they did not see the elders, for they  
were hidden. And when the maids went  
out, the two elders got up and ran to her  
and said,

“Here the doors of the garden are  
shut and no one can see us, and we are  
in love with you, so give your consent  
and lie with us. If you do not, we will  
testify against you that there was a  
young man with you, and that was why  
you dismissed your maids.”

And Susanna groaned and said,

“I am in a tight place. For if I do  
this, it means my death; but if I refuse,  
I cannot escape your hands. I had  
rather not do it and fall into your hands  
than commit sin in the Lord's sight!”

Then Susanna gave a loud scream,  
and the two elders shouted against her.  
And one of them ran and opened the  
garden doors. And when the people in  
the house heard the shouting in the  
garden, they rushed through the side  
doors to see what had happened to her.  
And when the elders told their story,  
her slaves were deeply humiliated, for  
such a thing had never been said about  
Susanna.

The next day, when the people came  
together to her husband, Joakim, the  
two elders came, full of their wicked  
design to put Susanna to death. And  
they said before the people,

"Send for Susanna, the daughter of Hilkiiah, Joakim's wife."

30 And they did so. And she came, with her parents and her children, and all her  
31 relatives. Now Susanna was accustomed to luxury and was very beauti-  
42 ful. And the lawbreakers ordered her to be unveiled, for she was wearing a veil, so that they might have their fill  
33 of her beauty. And the people with her  
34 and all who saw her wept. And the two elders stood up in the midst of the people and laid their hands on her head,  
35 and she wept and looked up to heaven,  
36 for her heart trusted in the Lord. And the elders said,

"As we were walking by ourselves in the garden, this woman came in with two maids, and shut the doors of the  
17 garden and dismissed her maids, and a young man, who had been hidden, came to her, and lay down with her.  
18 And we were in the corner of the garden, and when we saw this wicked  
19 action, we ran up to them, and though we saw them together, we could not hold him, because he was stronger than we, and opened the doors and rushed  
40 out. But we laid hold of this woman and asked her who the young man was; and she would not tell us. This is our testimony."

1 Then the assembly believed them, as they were elders of the people and judges, and they condemned her to  
2 death. But Susanna uttered a loud cry, and said,

"Eternal God, you who know what is hidden, who know all things before  
3 they happen, you know that what they have testified to against me is false, and here I am to die when I have done none of the things they have so wickedly charged me with."

4 And the Lord heard her cry, and as she was being led away to be put to death, God stirred up the holy spirit of a young man named Daniel,  
6 and he loudly shouted,

"I am clear of the blood of this woman."

7 And all the people turned to him and said,

"What does this mean, that you have said?"

And he took his stand in the midst of  
48 them and said,

"Are you such fools, you Israelites, that you have condemned a daughter of Israel without any examination or ascertaining of the truth? Go back to  
49 the place of trial. For these men have borne false witness against her."

So all the people hurried back. And  
50 the elders said to him,

"Come, sit among us and inform us, for God has given you the right to do so."

And Daniel said to them, 51  
"Separate them widely from one another, and I will examine them."

And when they were separated from  
52 each other, he called one of them to him, and said to him,

"You ancient of wicked days, how your sins have overtaken you, that you committed before, making unjust de-  
53 cisions, condemning the innocent and acquitting the guilty, although the Lord said, 'You shall not put an innocent and upright man to death.' So  
54 now, if you saw this woman, tell us, under which tree did you see them meet?"

He answered,

"Under a mastic tree."

And Daniel said, 55

"You have told a fine lie against your own life, for already the angel of God has received the sentence from God, and he will cut you in two."

And he had him removed and ordered  
56 them to bring in the other. And he said to him,

"You descendant of Canaan and not of Judah, beauty has beguiled you, and desire has corrupted your heart! This  
57 is how you have been treating the daughters of Israel, and they yielded to you through fear, but a daughter of Judah would not endure your wickedness. So now tell me, Under which tree  
58 did you catch them embracing each other?"

And he said,

"Under a liveoak tree."

And Daniel said to him, 59

"You have also told a fine lie against your own life! For the angel of God is waiting with his sword to saw you in two, to destroy you both."

60 And the whole company uttered a  
great shout and blessed God who saves  
61 those who hope in him. And they threw  
themselves upon the two elders, for  
Daniel had convicted them out of their  
own mouths of having borne false wit-  
62 ness, and treated them as they had  
wickedly planned to treat their neigh-  
bor; they obeyed the Law of Moses and

killed them. And innocent blood was  
saved that day.

And Hilkiyah and his wife praised 63  
God for their daughter Susanna and so  
did Joakim her husband and all her  
relatives, because she had done nothing  
immodest. And from that day onward, 64  
Daniel had a great reputation in the  
eyes of the people.

## THE SONG OF THE THREE CHILDREN

**A**ND they walked about in the midst of the fire, singing hymns to God and blessing the Lord. And Azariah stood still and uttered this prayer; in the midst of the fire he opened his mouth and said,  
2 "Blessed are you, Lord God of our forefathers, and worthy of praise! Your name is glorified forever!  
3 For you are upright in all that you have done;  
All your works are true, and your ways straight,  
And all your judgments are true. The sentences that you passed were just  
4 In all that you have brought upon us, And upon Jerusalem, the Holy City of our forefathers.  
For in truth and justice you have brought all these things upon us because of our sins.  
5 For we have sinned and done wrong in forsaking you,  
6 We have sinned grievously in everything, and have disobeyed your commands;  
We have not observed them or done As you commanded us to do, for our own good.  
7 All that you have brought upon us, and all that you have done to us, You have done in justice.  
8 You have handed us over to enemies without law, to hateful rebels, And to a ruthless king, the most wicked ruler in all the world,  
9 Yet we cannot open our mouths. Shame and disgrace have overtaken your slaves and your worshipers.  
10 For the sake of your name, do not surrender us utterly;  
Do not cancel your agreement,  
11 And do not withdraw your mercy from us,  
For the sake of Abraham whom you loved,  
And for the sake of Isaac, your slave, And for the sake of Israel, your holy one,  
12 To whom you spoke, and promised That you would make their descend-

ants as many as the stars of heaven,  
Or the sand that is on the seashore. For, Master, we have become fewer 13 than all the heathen,  
And we are humiliated everywhere, because of our sins.  
And now there is no prince, or 14 prophet, or leader,  
No burnt offering, or sacrifice, or offering, or incense;  
No place to make an offering before you, or to find mercy.  
But may we be accepted through a 15 contrite heart and a humble spirit,  
As though it were through whole 16 burnt offerings of rams and bulls, And through tens of thousands of fat lambs.  
So let our sacrifice rise before you today,  
And fully follow after you, For those who trust in you will not be disappointed.  
So now we follow you with all our 17 hearts; we revere you  
And seek your face. Do not disap- 18 point us,  
But deal with us in your forbearance And your abundant mercy.  
Deliver us in your wonderful way, 19 And glorify your name, Lord;  
May all who do your slaves harm be disgraced;  
May they be put to shame and lose all 20 their power and might,  
And may their strength be broken. Let them know that you are the Lord 21 God alone,  
Glorious over the whole world."  
Now the king's servants who threw 22 them in never ceased feeding the furnace fires with naphtha, pitch, tow, and faggots, and the flame streamed 23 out above the furnace for forty-nine cubits (seventy-three feet). It even 24 spread, and burned up those Chaldeans whom it found about the furnace. But 25 the angel of the Lord came down to join Azariah and his companions in the furnace, and drove the fiery blaze out of the furnace, and made the middle of 26

- the furnace as though a moist wind was whistling through it, and the fire did not touch them at all, or harm or trouble them.
- 27 Then all three, as with one mouth, praised, glorified, and blessed God in the furnace, and said,
- 28 "Blessed are you, Lord God of our forefathers,  
And to be praised and greatly exalted forever.
- 29 And blessed is your glorious, holy name,  
And to be highly praised and greatly exalted forever.
- 30 Blessed are you in the temple of your holy glory,  
And to be highly praised and greatly glorified forever.
- 31 Blessed are you who sit upon winged creatures, and look into the depths,  
And to be praised and greatly exalted forever.
- 32 Blessed are you on your kingly throne,  
And to be highly praised and greatly exalted forever.
- 33 Blessed are you in the firmament of heaven,  
And to be praised and glorified forever.
- 34 Bless the Lord, all you works of the Lord,  
Sing praise to him and greatly exalt him forever.
- 35 Bless the Lord, you heavens,  
Sing praise to him and greatly exalt him forever.
- 36 Bless the Lord, you angels of the Lord,  
Sing praise to him and greatly exalt him forever.
- 37 Bless the Lord, all you waters above the heaven,  
Sing praise to him and greatly exalt him forever.
- 38 Bless the Lord, all you powers,  
Sing praise to him and greatly exalt him forever.
- 39 Bless the Lord, sun and moon;  
Sing praise to him and greatly exalt him forever.
- 40 Bless the Lord, you stars of heaven,  
Sing praise to him and greatly exalt him forever.
- 41 Bless the Lord, all rain and dew,  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, all you winds, 42  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, fire and heat, 43  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, cold and warmth, 44  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, dews and snows, 45  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, nights and days, 46  
Sing praise to him, and greatly exalt him forever.
- Bless the Lord, light and darkness, 47  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, ice and cold, 48  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, frosts and snows, 49  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, lightnings and clouds, 50  
Sing praise to him and greatly exalt him forever.
- Let the earth bless the Lord, 5  
Let it sing praise to him and greatly exalt him forever.
- Bless the Lord, you mountains and 5  
hills,  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, all things that grow 5  
on the earth,  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, seas and rivers, 5  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, you springs, 5  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, you whales and all the 5  
things that move in the waters,  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, all you wild birds, 5  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, all you animals and 5  
cattle,  
Sing praise to him and greatly exalt him forever.
- Bless the Lord, you sons of men, 5  
Sing praise to him and greatly exalt him forever.

- 60 Bless the Lord, O Israel,  
Sing praise to him and greatly exalt  
him forever.
- 61 Bless the Lord, you priests of the  
Lord,  
Sing praise to him and greatly exalt  
him forever.
- 62 Bless the Lord, you slaves of the Lord,  
Sing praise to him and greatly exalt  
him forever.
- 63 Bless the Lord, spirits and souls of the  
upright,  
Sing praise to him and greatly exalt  
him forever.
- 64 Bless the Lord, you who are holy and  
humble in heart,  
Sing praise to him and greatly exalt  
him forever.

Bless the Lord, Hananiah, Azariah, 65  
and Mishael,  
Sing praise to him and greatly exalt  
him forever.  
For he has rescued us from Hades and  
saved us from the hand of death,  
And delivered us from the burning  
fiery furnace;  
From the midst of the fire he has  
delivered us.  
Give thanks to the Lord, for he is 66  
kind,  
For his mercy endures forever.  
Bless him, all you who worship the 67  
Lord, the God of gods,  
Sing praise to him and give thanks  
to him,  
For his mercy endures forever."

## THE STORY OF BEL AND THE DRAGON

1 **W**HEN King Astyages was gathered to his fathers, Cyrus the Persian succeeded to his kingdom. And Daniel was a companion of the king, and was distinguished above all his other friends. Now the Babylonians had an idol called Bel, and every day they bestowed on it twelve bushels of fine flour and forty sheep and fifty gallons of wine. And the king revered it and went every day to worship it, but Daniel worshiped his own God. And the king said to him, "Why do you not worship Bel?"

5 And he said, "Because I do not revere artificial idols, but the living God, who created heaven and earth and is sovereign over all mankind."

6 And the king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"

7 And Daniel laughed and said, "Do not be deceived, O king, for it is only clay inside and bronze outside, and never ate or drank anything."

8 Then the king was angry and called Bel's priests, and said to them, "If you cannot tell me who it is that eats up these provisions, you shall die, but if you can show me that Bel eats them, Daniel shall die, because he has uttered blasphemy against Bel."

And Daniel said to the king, "It shall be as you say."

10 Now the priests of Bel were seventy in number, beside their wives and children. So the king went with Daniel to the temple of Bel. And the priests of Bel said,

"See, we will go outside, and you, O king, must put the food on the table, and mix the wine and put it on, and shut the door and seal it with your signet. And when you come back in the morning, if you do not find that it is all eaten up by Bel, we will die; or Daniel will, who is making these false charges against us." For they scorned him, because they had made a secret

entrance under the table, and through it they used to go in regularly and devour the offerings.

So it happened that when they had gone, the king put the food for Bel on the table. Then Daniel ordered his servants to bring ashes, and they scattered them over the whole temple, in the presence of the king alone. Then they went out, and shut the door, and sealed it with the king's signet, and went away. And the priests came in the night as usual, with their wives and children, and ate and drank it all up.

And the king rose early the next morning, and Daniel came with him.

And the king said, "Are the seals unbroken, Daniel?"

And he said,

"They are unbroken, O king."

And as soon as he opened the doors, the king looked at the table, and shouted loudly,

"You are great, O Bel, and there is no deception at all about you."

But Daniel laughed and held the king back from going in, and said to him,

"Look at the floor and observe whose footprints these are."

And the king said,

"I see the footprints of men, women, and children!"

Then the king was enraged, and he seized the priests and their wives and children, and they showed him the secret doors by which they got in and devoured what was on the table. So the king killed them, and he turned Bel over to Daniel, and he destroyed it and its temple.

Now there was a great serpent in that place, and the Babylonians worshiped it. And the king said to Daniel,

"You cannot deny that it is a living god, so worship it."

And Daniel said,

"I will worship the Lord my God, for he is a living God. But with your permission, O king, I will kill this serpent without sword or stick."

And the king said,



"You have my permission."

27 And Daniel took pitch, fat, and hair and boiled them together, and made lumps of them, and he put them into the serpent's mouth, and it ate them and burst open. And he said,

"See the objects of your worship!"

28 When the Babylonians heard it, they were very indignant and made a conspiracy against the king, saying,

"The king has become a Jew! He has overturned Bel, and killed the serpent, and slaughtered the priests."

29 So they went to the king and said,

"Give Daniel up to us, or else we will kill you and your household."

30 And the king saw that they were pressing him hard, and he was forced

31 to give Daniel up to them. And they threw him into the lions' den and he re-

32 mained there six days. There were seven lions in the den; and they had been given two human bodies and two sheep every day; but now these were not given them, so that they might devour Daniel.

33 Now the prophet Habakkuk was in Judea, and he had cooked a stew and crumbled bread into a bowl, and was going into the field to carry it to the 34 reapers, when the angel of the Lord said to Habakkuk,

"Carry the dinner that you have to Babylon, to Daniel, in the lions' den."

And Habakkuk said, 35

"Sir, I have never seen Babylon, and I do not know the den."

Then the angel of the Lord took hold 36 of the crown of his head, and lifted him up by his hair and with the speed of the wind set him down in Babylon, right over the den. And Habakkuk 37 shouted,

"Daniel! Daniel! Take the dinner which God has sent you."

And Daniel said, 38

"You have remembered me, O God, and have not forsaken those who love you."

Then Daniel arose and ate. And the 39 angel of God immediately put Habakkuk back in his own place again.

On the seventh day, the king came to 40 mourn for Daniel; and he came to the den and looked in, and there sat Daniel. Then the king shouted loudly, 41

"You are great, Lord God of Daniel, and there is no other beside you!"

And he lifted him out, and the men 42 who had tried to bring about his destruction he threw into the den; and they were instantly devoured before his eyes.

## THE PRAYER OF MANASSEH

**A**LMIGHTY LORD,  
God of our forefathers,  
Abraham, Isaac, and Jacob,  
And of their upright descendants;  
You who have made the heaven and the  
earth with all their system;  
Who have fettered the sea with your word  
of command;  
Who have shut up the great deep, and  
sealed it with your terrible, glorious  
name;  
Before whom all things shudder, and  
tremble before your power,  
For the majesty of your glory is unbear-  
able,  
And the anger of your threatening against  
sinners is unendurable,  
Immeasurable and unsearchable is the  
mercy you promise,  
For you are the Lord Most High,  
Tender-hearted, long-suffering, and most  
merciful,  
And regretful of the wickedness of men.  
You therefore, Lord God of the upright,  
Have not ordained repentance for the  
upright,  
For Abraham, Isaac, and Jacob, who did  
not sin against you;  
You have ordained repentance for a sinner  
like me,  
For my sins are more numerous than the  
sands of the sea,  
My transgressions are multiplied, Lord,  
they are multiplied!

I am unworthy to look up and see the  
height of heaven,  
For the multitude of my iniquities.  
I am weighed down with many an irre-  
fetter,  
So that I bend beneath my sins,  
And I have no relief,  
Because I have provoked your anger,  
And done what is wrong in your sight,  
Setting up abominations and multiplying  
offenses.  
Now therefore I bend the knee of my  
heart, begging you for kindness.  
I have sinned, Lord, I have sinned,  
And I know my transgressions.  
I earnestly beseech you,  
Forgive me, Lord, forgive me!  
Do not destroy me in the midst of my  
transgressions!  
Do not be angry with me forever and let  
me not  
up evil for me,  
Or condemn me to the lowest parts of the  
earth.  
For you, Lord, are the God of those who  
repent,  
And you will manifest your goodness  
toward me,  
For unworthy as I am, you will save  
me  
in the abundance of your mercy,  
And I will praise you continually as long  
as I live,  
For all the host of heaven sings your praise  
And yours is the glory forever. Amen.

## THE FIRST BOOK OF MACCABEES

**I**T CAME to pass after Alexander of Macedon, the son of Philip, who came from the land of Chittim, had utterly defeated Darius, the king of the Medes and Persians, that he reigned in his stead, as he had before reigned over Greece. And he waged many wars and captured fortresses and slaughtered the kings of the earth; and he made his way to the ends of the earth and despoiled a multitude of nations. The whole earth was silent before him, and he became exalted, and his heart was uplifted. He mustered a very mighty army and ruled over the lands and rulers of the heathen, and they paid him tribute. Afterward he fell sick, and knew that he was going to die. So he called in his distinguished servants who had been brought up with him, and divided his kingdom among them while he was still alive. Alexander had reigned twelve years when he died.

His servants succeeded him, each in his own domain. After his death they all put on crowns, as did their sons after them, for many years, and they did much evil on the earth.

There sprang from them a sinful youth named Antiochus Epiphanes, the son of King Antiochus; he had been a hostage in Rome and he became king in the one hundred and thirty-seventh year of the Greek kingdom.

In those days there arose out of Israel lawless men who persuaded many, saying,

"Let us go and make a treaty with the heathen around us, for ever since the time we became separated from them, many misfortunes have overtaken us."

The plan seemed good in their eyes, and some of the people went eagerly to the king, and he authorized them to introduce the practices of the heathen. And they built a gymnasium in Jerusalem, in the heathen fashion, and submitted to uncircumcision, and disowned the holy agreement; they allied them-

selves with the heathen and became the slaves of wrongdoing.

When his rule appeared to Antiochus 16 to be established, he conceived the idea of becoming king of the land of Egypt, so that he might reign over the two kingdoms. So he entered Egypt 17 with a strong force, with chariots and elephants and cavalry and a great fleet. And he made war on Ptolemy, king of 18 Egypt, and Ptolemy turned and fled before him, and many fell wounded. And they captured the walled cities in 19 the land of Egypt, and he plundered the land of Egypt.

After subduing Egypt, in the one 20 hundred and forty-third year, Antiochus turned back and came up against Israel and entered Jerusalem with a strong force. And in his arrogance he 21 went into the sanctuary and took the gold altar and the lampstand for the light, and all its furniture and the table 22 for the Presentation Bread and the cups and the bowls and the gold censers and the curtain and the crowns and the gold ornamentation on the front of the temple, for he stripped it all off. And 23 he took the silver and the gold, and the choice dishes, and he took the secret treasures, which he found; he took them 24 all and went back to his own country. He massacred people and spoke with great arrogance.

And there was great mourning 25 everywhere throughout Israel. Rulers 26 and elders groaned, girls and young men fainted away, and the beauty of the women was altered. Every bride- 27 groom began to lament, and she that sat in the bridal chamber grieved. The very earth was shaken over its 28 inhabitants, and the whole household of Jacob was covered with shame.

After two years the king sent an 29 officer to collect tribute, to the towns of Judah, and he entered Jerusalem with a strong force. And he spoke to 30 them craftily in peaceful terms, and they trusted him. Then he suddenly fell upon the city and struck it a great

blow and destroyed many of the people  
 31 in Israel. He plundered the city, and  
 burned it down, and tore down the  
 houses in it and the walls around it.  
 32 And they took the women and children  
 captive and possessed themselves of the  
 33 cattle. Then they fortified the City of  
 David with a great, strong wall, with  
 strong towers, and it became their cita-  
 34 del. And they put sinful heathen there,  
 who did not obey the law, and they  
 35 entrenched themselves there. And they  
 stored up weapons and provisions, and  
 they collected the spoils of Jerusalem  
 and laid them up there, and they be-  
 36 came a great threat, and it proved a  
 place of ambush against the sanctuary  
 and a wicked adversary to Israel con-  
 stantly.

37 And they shed innocent blood all  
 around the sanctuary,  
 And polluted the sanctuary itself.

38 The inhabitants of Jerusalem fled away  
 because of them,  
 And she became a place where  
 strangers lived,  
 And she became strange to her own  
 offspring,  
 And her children forsook her.

39 Her sanctuary became desolate like a  
 wilderness,  
 Her feasts were turned into grief,  
 Her sabbaths became a reproach,  
 And her honor became contempt.

40 Her dishonor was as great as her glory  
 had been,  
 And her exaltation was turned into  
 grief.

41 Then the king wrote to his whole  
 kingdom that they should all become  
 42 one people, and everyone should give  
 up his particular practices. And all the  
 heathen assented to the command of  
 43 the king. And many from Israel  
 agreed to his kind of worship and  
 offered sacrifice to idols and broke the  
 44 sabbath. And the king sent word by  
 messengers to Jerusalem and the towns  
 of Judah to follow practices foreign to  
 45 the country and put a stop to whole  
 burnt offerings and sacrifices and drink  
 offerings at the sanctuary, and to break  
 the sabbaths and profane the feasts  
 46 and pollute sanctuary and sanctified; to  
 47 build altars and sacred precincts and idol  
 temples and sacrifice hogs and unclean  
 48 cattle; and to leave their sons uncir-  
 cumcised and defile themselves with

every unclean and profane practice, so  
 that they might forget the Law and  
 change all their religious ordinances;  
 and anyone who did not obey the com-  
 5 mand of the king should die. He wrote  
 to his whole kingdom, to this effect, and  
 he appointed inspectors over all the  
 people, and he ordered the towns of  
 Judah every one of them to offer sacri-  
 fice. And many of the people and  
 everyone who was ready to forsake  
 the Law joined with them and they did  
 wrong in the land, and forced Israel to  
 hide in every hiding-place they had.

On the fifteenth day of Chislev, in the  
 one hundred and forty-fifth year, he  
 erected a dreadful desecration upon the  
 altar, and in the towns of Judah round  
 about they built altars, and at the  
 doors of their houses and in the  
 squares they burned incense, and wher-  
 ever they found the book of the Law,  
 they tore them up and burned them,  
 and if anyone was found to possess a  
 book of the agreement or respected  
 the Law, the king's decree condemned  
 him to death. The Israelites who ap-  
 peared from month to month in the  
 towns they treated with force. On the  
 twenty-fifth of the month they offered  
 sacrifice upon the altar which was set  
 up on the altar of burnt offering. The  
 women who had circumcised their chil-  
 dren they put to death under the de-  
 cree, hanging the babies around their  
 necks, and destroying their families and  
 the men who had circumcised them.  
 Yet many in Israel stood firm and re-  
 solved in their hearts not to eat what  
 was unclean; they preferred death to  
 being polluted with food or profaning  
 the sacred agreement, and so they died.  
 And Israel suffered intensely.

In those days Mattathias, the son of  
 John, the son of Simeon, a priest of the  
 descendants of Joarib, removed from  
 Jerusalem, and settled in Modin. He  
 had five sons, John, surnamed Gaddi,  
 Simon, called Thassi, Judas, called  
 Maccabeus, Eleazar, called Avaran,  
 and Jonathan, called Apphus. He saw  
 the impious things that were going on in  
 Judah and Jerusalem, and he said,

"Alas! Why was I born to witness  
 the ruin of my people and the ruin of  
 the holy city, and to sit by while it is  
 being given up to its enemies, and the  
 sanctuary to aliens?"

8 "Her temple has come to be like a man  
disgraced,  
9 Her glorious furniture has been  
captured and carried off,  
Her infant children have been killed  
in her streets,  
Her young men with the enemy's  
sword.  
10 What nation has not appropriated,  
What kingdom has not seized, her  
spoils?  
11 Her adornment has all been taken  
away.  
Instead of a free woman, she has  
become a slave.  
12 Behold, our sanctuary and our beauty  
And our glory have been laid waste,  
And the heathen have profaned them!  
13 Why should we live any longer?"  
14 And Mattathias and his sons tore  
open their clothes and put on sackcloth  
and grieved bitterly.  
15 Then the king's officers who were  
forcing the people to give up their re-  
ligion, came to the town of Modin, to  
16 make them offer sacrifice. And many  
Israelites went to them, and Mattathias  
17 and his sons gathered together. Then  
the king's messengers answered and  
said to Mattathias,  
"You are a leading man, great and  
distinguished in this town, surrounded  
18 with sons and brothers; now be the first  
to come forward and carry out the  
king's command as all the heathen and  
the men of Judah and those who are  
left in Jerusalem have done, and you  
and your sons will be counted among  
the Friends of the king, and you and  
your sons will be distinguished with  
presents of silver and gold and many  
royal commissions."  
19 Then Mattathias answered and said  
in a loud voice,  
"If all the heathen in the king's  
dominions listen to him and forsake  
each of them the religion of his fore-  
fathers, and choose to follow his com-  
mands instead, yet I and my sons and  
my brothers will live in accordance  
with the agreement of our forefathers.  
20 God forbid that we should abandon the  
21 Law and the ordinances. We will not  
listen to the message of the king, or de-  
part from our religion to the right hand  
or to the left."  
22 As he ceased to utter these words, a  
Jew went up before the eyes of all of

them to offer sacrifice as the king com-  
manded, on the altar in Modin. And 24  
Mattathias saw him and was filled with  
zeal, and his heart was stirred, and he  
was very properly roused to anger, and  
ran up and slaughtered him upon the  
altar. At the same time he killed the 25  
king's officer who was trying to compel  
them to sacrifice, and he tore down the  
altar. Thus he showed his zeal for the 26  
Law, just as Phineas did to Zimri, the  
son of Salom. Then Mattathias cried 27  
out in a loud voice in the town and  
said,

"Let everybody who is zealous for  
the Law and stands by the agreement  
come out after me."

And he and his sons fled to the 28  
mountains and left all they possessed  
in the town.

Then many seekers for uprightness 29  
and justice went down into the wilder-  
ness to settle, with their sons and their 30  
wives and their cattle, because their  
hardships had become so severe. And 31  
news reached the king's agents and the  
forces that were in Jerusalem, in the  
City of David, that men who had dis-  
regarded the king's order had gone  
down to the hiding-places in the wilder-  
ness. And they pursued them in force 32  
and overtook them, and pitched their  
camp against them and prepared to  
attack them on the sabbath day. And 33  
they said to them,

"Enough! Come out and do as the  
king commands, and you will live."

And they said, 34

"We will not come out nor do as the  
king commands, and break the sab-  
bath."

Then they hastened to attack them. 35  
And they made no response to them; 36  
they did not throw a stone at them nor  
block up their hiding-places, for they 37  
said,

"Let us all die guiltless. We call  
heaven and earth to witness that you  
destroy us unlawfully."

So they attacked them on the sab- 38  
bath, and they died, with their wives  
and their children and their cattle, to  
the number of a thousand people.

And Mattathias and his friends 39  
learned of it, and they grieved bitterly  
over them. And one said to another, 40

"If we all do as our brothers have  
done, and refuse to fight against the  
heathen for our lives and what we be-

lieve is right, they will very soon destroy us from the face of the earth."

41 On that day they reached this decision:

"If anyone attacks us on the sabbath day, let us fight against him and not all die, as our brothers died in the hiding-places."

42 Then they were joined by a company of Hasideans, war-like Israelites, every  
43 one a volunteer for the Law. And all who had fled to escape harsh treatment  
44 joined them and reinforced them. And they mustered a force and struck down sinners in their anger, and in their wrath those who disobeyed the Law, and the rest fled to the heathen to save  
45 themselves. And Mattathias and his friends went about and tore down the  
46 altars, and forcibly circumcised all the uncircumcised children that they found  
47 within the limits of Israel. And they drove the arrogant before them, and the work prospered in their hands.  
48 So they rescued the Law from the hands of the heathen and their kings, and would not let the sinner triumph.

49 When the time drew near for Mattathias to die, he said to his sons,

"Arrogance and reproach have now grown strong; it is a time of disaster  
50 and hot anger. Now, my children, you must be zealous for the Law, and give your lives for the agreement of our fore-  
51 fathers. Remember the deeds of our forefathers which they did in their generations, and you will win great glory  
52 and everlasting renown. Was not Abraham found faithful when he was tried, and it was credited to him as upright-  
53 ness? Joseph in his time of distress observed the commandment and be-  
54 came master of Egypt. Phineas our forefather for his intense zeal obtained the promise of an everlasting priest-  
55 hood. Joshua for carrying out his  
56 orders became a judge in Israel. Caleb for bearing witness before the congregation obtained an inheritance in the  
57 land. David for being merciful inherited a royal throne forever. Elijah for his intense zeal for the Law was  
59 caught up into heaven. Hananiah, Azariah, and Mishael had faith in God  
60 and were saved from the fire. Daniel for his innocence was delivered from  
61 the mouths of the lions. Observe this from generation to generation, that none who hope in him will fail in

strength. Do not be afraid of the words of a sinful man, for his glory will turn to dung and worms. Today he will be exalted, and tomorrow he will be nowhere to be found, for he has returned to dust, and what he plotted will perish. My children, be manful and strong for the Law, for by it you will obtain glory. Now here is Simon your brother; I know that he is a man of discretion. You must always listen to him; he will be a father to you. And Judas Maccabeus has been warlike from his youth; he will be your captain and conduct the people's warfare. And you must gather about you all who observe the Law, and avenge the wrongs of your people. Pay back the heathen for what they have done, and give heed to what the Law commands."

Then he blessed them and was gathered to his forefathers. He died in the one hundred and forty-sixth year and was buried in the tombs of his forefathers in Modin, and all Israel made loud lamentation for him.

Then his son Judas, who was called Maccabeus, arose in his stead, and all his brothers and all who had stood by his father helped him, and with gladness carried on Israel's war. And he increased the glory of his people, and put on a breastplate like a giant, and he belted on his weapons and organized campaigns, protecting his camp with the sword. He was like a lion in his actions, and like a cub roaring for its prey. He pursued and hunted out those who disobeyed the Law, and those who harassed his people he consumed. Those who disobeyed the Law were convulsed with fear of him and all who broke the Law were dismayed and deliverance was accomplished by his hand. He angered many kings and gladdened Jacob by his deeds, and his memory will be blessed forever. He went among the towns of Judah and destroyed the ungodly and cast them out of her, and averted wrath from Israel. He was renowned to the ends of the earth, and rallied those who were perishing.

Then Apollonius gathered the heathen together, with a large force from Samaria, to make war on Israel. And Judas learned of it and went out to meet him and he struck him down and killed him. And many fell wounded,

12 and the rest made their escape. And they took their spoils, and Judas took the sword of Apollonius and fought with it all his life.

3 Then Seron, the commander of the Syrian army, heard that Judas had gathered a following and a company of the faithful about him, and of men used 4 to going out to war. And he said,

"I will make myself a reputation and gain distinction in the kingdom, and I will make war on Judas and those who are with him, who set the king's command at naught."

5 And with him there went up again a strong body of ungodly men, to help him to take vengeance on the Israelites. 6 And he approached the pass of Bethhoron. And Judas went out with very 7 few men to meet him. But when they saw the army coming to meet them, they said to Judas,

"How can we, few as we are, fight with such a strong host? Besides we are faint, for we have had nothing to eat today."

8 And Judas said,

"It is easy for many to be inclosed 9 in the hands of a few, and there is no difference in the sight of heaven between saving through many or through 10 a few, for victory in war does not depend upon the size of the force, but strength comes from heaven. They come against 11 us full of violence and lawlessness, to destroy us and our wives and our children, and to plunder us, but we are 12 fighting for our lives and our laws. He himself will crush them before us, and you must not be afraid of them."

13 When he ceased to speak, he fell suddenly upon them, and Seron and his army were crushed before him, and they pursued him from the pass of 14 Bethhoron to the plain, and eight hundred of them fell, and the rest 15 made their escape into the country of the Philistines. So the fear of Judas and his brothers and the dread of them began to fall upon the heathen around 16 them, and his fame reached even the king, and the heathen talked of the 17 tactics of Judas.

18 When King Antiochus heard these reports, he was very angry, and he sent and gathered all the forces of his kingdom, a very strong army. And he 19 opened his treasury and gave his forces a year's pay, and ordered them

to be in readiness for any need that might arise. And he saw that the 20 money in his treasuries was exhausted, and the tribute of the country was small because of the division and distress that he had brought upon the land in doing away with the laws which had been in effect from the earliest times, and he 30 feared that he would not have enough, as he formerly had, for his expenses and for the presents which he had been used to give before with a lavish hand, beyond the kings that went before him. So he was very much perplexed and 31 resolved to go to Persia and get the tribute of those countries and raise a large sum of money. And he left 32 Lysias, a man of distinction, of the royal blood, to have charge of the king's affairs from the river Euphrates to the borders of Egypt, and to take care of 33 Antiochus his son until his return. He turned over to him half his forces 34 and his elephants and gave him orders about everything he wanted done, and about the inhabitants of Judea and Jerusalem, against whom he was to send a 35 force to crush out and destroy the strength of Israel and what was left of Jerusalem, and to efface their memory from the place, and settle aliens in all 36 their borders, and distribute their land among them.

Then the king took the remaining 37 half of his forces and set off from Antioch, his royal city, in the one hundred and forty-seventh year and crossed the Euphrates River and went through the interior.

Then Lysias chose Ptolemy, son of 38 Dorymenes, and Nicanor and Gorgias, warlike men among the Friends of the king, and he sent with them forty thou- 39 sand men and seven thousand horse to go to the land of Judah and destroy it, as the king had commanded. And he 40 set off with all his force, and they came and encamped near Emmaus in the level country. And the merchants of 41 the country heard about them and they took a great quantity of silver and gold, and fetters, and came to the camp to get the Israelites for slaves. And they were joined by forces from Syria and the land of the Philistines.

And Judas and his brothers saw that 42 the situation was very grave and that the forces were encamped within their borders, and they knew what the king

had said, when he ordered them to inflict utter destruction on the people, and they said to one another,

"Let us repair the destruction of our people, and let us fight for our people and for the sanctuary."

And the congregation gathered together to make ready for war and to pray and ask for mercy and compassion.

Jerusalem was uninhabited like a wilderness,

There was not one of her children who came in or went out,

The sanctuary was trodden down,

The sons of aliens were in the citadel, it was a stopping-place for heathen.

Joy vanished from Jacob,

And the flute and harp ceased to play.

Then they gathered together and went to Mizpeh, opposite Jerusalem, for Israel formerly had a praying-place in Mizpeh. And they fasted that day and put on sackcloth, and sprinkled ashes upon their heads, and tore open their clothes. And they unrolled the roll of the Law, such as the heathen used to hunt out and look through for pictures of their idols. And they brought out the priestly garments and the first fruits and the tithes and they gathered the Nazirites who had fulfilled their vows, and they called aloud to heaven,

"What are we to do to these men, and where can we take them, when your sanctuary is trodden down and profaned, and your priests are grieved and humiliated? Here the heathen are gathered together against us to destroy us: you know their designs against us. How can we make a stand before them unless you help us?"

And they sounded the trumpets and gave a great shout. Then Judas appointed officers over the people, colonels and captains and lieutenants and sergeants. And he ordered those who were building houses or planting vineyards or betrothed to women or were afraid, every one of them to return home, as the Law provided. And the army moved and encamped to the south of Emmaus. And Judas said,

"Prepare yourselves and be brave men and be ready in the morning to fight these heathen who are gathered

together against us, to destroy us and our sanctuary, for it is better for us to die in battle than to witness the ruin of our nation and our sanctuary. But he will do just as shall be the will of heaven."

Then Gorgias took five thousand men and a thousand picked horse, and his army moved under cover of night so as to fall upon the camp of the Jews and attack them suddenly; and the men of the citadel were his guides. And Judas heard of it and he and his gallant men moved to attack the king's force in Emmaus, while the forces were still scattered from the camp. And Gorgias came into the camp of Judas in the night, and found no one there, and he hunted for them in the mountains, for he said,

"They are fleeing from us!"

And at daybreak Judas appeared in the plain with three thousand men, though they did not have such armor and swords as they wished. And they saw the camp of the heathen strongly fortified, with horsemen patrolling it, and these, expert in war. And Judas said to the men who were with him,

"Do not be afraid of their numbers, and do not fear their charge. Remember how our forefathers were saved at the Red Sea, when Pharaoh pursued them with an armed force. So now let us cry to heaven, if perhaps he will accept us and remember his agreement with our forefathers, and crush this camp before us today. Then all the heathen will know that there is one who ransoms and preserves Israel."

Then the aliens lifted up their eyes and saw them coming against them, and they came out of the camp to battle. And Judas' men sounded the trumpets and attacked, and the heathen broke and fled to the plain, and all the hindmost fell by the sword. And they pursued them as far as Gazara and the plains of Idumea and Ashdod and Jamnia, and there fell of them fully three thousand men.

And Judas and his force returned from the pursuit of them, and he said to the people,

"Do not set your hearts on plunder, for there is a battle before us, for Gorgias and his army are near us, in the mountain. Now stand your ground against our enemies, and fight them."



and afterward you can take their spoils boldly."

19 Before Judas had finished saying this, a detachment of them appeared reconnoitering from the mountain, and they saw that they had been routed and that they were burning the camp, for the sight of the smoke showed them what had happened. And when they perceived this, they were very much alarmed, and seeing Judas' army in the plain ready to attack, they all fled to the land of the Philistines. And Judas turned back to plunder the camp, and they took a great deal of gold and silver, and sapphire and sea-purple stuffs, and great wealth. And they returned singing and blessing heaven, for he is good, for his mercy endures forever. So Israel had a great deliverance that day.

26 Those of the aliens who escaped went and reported to Lysias all that had happened. And when he heard it, he was dismayed and discouraged, because it was not at all what he wished that had happened to Israel, and it had not turned out as the king had ordered. So in the following year he gathered together sixty thousand picked men, to conquer them. And they came into Idumea and encamped at Bethsura, and Judas met them with ten thousand men. And he saw that their camp was strong, and he prayed and said,

"Blessed are you, Savior of Israel, who stopped the rush of the champion by the hand of your slave David, and delivered the camp of the Philistines into the hands of Jonathan, the son of Saul, and of his armor-bearer. In like manner shut up this camp in the hand of your people Israel, and let them be ashamed of their army and their horsemen. Make them cowardly and melt the boldness of their strength, and let them tremble at their destruction. Strike them down with the sword of those that love you, and let all who know your name praise you with hymns."

34 Then they joined battle, and there fell of the army of Lysias fully five thousand men; they fell right before them. But when Lysias saw that his army had been routed, and that Judas had grown bold, and that they were ready either to live or to die nobly, he withdrew to Antioch and hired soldiers

in the greatest numbers, to come again to Judea.

And Judas and his brothers said, "Now that our enemies are crushed, let us go up to purify the sanctuary and rededicate it."

And the whole army gathered together, and they went up to Mount Zion. And they found the sanctuary desolated and the altar polluted and the doors burned up, and weeds growing in the courts as they do in a wood or on some mountain, and the priests' quarters torn down. And they tore open their clothes and uttered great lamentation and covered themselves with ashes, and fell on their faces on the ground, and sounded the ceremonial trumpets, and cried out to heaven. Then Judas appointed men to fight the garrison in the citadel, until he should purify the sanctuary. And he appointed priests that were without blemish and adherents of the Law, and they purified the sanctuary and carried out the stones that had defiled it to an unclean place. And they liberated as to what they should do about the altar of burnt offering, which had been polluted. And a good idea occurred to them—to take it down, so that it might never be thrown up to them that the heathen had polluted it; so they took down the altar, and deposited the stones in the temple mountain, in a suitable place, until a prophet should come and declare what should be done with them. And they took whole stones, as the Law required, and built a new altar like the former one. And they built the sanctuary and the interior of the temple and consecrated the courts. And they made new holy dishes and they brought the lampstand and the altar of incense and the table into the temple. And they burned incense on the altar, and lighted the lamps on the lampstand, and they lighted the temple. And they put the loaves of bread on the table and hung up the curtains, and completed all the work they had undertaken.

And they arose early on the twenty-fifth day of the ninth month, that is, the month of Chislew, in the one hundred and forty-eighth year, and offered sacrifice according to the Law upon the new altar of burnt offering which they had made. At the time and

on the day the heathen had polluted it, it was rededicated with songs and harps  
 55 and lutes and cymbals. And all the people fell on their faces and blessed heaven which had prospered them.  
 56 And they celebrated the rededication of the altar for eight days and offered burnt offerings with joy, and offered a  
 57 sacrifice of deliverance and praise. And they decorated the front of the temple with gold crowns and small shields and rededicated the gates and the priests' quarters, and fitted them with doors.  
 58 And there was very great joy among the people, and the reproach the heathen had cast upon them was wiped  
 59 out. And Judas and his brothers and all the congregation of Israel decreed that the days of the rededication of the altar should be observed at their season, every year, for eight days, beginning with the twenty-fifth of the month of  
 60 Chislev, with gladness and joy. At that time they built high walls and strong towers around Mount Zion, so that the heathen might not come and tread them down as they had done before. And he established a force there to hold it, and he fortified Bethsura to hold it, so that the people might have a stronghold facing Idumea.  
 6 It happened when the heathen round about heard that the altar had been rebuilt and the sanctuary rededicated as before, that it made them very  
 2 angry, and they resolved to destroy the descendants of Jacob that were among them, and they began to kill and ravage  
 3 among the people. And Judas fought against the sons of Esau in Idumea, and against Akrabattene, because they beset Israel, and he dealt them a severe blow and crushed them, and plundered  
 4 them. And he remembered the wickedness of the sons of Baeon, who became a snare and stumbling block to the people, lying in wait for them upon the  
 5 roads. And he shut them up in their towers, and he encamped against them and utterly destroyed them, and  
 6 burned her towers with fire, and all who were in them. He passed on to the Ammonites, and there he found a strong arm, and a large body of people, with Timotheus in command of them.  
 7 And he fought many battles with them, and they were crushed before him, and  
 8 he struck them down. And he occupied

Jazer and its villages, and returned to Judea.

Then the heathen in Gilead gathered together against Israel, to destroy those who were in their borders, and they fled to the stronghold of Dathema, and sent a letter to Judas and his brothers, saying,

"The heathen around us have gathered together against us to destroy us, and they are preparing to come and seize this stronghold in which we have taken refuge, and Timotheus is the leader of their force. So come and rescue us from his hand, for a great many of us have fallen, and all our brothers who were in the district of Tob have been put to death, and they have carried off their wives and children as captives, with their property, and they have destroyed a regiment of men there."

They were still reading the letter when other messengers arrived from Galilee, with their clothes torn open, with a report to the same effect, saying that people from Ptolemais and Tyre and Sidon, and all Galilee of the aliens had gathered against them, they said, "to destroy us." When Judas and the people heard this message, a great meeting was held to decide what they should do for their brothers who were in such distress and were being attacked by them. And Judas said to his brother Simon,

"Choose men for yourself and go and save our brothers who are in Galilee, and I and my brother Jonathan will go into Gilead."

And he left Joseph, the son of Zechariah, and Azariah, a leader of the people, with the remainder of the force, in Judea, to guard it. And he gave them their orders, saying,

"Take command of these people, and do not join battle with the heathen until we return."

Simon was allotted three thousand men, to go into Galilee, and Judas eight thousand men, to go into Gilead. And Simon went into Galilee, and engaged in many battles with the heathen, and the heathen were beaten before him, and he pursued them to the very gate of Ptolemais. There fell of the heathen fully three thousand men, and he plundered them. And he took with him those who were in Galilee and in Ar-

batta with their wives and children and all that they had, and brought them back to Judea with great rejoicing.

24 And Judas Maccabeus and his brother Jonathan crossed the Jordan, and marched three days' journey into the wilderness. And they encountered the Nabateans and met them peaceably, and told them all that had happened to their brothers in Gilead, and that many of them were shut up in Bosorra and Bosor, in Alema, Chaspho, Maked, and Karnaim—all large, fortified towns—and that they were shut up in the other towns of Gilead, and that they planned on the next day to attack the strongholds and take them, and destroy all these men in one day. And Judas and his army turned suddenly by the wilderness road to Bosorra, and he took the town and killed every male in it with the sword, and he took all their spoils, and burned it with fire. And he left there by night, and they arrived at the stronghold. And at daybreak they looked up, and there was a crowd of people without number, bringing ladders and engines to take the stronghold, and they were attacking them. And Judas saw that the battle had begun, and the cry from the city went up to heaven, with trumpets and loud shouting, and he said to the men of his force,

"Fight for our brothers today!"

13 And he went out after them in three companies, and they sounded the trumpets and cried aloud in prayer. And the army of Timotheus saw that it was Maccabeus, and they fled before him, and he struck them a severe blow, and there fell of them that day fully eight thousand men. Then he turned aside to Alema and fought against it and took it, and he killed every male in it, and plundered it and burned it with fire. Then he moved on and seized Chaspho, Maked, and Bosor and the other towns of Gilead.

After that, Timotheus gathered another army, and he pitched his camp opposite Raphon, on the other side of the torrent. And Judas sent men to reconnoiter the camp, and they reported to him,

"All the heathen around us have gathered and joined him, an immensely great force, and they have hired Arabs to help them, and they are

encamped across the torrent, in readiness to attack you."

And Judas went to meet them. Then Timotheus said to the officers of his army, when Judas and his army approached the stream,

"If he crosses over to us first, we will not be able to stand against him, for he will easily defeat us. But if he is afraid and pitches his camp on the other side of the river, we will cross over to him and defeat him."

When Judas came near the stream, he stationed the officers of the people by the stream, and gave them their orders, saying,

"Do not permit anyone to encamp, but let them all advance to battle."

And he crossed over against them first, with all the people after him, and all the heathen were beaten before them, and they threw away their arms and fled to the temple inclosure of Karnaim. Then they took the town, and burned the temple inclosure with all who were in it. So Karnaim was conquered, and they could not make a stand before Judas any longer.

And Judas gathered all the Israelites that were in Gilead, from the least to the greatest, with their wives and children and their belongings, a very great body of people, to go to the land of Judah. And they reached Ephron; it was a large town, strongly fortified, on their way; they could not turn aside from it to the right or left, but had to go through the center of it. And the people of the town shut them out and blocked up the gates with stones. And Judas sent them a peaceful message, saying,

"We are going through your country to reach our country, and no one will do you any harm, we will simply pass by on foot."

But they would not open to him. Then Judas ordered proclamation to be made throughout the body that everyone should encamp where he was. So the men of the army encamped, and he fought against the city all that day and all that night, and the town was delivered into his hands. And he destroyed every male with the sword, and he destroyed it and plundered it, and he passed through the city over the slain. And they crossed the Jordan to the great plain opposite Bethshean.

53 And Judas kept gathering up those who fell behind and encouraging the people, all the way until he reached the

54 land of Judah. And they went up to Mount Zion with gladness and joy, and offered whole burnt offerings because not one of them had fallen before they returned in peace.

55 In the days when Judas and Jonathan were in the land of Gilead and Simon his brother was in Galilee, opposite Ptolemais, Joseph, the son of Zechariah, and Azariah, the leaders of the forces, heard of the warlike exploits

57 they had performed, and they said, "Let us also make a name for ourselves, and let us go and fight the heathen around us."

58 And he gave orders to the part of the army that was with them, and they

56 marched to Jamnia. And Gorgias came out of the town with his men to meet

60 them in battle. And Joseph and Azariah were routed, and they were pursued to the borders of Judea. And there fell that day of the people of Israel fully

61 two thousand men. And there was a great rout among the people, because they had not listened to Judas and his brothers, but thought they would per-

62 form some exploit. They did not belong to the family of those who were permitted to save Israel with their hands.

63 This man Judas and his brothers were greatly renowned in all Israel and among all the heathen, wherever

64 their name was heard of; and men gathered about them commending them.

65 And Judas and his brothers went forth and made war on the sons of Esau in the country to the south, and he struck down Hebron and its villages, and he tore down its fortifications and

66 burned its towers around it. And he set off to go to the land of the Philistines, and reached Mareshah. Some priests

67 fell in battle that day, when they went out to war without due consideration, because they wished to distinguish

68 themselves. And Judas turned aside to Ashdod, to the land of the Philistines, and he tore down their altars and burned up the carved images of their gods and plundered the towns, and returned to the land of Judah.

6 As King Antiochus was making his way through the interior, he heard that

there was in Persia a town called Elymais, renowned for its wealth, its silver and gold. The temple in it was very rich, and there were there gold shields and breastplates and arms left there by Alexander, the son of Philip, king of Macedon, who was the first to reign over the Greeks. And he went and tried to take the town, and plunder it, but he could not do it, because his design became known to the men of the town, and they opposed him in battle, and he fled and set out from there in great distress to return to Babylon. And someone came to him in Persia to bring him word that the forces that had marched into the land of Judah had been routed, and that Lysias had gone at first with a strong force, and had been put to flight before them, and that they had grown strong by reason of the quantity of arms and spoils they had taken from the armies they had destroyed, and that they had taken down the horror which he had built on the altar in Jerusalem, and had surrounded the sanctuary with high walls, as it had been before, and also his town of Bethsura. And it happened when the king heard these accounts, that he was astounded and dreadfully shaken, and he took to his bed, and fell sick with grief, for matters had not gone as he intended. He was sick for a long time, for his grief was intensified, and he concluded that he was going to die. So he called in all his Friends and said to them,

"Sleep departs from my eyes, and my heart fails with anxiety. I have said to myself, 'What distress I have reached, and what a great flood I am now in.' For I was gracious and beloved in my exercise of power. But now I remember the wrongs which I did in Jerusalem, when I took away all the gold and silver dishes that were in it, and sent to destroy the inhabitants of Judah without any cause. I know that it is because of this that these misfortunes have overtaken me. Here I am dying of grief in a strange land."

And he summoned Philip, one of his Friends, and put him in charge of his whole kingdom. He gave him his diadem and his robe and his signet ring, so that he might educate his son Antiochus and bring him up to be king. And King Antiochus died there in the one hun-

17 dred and forty-ninth year. And when Lysias learned that the king was dead, he set up Antiochus his son to reign, whom he had taken care of as a boy, and he named him Eupator.

18 The men in the citadel kept hemming Israel in about the sanctuary, harassing them continually and giving support 19 to the heathen. So Judas planned to destroy them, and he called all the people together to lay siege to them. 20 And they assembled and laid siege to it in the one hundred and fiftieth year, and he built siege towers and engines. 21 And some of them escaped from the blockade, and some ungodly Israelites 22 joined them, and they made their way to the king and said,

"How long will you delay doing justice and avenging our brothers? We agreed to serve your father and to conduct ourselves in accordance with his 23 orders and to follow his commands. On account of this the sons of our people have besieged it and become hostile to us. Such of us as they found, they put to death, and they have plundered our 24 property. They have stretched out their hands not only against us but against all the lands on their borders. 25 Here today they have encamped against the citadel in Jerusalem to capture it, and they have fortified the 26 sanctuary and Bethsura. And unless you act against them quickly, they will do greater things than these, and you will not be able to check them."

27 When the king heard this, he was angry, and he gathered all his Friends, the officers of his army, and those in 28 charge of the cavalry. And mercenary forces came to him from other kingdoms and from the islands in the sea. 29 And his forces numbered a hundred thousand infantry and twenty thousand cavalry, and thirty-two elephants 30 trained for war. And they passed through Idumea and pitched their camp against Bethsura and fought against it for a long time, and built engines of war. And they sallied out and burned them down, and fought bravely.

31 Then Judas left the citadel and pitched his camp at Beth-zachariah, 32 opposite the king's camp. And the king got up early in the morning and moved his army precipitately along the road to Beth-zachariah, and his forces 33 armed themselves for battle, and

sounded the trumpets. And they showed 34 the elephants the juice of grapes and mulberries to incite them to battle. They distributed the animals among 35 the phalanxes and stationed with each elephant a thousand men in chain armor with brass helmets on their heads, and five hundred picked horsemen were assigned to each animal. These were posted in advance wherever 36 the animal was to be, and wherever it went they accompanied it; they did not leave it. There were wooden towers 37 upon them, strong and covered over, on each animal, ingeniously fastened on, and on each one were four powerful men who fought on them, beside the Indian driver. The rest of the cavalry 38 he stationed on this side and on that, on the two wings of the army, threatening the enemy and again finding shelter among the phalanxes. And when the 39 sun fell on the gold and brass shields, the mountains flashed back and shone like blazing torches. One wing of the 40 king's army spread over the high mountains, while some were on low ground, but they advanced steadily, in good order. And all who heard the noise of 41 their multitude and of the marching of the multitude and the rattle of their arms trembled, for the army was very great and strong.

Then Judas and his army advanced 42 to battle, and six hundred men from the king's army fell. And Eleazar Avaran saw that one of the animals was armed with royal armor, and stood higher than all the other animals, and he thought that the king was on it; and he gave his life to save his people 44 and win everlasting renown for himself. For he ran boldly up to it in the midst 45 of the phalanx slaying to right and left, and they opened before him on this side and on that, and he slipped under 46 the elephant and stabbed it underneath and killed it, and it fell to the earth upon him, and he died there. And when 47 they saw the strength of the kingdom and the impetuosity of its forces, they gave way before them.

But the men of the king's army went 48 up to Jerusalem to meet them, and the king pitched his camp in Judea, and opposite Mount Zion. And he made 49 peace with the men of Bethsura, and they evacuated the town, because they had no food there to support a siege,

60 for it was a sabbatical year. So the king occupied Bethsura and stationed a garrison there to hold it. And he encamped against the sanctuary for a long time, and set up siege towers there and war engines and machines to throw fire and stones, and ballistas to shoot arrows, and slings. And they also built war engines against their war engines and fought for a long time. But there were no provisions in the storerooms, because it was a sabbatical year, and those who had taken refuge in Judea from the heathen had consumed what was left of the stores. And there were few men left in the sanctuary, for the famine had been too much for them, and they had scattered, each man to his home.

55 Then Lysias heard that Philip, whom King Antiochus before his death had appointed to bring up his son to be king, had returned from Persia and Media, with the forces that had gone with the king, and that he was seeking to get control of the government. So he hastily agreed to withdraw, and he said to the king and the officers of the army and the men,

“We are growing weaker every day, and our provisions are getting short and the place we are besieging is strong, and the affairs of the kingdom depend upon us, so let us now come to terms with these men, and make peace with them and with all their nation, and make an agreement with them that they shall follow their own laws, as they used to do, for it was on account of their laws which we abolished that they became angry and did all this.”

60 And the proposal pleased the king and his officers, and he sent to them, to make peace, and they agreed. And the king and the officers made oath to them; then they evacuated the stronghold. But when the king went into Mount Zion and saw the strength of the place, he broke the oath that he had sworn, and gave orders to tear down the wall that encircled it. Then he departed in haste and returned to Antioch and found Philip in possession of the city, and he fought against him and took the city by force.

7 In the one hundred and fifty-first year Demetrius, the son of Seleucus, came out from Rome and went with a few men to a seaside town and became

king there. And it happened when he sought to enter the royal city of his forefathers, that the troops seized Antiochus and Lysias, to bring them before him. When the matter was made known to him, he said,

“Do not let me see their faces.”

So the soldiers killed them, and Demetrius took his seat upon his royal throne. And all the lawless and ungodly men of Israel came to him, and Alcimus who wished to be high priest was their leader. And they accused the people to the king, and said,

“Judas and his brothers have destroyed all your Friends, and have scattered us out of our land. So now send a man in whom you have confidence, and let him go and see all the damage he has done to us and to the king’s country and let him punish them and all their helpers.”

And the king chose Bacchides, one of the king’s Friends, who was governor of the country beyond the river, and was a great man in the kingdom, and faithful to the king. And he sent him and the ungodly Alcimus, and assured him of the high priesthood, and ordered him to take vengeance on the Israelites. And they set forth and came with a strong force to the land of Judah, and he sent messengers to Judas and his brothers, with a peaceful message, but in guile. But they paid no attention to their message, for they saw that they had come with a strong force. And a body of scribes gathered before Alcimus and Bacchides, to ask for justice. The foremost among the Israelites that asked for peace from them were the Hasideans, for they said,

“A priest of the blood of Aaron has come with the forces, and he will not do us any wrong.”

And he talked peaceably with them, and made oath to them, saying,

“We will not attempt to injure you or your friends.”

And they trusted him. And he arrested sixty of them and killed them in a single day, just as he said who wrote, “The flesh and blood of your saints they scattered

Around Jerusalem, and they had no one to bury them.”

Then the fear and dread of them fell upon all the people, for they said,

“There is no truth or justice in them,

for they broke the agreement and the oath that they swore."

19 And Bacchides left Jerusalem and pitched his camp in Bethzaith and he set and seized many of the deserters that had been with him, and some of the people, and he slaughtered them and threw them into the great pit. And he established Alcimus over the country, and left a force with him to help him. Then Bacchides went back to the king.

21 Alcimus strove to maintain his high priest-  
22 hood. And all those who harassed their people gathered about him, and they took possession of the land of Judah and did great harm in Israel.  
23 And Judas saw all the damage that Alcimus and his men had done to the Israelites, more even than the heathen  
24 had, and he went out into all the outer borders of Judea and took vengeance on the men who had deserted him, and kept them from going out into the country. But when Alcimus saw that Judas and his men were growing strong, and realized that he could not withstand them, he returned to the king and made wicked charges against them.

26 Then the king sent Nicanor, one of his distinguished officers, who hated Israel bitterly, and ordered him to destroy the people. And Nicanor went to Jerusalem with a strong force, and he deceitfully sent a peaceful message to Judas and his brothers, saying,

28 "Let us have no battle between me and you. I will come with a few men to have a peaceable personal meeting."

29 So he came to Judas, and they greeted one another peaceably. But the enemy were ready to kidnap Judas.  
30 And the fact that he had come to him in deceit became known to Judas, and he was very much afraid of him and would not meet him again. And Nicanor knew that his plan had been discovered, and he went out to meet  
32 Judas in battle at Caphar-salama, and about five hundred of Nicanor's men fell, and they fled to the City of David.

33 After this, Nicanor went up to Mount Zion, and some of the priests came out of the sanctuary with some of the elders of the people to greet him peaceably, and show him the whole burnt offering that was being offered for the  
34 king. And he jeered at them and laughed at them and polluted them,

and spoke arrogantly and swore angrily, 35  
"If Judas and his army are not immediately delivered into my hands, it will happen that if I return safely, I will burn this house up!"

And he went away in great anger. And the priests went in and stood before the altar and the sanctuary and they wailed and said,

"You chose this house to bear your 37 name, to be a house for prayer and petition for your people. Take vengeance on this man and on his army, and let them fall by the sword. Remember their sacrilegious words and let them not continue."

And Nicanor set out from Jerusalem 39 and pitched his camp in Bethhoron, and the Syrian army met him there. And Judas encamped in Adasa with three thousand men, and Judas prayed and said,

"When the king's men uttered 41 blasphemy, your angel went forth and struck down a hundred and eighty-five thousand of them. Crush this army before us today, in the same way, and let the rest know that he spoke wickedly against your sanctuary, and judge him as his wickedness deserves."

And the armies met in battle on the thirteenth of the month of Adar, and Nicanor's army was beaten, and he himself was the first to fall in the battle. But when his army saw that Nicanor 44 had fallen, they threw down their arms and fled. And they pursued them a 45 day's journey, from Adasa until you come to Gazara, and they sounded the ceremonial trumpets behind them. And people came forth out of all the villages of Judea around, and hemmed them in, and turned them back toward the pursuers, and they all fell by the sword; not one of them was left. And 47 they took the spoils and the plunder, and they cut off Nicanor's head and his right hand, which he had stretched out so arrogantly, and brought them and displayed them at Jerusalem. And the 48 people rejoiced greatly, and they observed that day as a day of great gladness. And they decreed that that day 49 should be annually observed, on the thirteenth of Adar. Then the land of 50 Judah was quiet for a short time.

And Judas heard of the reputation of 8 the Romans, that they were powerful, and favored all who joined them, and

established friendly relations with those  
 2 ful. And they told him about their wars  
 and the exploits they had performed  
 among the Gauls, and how they had  
 3 subdued them and made them pay  
 tribute, and what they had done in the  
 land of Spain, in getting possession of  
 4 the silver and gold mines there, and  
 how by their planning and patience  
 they had become masters of that whole  
 region, though it was very far away  
 from them, and about the kings who  
 had come against them from the ends  
 of the earth, until they had crushed  
 them and inflicted great losses upon  
 them, and how the rest paid them  
 5 tribute every year; and how they had  
 crushed Philip and Perseus, the king of  
 Chittim, and those who had opposed  
 them they had beaten in battle and  
 6 subdued; and how Antiochus, the great  
 king of Asia, had marched against them  
 with a hundred and twenty elephants  
 and horses and chariots and a very  
 great force, and had been beaten by  
 7 them, and they had captured him alive  
 and had required him and those who  
 succeeded him to pay a great tribute  
 8 and give hostages, and a section of  
 country, in India, Media, and Lydia,  
 of the best lands, and they had taken  
 them from him and given them to King  
 9 Eumenes; and how the men of Greece  
 had planned to come and destroy them,  
 10 and they had learned of the matter, and  
 they sent one general against them, and  
 they fought with them and many of  
 them fell wounded, and they took their  
 wives and children captive and they  
 plundered them and conquered the  
 land and tore down their strongholds  
 11 and enslaved them unto this day; and  
 how they had destroyed and enslaved  
 all the other kingdoms and islands that  
 12 had ever opposed them, but had main-  
 tained friendly relations with their  
 friends and those who relied upon them;  
 and how they had conquered kings far  
 and near, and all who heard their name  
 13 were afraid of them. Those whom they  
 wished to help and make kings, became  
 kings, and those whom they wished,  
 they deposed; and they were greatly  
 14 exalted. Yet with all this they never  
 any of them put on a diadem, or wore  
 purple, as a mark of magnificence.  
 15 And they had built themselves a senate  
 house, and every day three hundred

and twenty men deliberated, constantly  
 planning for the people, that they might  
 conduct themselves properly, and they 16  
 intrusted the government to one man  
 every year, and the authority over all  
 their country, and they all obeyed that  
 one man, and there was no envy or  
 jealousy among them.

And Judas chose Eupolemus, the 17  
 son of John, the son of Hakkoz, and  
 Jason, the son of Eleazar, and sent  
 them to Rome, to establish friendly  
 relations and an alliance with them,  
 so that they might relieve them of their 18  
 yoke, for they saw that the rule of the  
 Greeks was reducing Israel to slavery.  
 And they went to Rome, though the 19  
 journey was very long, and they went  
 into the senate house and answered and  
 said,

"Judas, who is called Maccabeus, 20  
 and his brothers and the Jewish people  
 have sent us to you, to make an alliance  
 and firm peace with you, and that we  
 may be enrolled as allies and friends of  
 yours."

They were pleased with the proposal, 21  
 and this is a copy of the letter which 22  
 they wrote in answer, on brass tablets,  
 and sent to Jerusalem, to remain there  
 among them, as a memorial of peace  
 and alliance.

"Good fortune to the Romans and 23  
 to the Jewish nation by sea and land,  
 forever! May sword and foe be far  
 from them! But if war is made on 24  
 Rome first, or on any of their allies,  
 in all her dominion, the Jewish nation 25  
 will act as their allies, as the occasion  
 shall demand of them, with all their  
 hearts. And to those who make the 26  
 war they shall not give or supply wheat,  
 arms, money, or ships, as Rome decides,  
 and they shall observe their obligations,  
 accepting nothing from the other side.  
 In like manner, if war is made on the  
 Jewish nation first, the Romans will  
 heartily act as their allies as occasion  
 demands, and no wheat, arms, money,  
 or ships will be supplied to the allies,  
 as Rome decides, and they shall observe  
 these obligations in good faith. On  
 these terms the Romans have made a  
 treaty with the Jewish people. But if  
 hereafter one party or the other decides  
 to add or subtract anything, they shall  
 do as they choose, and whatever they  
 add or subtract shall be valid. And  
 about the wrongs that King Demetrius



is doing you, we have written to him, saying, 'Why have you made your yoke heavy upon our friends and allies the  
32 Jews? So if they appeal to us against you again, we will do them justice and make war upon you by land and sea.'

9 When Demetrius heard that Nicanor and his troops had fallen in battle, he sent Bacchides and Alcimus into the land of Judah again a second time, with the right wing of his army. And they marched by the Gilgal road, and pitched their camp against Mesaloth, in Arbela, and took it, and destroyed  
3 many people. And in the first month of the one hundred and fifty-second year they encamped against Jerusalem.  
4 Then they set out and marched to Berea with twenty thousand men and 5 two thousand horse. And Judas was encamped at Elasa, and had three  
6 thousand picked men with him. And they saw that the number of the troops was great and they were greatly terrified, and many slipped out of the camp; not more than eight hundred men were  
7 left. And Judas saw that his army had slipped away, and that the battle was imminent, and he was troubled in mind, for he had no time to rally them.  
8 And in desperation he said to those who were left,

"Let us get up and go against our opponents; perhaps we can fight against them."

9 And they tried to dissuade him, saying,

"We certainly cannot; but let us save our lives now, and come back with our brothers and fight against them; we are so few."

10 And Judas said,

"I will never do this thing, and flee from them; and if our time has come, let us die bravely for our brothers, and not leave a stain upon our honor."

11 So the army set out from the camp and formed its lines to join battle, and the cavalry was divided into two parts, and the slingers and archers marched before the army, and all the powerful  
12 men who formed the front line. But Bacchides was on the right wing. And the phalanx advanced on the two sides,  
13 and they sounded their trumpets, and Judas' men also sounded their trumpets, and the earth shook with the shout of the armies, and the battle  
14 raged from morning till evening. And

when Judas saw that Bacchides and the strength of his army were on the right wing, all the stout-hearted went with him, and the right wing was beaten  
15 back by them, and he pursued them as far as Mount Azotus. And the men on  
16 the left wing saw that the right wing was beaten back, and they turned and followed the track of Judas and his men from behind. And the fight became  
17 desperate, and many on both sides fell wounded. And Judas fell and the rest  
18 fled. And Jonathan and Simon took  
19 their brother Judas and buried him in the tombs of his forefathers in Modin. And they wept over him, and all Israel  
20 lamented him greatly and mourned for a long time, saying,

"What a hero is fallen, the Savior of 21 Israel!"

The rest of the deeds of Judas, and 22 his wars, and the exploits that he performed, and his greatness are unrecorded, for they were very many.

It happened after the death of Judas 23 that those who had no regard for the Law raised their heads all over Israel, and all the wrongdoers reappeared. In 24 those days there was a very great famine, and the country went over to their side. And Bacchides chose the un- 25 godly men and appointed them masters of the country. And they searched and 26 sought out the friends of Judas and brought them to Bacchides, and he punished them and mocked them. And 27 there was great distress in Israel, such as there had not been since the time when the prophets ceased to appear to them. And all the friends of Judas 28 gathered together and said to Jonathan,

"Since the death of your brother 29 Judas, there has been no one like him to go in and out against our enemies and Bacchides and among those of our nation who are hostile. So now we have 30 chosen you today to be our ruler and leader in his place, to carry on our war."

And Jonathan accepted the com- 31 mand at that time, and took the place of his brother Judas.

And Bacchides learned of this, and 32 tried to kill him. And Jonathan and his 33 brother Simon and all his men learned of it, and they fled into the wild country about Tekoa, and they pitched their camp by the waters of the pool of Asphar. And Bacchides learned of it on 34

the sabbath, and he and all his army came across the Jordan.

35 Now Jonathan had sent his brother, a leader of the multitude, and entreated the Nabateans, as his friends, to let them leave with them their baggage, of which there was a great deal.  
 36 But the sons of Jambri, from Medaba, came out and seized John and all that he had, and went off with it. Afterward, news came to Jonathan and his brother Simon that the sons of Jambri were making a great wedding, and were conducting the bride, the daughter of one of the great nobles of Canaan, with  
 38 a great retinue, from Nadabath. And they remembered the blood of their brother John, and they went up and hid under the shelter of the mountain.  
 39 And they looked up and saw, and there was confusion, and a great deal of baggage, for the bridegroom had come out with his friends and his kinsmen to meet them, with drums and musicians  
 40 and many weapons. Then they fell upon them from their ambush and killed them, and many fell wounded, and the survivors fled into the moun-  
 41 tain, and they took all their spoils. So the wedding was turned into grief and the voice of their musicians into lamentation. And when they had fully avenged their brother's blood, they turned back to the marshes of the Jordan.

43 And Bacchides heard of it, and he came on the sabbath to the banks of the Jordan, with a strong force. And Jonathan said to his men,

"Let us get up now and fight for our lives, for today is not like yesterday or  
 45 the day before, for here is the battle in front of us and behind us, and on one side the water of the Jordan, and on the other marsh and thicket, and there is  
 46 no room to retreat. So now, cry out to heaven that you may be delivered from the hands of our enemies."

47 And the battle was joined, and Jonathan stretched out his hand to strike Bacchides down, and he gave  
 48 ground before him. Then Jonathan and his men jumped into the Jordan and swam over to the other side; and they did not cross the Jordan in pursuit of  
 49 them. And fully a thousand of Bacchides' men fell that day.

50 And he returned to Jerusalem, and they built fortified towns in Judea; the

stronghold in Jericho, and Emmaus, and Bethhoron, and Bethel, and Timnath Pharathon, and Tephon, with high walls and barred gates; and he put 51 garrisons in them to harass Israel. And 52 he fortified the town of Bethsura, and Gazara, and the citadel, and he put troops in them, and stores of provisions. And he took the sons of the 53 principal men of the country as hostages, and put them in custody in the citadel at Jerusalem.

In the one hundred and fifty-third 54 year, in the second month, Alcimus gave orders to tear down the wall of the inner court of the sanctuary; he thus destroyed the work of the prophets, but he began to tear it down. At that 55 very time, Alcimus was stricken, and his work hindered and his mouth stopped, and he was paralyzed and could no longer utter a word, or give orders about his household. So Alcimus 56 died at that time, in great agony. And 57 when Bacchides saw that Alcimus was dead, he went back to the king, and the land of Judah was quiet for two years.

Then all those who disregarded the 58 Law plotted, saying,

"Here Jonathan and his men are living undisturbed and secure, so now we will bring Bacchides back, and he will arrest them all in a single night."

And they went and consulted him. 59 And he set out and came with a strong 60 force and he sent letters secretly to all his allies in Judea to arrest Jonathan and his men, but they could not because their plan became known to them. And they seized fully fifty of the 61 men of the country who were ring-leaders in this wickedness, and killed them. And Jonathan and Simon 62 their men withdrew to Bethbasi, in the wild country, and he rebuilt the parts that had been torn down, and they strengthened it. And Bacchides learned 63 of it, and he gathered all his host and sent word to the men of Judea, and he 64 came and pitched his camp against Bethbasi, and fought against it for a long time and set up siege engines.

Then Jonathan left his brother 65 Simon in the town and went out into the country, and he went with a small force. And he struck down Odomera 66 and his brothers, and the sons of Phasiron in their tent, and they began 67 to strike and attacked with their forces.

And Simon and his men went out of the town and set fire to the siege engines, and they fought with Bacchides, and he was beaten by them, and they pressed him very hard, for his plan and his attack were in vain. And he was very angry with the men who disregarded the Law who had advised him to come into the country, and he killed many of them, and resolved to go back to his country. And Jonathan learned of it, and he sent envoys to him to make peace with him, and obtain the release of his prisoners. And he agreed and did as he promised and made oath to him that he would not seek to injure him so long as he lived. And he released to him the prisoners that he had taken before from the land of Judea, and he went away and returned to his own country, and did not come into their borders again. So the sword ceased in Israel. And Jonathan lived in Michmash. And Jonathan began to judge the people, and he destroyed the ungodly out of Israel.

10 In the one hundred and sixtieth year, Alexander Epiphanes, the son of Antiochus, went up and took possession of Ptolemais, and they welcomed him, and he became king there. When King Demetrius heard of it, he mustered very strong forces and went out to meet him in battle.

3 And Demetrius sent letters to Jonathan in peaceful terms to flatter him, 4 for he said to himself,

"Let us be the first to make peace with them, before he makes peace with Alexander against us, for he will remember all the wrongs we have done him and his brothers and his nation."

6 And he gave him authority to muster troops, and to procure arms and to be his ally, and he gave orders that they should turn over to him the 7 hostages that were in the citadel. So Jonathan went up to Jerusalem, and read the letters in the hearing of all the people, and of the men who were in 8 possession of the citadel; and they were dreadfully frightened when they heard that the king had given him authority to muster troops. And the men in the citadel turned over the hostages to Jonathan, and he gave them back to 10 their parents. And Jonathan lived in Jerusalem, and he began to build and 11 renovate the city. And he ordered those

who did the work to build the walls and encircle Mount Zion with four-foot stones for its fortification, and they did so. And the foreigners who were in the 12 strongholds that Bacchides had built fled; each one left his post and went 13 back to his own country, except that in 14 Bethsura there were left some of those who had forsaken the Law and the commandments, for it served as a refuge for them.

And King Alexander heard of all the 15 promises that Demetrius had sent to Jonathan, and they related to him the battles and exploits that he and his brothers had performed, and the troubles they had endured, and he said to 16 himself,

"Can we find another man like him? Now we must make him our friend and ally."

So he wrote letters and sent them to 17 him, in the following terms:

"King Alexander sends greetings to 18 his brother Jonathan. We have heard 19 that you are a valiant warrior, and fit to be our friend. Now we have today 20 appointed you to be high priest of your nation and to be called a Friend of the king" (and he sent him a purple robe and a gold crown) "and to side with us and maintain friendly relations with us."

So Jonathan put on the holy vest- 21 ments in the seventh month of the one hundred and sixtieth year, at the Camping Out festival, and he mustered troops and provided arms in abundance.

And Demetrius heard of these things, 22 and he was annoyed, and said,

"Why have we brought it about that 23 Alexander has gotten ahead of us in establishing friendly relations with the Jews, to strengthen his position? I too 24 will write them a message of encouragement and distinction, with promises of gifts, so that they may become a support for me."

So he sent one to them in these 25 terms:

"King Demetrius sends greetings to the Jewish nation. Since you have kept 26 your agreement with us, and remained true to our friendship, and have not gone over to our enemies, we have rejoiced to hear of it. So now continue to 27 keep faith with us, and we will deal favorably with you in return for your

28 dealings with us, and we will grant you  
 29 many exemptions and make you pres-  
 ents. So I do now free you and I release  
 all the Jews from paying tribute and  
 from the salt tax and the crown tax.  
 30 And instead of one-third of the grain and  
 instead of half of the fruit of the trees,  
 which it falls to me to receive, I sur-  
 render from this day forward the right  
 to take them from the land of Judea  
 and from the three districts which are  
 attached to it from Samaria and  
 Galilee, from this day forth and for all  
 31 time. Let Jerusalem and her territory,  
 her tithes and her taxes, be holy and  
 32 free. I relinquish also my authority  
 over the citadel in Jerusalem, and I give  
 it to the high priest, in order that he  
 may put men whom he shall choose in  
 33 possession of it, to garrison it. And  
 every Jewish person who has been  
 carried into captivity from the land of  
 Judea into any part of my kingdom, I  
 set at liberty without payment, and let  
 all officials cancel the taxes upon their  
 34 cattle also. And let all the festivals and  
 sabbaths and new moons and appointed  
 days, and three days before each festi-  
 val, and three days after each festival,  
 be days of exemption and immunity for  
 35 all the Jews in my kingdom, and no one  
 shall have authority to exact anything  
 from any of them or to trouble any of  
 36 them about any matter. And among  
 the king's forces at least thirty thou-  
 sand Jews shall be enrolled, and they  
 shall receive pay, as all the king's forces  
 37 have a right to do. And some of them  
 shall be stationed in the king's great  
 strongholds, and some shall be put in  
 positions of trust in the kingdom. And  
 those who are set over them and those  
 who govern them shall be of their own  
 number, and they shall follow their  
 own laws, as the king has commanded  
 38 in the land of Judea. And the three dis-  
 tricts that have been added to Judea  
 from the country of Samaria shall be  
 added to Judea so that they may be  
 considered as under one man, and not  
 obey any other authority than the  
 39 high priest. Ptolemais and the land per-  
 taining to it I have presented to the  
 sanctuary in Jerusalem, for the ex-  
 40 penses incident to the sanctuary. And  
 I will give fifteen thousand silver  
 shekels every year, from the king's  
 revenues, from such places as are con-  
 41 venient. And the additional grant,

which the administration has not paid  
 over as it formerly did, they shall hence-  
 forth pay in full toward the service of  
 the temple. In addition, the five thou- 42  
 sand silver shekels which they used to  
 take out of the dues of the temple, from  
 the revenue every year, is also canceled,  
 for it rightfully belongs to the priests  
 who conduct the worship. And who- 43  
 ever takes refuge in the temple at Jeru-  
 salem, and in any of its precincts, who  
 owes money to the king or any other  
 obligation shall be released from it, with  
 all his property in my realm. The cost 44  
 of rebuilding and renovating the fabric  
 of the sanctuary shall be provided out  
 of the king's revenue. The cost of re- 45  
 building the walls of Jerusalem and of  
 fortifying it all around, and of building  
 the walls in Judea, shall also be pro-  
 vided out of the king's revenue."

But when Jonathan and the people 46  
 heard these terms, they did not believe  
 them or accept them, for they re-  
 membered the great injury he had done  
 to Israel, and that he had distressed  
 them intensely. And they took Alex- 47  
 ander's side, for he had been first in  
 addressing them in peaceful terms, and  
 they always remained his allies.

Then King Alexander gathered large 48  
 forces and pitched his camp against  
 Demetrius. And the two kings joined 49  
 battle, and the army of Demetrius fled,  
 and Alexander pursued him and de-  
 feated them, and he pressed the fighting 50  
 hard, until sunset, and Demetrius fell  
 that day.

Then Alexander sent envoys to 51  
 Ptolemy, king of Egypt, with this  
 message:

"Since I have returned to my king- 52  
 dom, and have taken my seat on the  
 throne of my forefathers, and have  
 taken over the government, and have  
 defeated Demetrius and taken pos-  
 session of our country—for I have met 53  
 him in battle, and he and his army were  
 defeated by us, and we have taken our  
 seat on the throne of his kingdom—  
 let us now establish friendly relations 54  
 with one another, so give me your  
 daughter to be my wife, and I will be  
 your son-in-law, and give you and her  
 gifts worthy of you."

And King Ptolemy answered, 55  
 "It was a happy day when you re-  
 turned to the country of your fore-  
 fathers and took your seat on the

56 throne of their kingdom. I will now do for you what you wrote, but meet me in Ptolemais, so that we may see each other, and I will be your father-in-law, as you have said."

57 So Ptolemy came up from Egypt, with his daughter Cleopatra, and reached Ptolemais in the one hundred  
58 and sixty-second year. And King Alexander met him, and he gave him his daughter Cleopatra in marriage, and he celebrated her wedding at Ptolemais with great pomp, as kings do.

59 Then King Alexander wrote to  
60 Jonathan to come to meet him. And he went in splendor to Ptolemais and met the two kings, and gave them and their Friends silver and gold and many gifts,  
61 and was well received by them. Some malcontents from Israel, who disregarded the Law, gathered against him, to lay charges against him, but the king  
62 paid no attention to them. And the king gave orders, and they took Jonathan's clothes off and clothed him in  
63 purple; they did as he ordered. And the king made him sit beside him, and said to his officers,

"Go out with him into the middle of the city, and make a proclamation that no one is to appeal against him on any ground, and no one must interfere with him on any account."

64 So it happened that when those who were complaining of him saw the distinction with which he was treated, as the herald proclaimed, and saw him  
65 clothed in purple, they all fled. And the king treated him with distinction, and enrolled him among his Best Friends, and made him general and governor.  
66 So Jonathan returned to Jerusalem in peace and gladness.

67 In the one hundred and sixty-fifth year, Demetrius' son Demetrius came from Crete to the country of his fore-  
68 fathers. When King Alexander heard of it, he was greatly disturbed and returned to Antioch. And Demetrius appointed Apollonius who was in command of Coelesyria, and he gathered a strong force and pitched his camp at Jamnia, and sent to Jonathan the high priest saying,

70 "You are all alone in resisting us, but I am laughed at and reproached because of you. Why do you claim your authority against us up in the moun-  
71 tains? If you really trust in your

troops, come down into the plain to us and let us measure our strength together there, for I have control of the towns. So inquire and find out who I  
72 am, and who the others are who help us, and they will tell you that you will have no foothold before us, for your forefathers have been routed twice in their land. So now you will not be able  
73 to stand against the cavalry and such a force as this on the plain, where there is no stone or pebble, or place to escape to."

When Jonathan heard the message of  
74 Apollonius, his heart was stirred, and he chose ten thousand men, and set out from Jerusalem, and his brother Simon joined him to help him. And he pitched  
75 his camp against Joppa, and the men of the town shut him out, for Apollonius had a garrison in Joppa; and they  
76 fought against it. Then the men of the town were frightened and they opened the gates, and Jonathan took possession of Joppa. And Apollonius heard of it,  
77 and he mustered three thousand horsemen and a strong force and he marched to Ashdod as though he meant to travel on, but at the same time he advanced into the plain, because he had a large force of cavalry and relied upon it. And  
78 he pursued him to Ashdod, and the armies joined battle. And Apollonius  
79 had left a thousand horse in hiding in their rear, and Jonathan learned that there was an ambush in his rear. And they surrounded his army and showered their arrows upon the people from morning till evening, but the  
80 people stood fast, as Jonathan had ordered, while the enemy's horses were tired out. Then Simon advanced his  
82 force and joined battle with the phalanx, for the cavalry were exhausted, and they were defeated by him, and fled, and the cavalry were scattered  
83 over the plain. And they fled to Ashdod and took refuge in Beth-dagon, their idol's temple. And Jonathan burned  
84 Ashdod and the towns around it, and plundered them, and he burned up the temple of Dagon and those who had taken refuge in it. And those who had  
85 fallen by the sword, together with those who were burned up came to fully eight thousand men. And Jonathan set forth  
86 and pitched his camp against Askelon and the men of the town came out to meet him with great pomp. Then  
87

Jonathan returned to Jerusalem with his men, with a great quantity of plunder. And it happened that, when King Alexander heard of these things, he treated Jonathan with still more distinction, and he sent him a gold buckle, such as are usually given to the members of the royal family; and he gave him Ekron and all that district for settlement.

11 And the king of Egypt gathered strong forces, like the sand on the seashore, and many ships, and undertook to possess himself of Alexander's kingdom by deceit, and to add it to his own kingdom. And he set out for Syria with peaceful professions, and the people of the towns opened their gates to him, and met him, for King Alexander had ordered them to meet him, as he was his father-in-law. But when Ptolemy entered the towns, he placed a garrison of his troops in each town. And when they reached Ashdod, they showed him the temple of Dagon burned, and Ashdod and its suburbs torn down and corpses lying about, and those who had been burned, whom he had burned in the war, for they had piled them in heaps in his way. And they told the king what Jonathan had done, in order to throw blame on him, and the king was silent. And Jonathan met the king with pomp at Joppa, and they greeted one another and spent the night there. 7 And Jonathan traveled with the king as far as the river called the Eleutherus, and then returned to Jerusalem. But Ptolemy made himself master of the coast towns all the way to Seleucia which is by the sea, and formed wicked designs about Alexander. And he sent envoys to King Demetrius, saying,

"Come, let us make an agreement with each other, and I will give you my daughter, whom Alexander had, and you shall reign over your father's kingdom. For I regret having given him my daughter, for he has undertaken to kill me."

11 But he threw blame on him because he coveted his kingdom. So he took his daughter away from him, and gave her to Demetrius, and was estranged from Alexander, and their enmity became manifest. And Ptolemy entered Antioch, and assumed the diadem of Asia, so he put two diadems upon his head, that of Egypt and that of Asia.

But King Alexander was in Cilicia, 14 at that time, for the people of those regions were in revolt. When Alexander 15 heard of it, he marched against him. And Ptolemy led out his army and met him with a strong force, and routed him. And Alexander fled to Arabia to 16 find shelter, but King Ptolemy was triumphant. And Zabdiel the Arab cut 17 off Alexander's head and sent it to Ptolemy. Three days later King Ptolemy died, and his men in the strongholds were destroyed by the men of the strongholds. And in the one hundred 19 and sixty-seventh year, Demetrius became king.

In those days Jonathan mustered the 20 men of Judea to attack the citadel, and he set up many siege engines against it. And some breakers of the Law, who 21 hated their own nation, went to the king and reported to him that Jonathan was besieging the citadel. When he 22 heard of it, he was angry, but upon hearing it he immediately set out and came to Ptolemais, and wrote Jonathan not to continue the siege but to meet him as soon as possible at Ptolemais, for a conference. When Jonathan heard 23 this, he gave orders to continue the siege, and he selected some of the elders of Israel and of the priests and put himself in danger, for he took silver 24 and gold and clothing and a great many other presents, and went to the king, at Ptolemais, and he pleased the king. And when some of the men of his nation 25 who disregarded the Law complained of him, the king treated him just as his predecessors had done, and showed him great honor in the presence of all his Friends. He confirmed him in the high 27 priesthood, and all the other honors he had received before, and made him chief of his Best Friends. Jonathan 28 asked the king to free Judea and the three provinces and Samaria from tribute, and promised him three hundred talents. The king agreed, and 29 wrote a letter to Jonathan on all these matters as follows:

"King Demetrius sends greetings to 300 his brother Jonathan and to the Jewish nation. This copy of the letter which 31 we have written to Lasthenes our kinsman, we have written to you also, so that you may be acquainted with it. King Demetrius sends greeting to his 32 father Lasthenes. We have determined 33

to favor the Jewish nation, who are friends of ours, and observe their obligations to us, because of the good will they have shown us. So we have recognized as theirs the territory of Judea and the three districts of Aphaerema, Lydda, and Ramathaim (they were transferred from Samaria to Judea) and everything pertaining to them, for all those who offer sacrifice in Jerusalem, instead of the royal dues which the king formerly took from them annually from the produce of the land and the fruit of the trees. And the other things that fall to us, of the tithes and dues that fall to us, and the salt pits and the crown tax that fall to us, all these we will from henceforth make over to them. And not one of these things shall be annulled from this time forth forever. So now take care to make a copy of this, and have it given to Jonathan and set up in a prominent place on the holy mount."

And King Demetrius saw that the country was quiet before him, and that there was no opposition to him, and he dismissed all his troops, every man to his home, except the foreign forces that he had hired from the islands of the heathen, so the old soldiers of his fathers had a grudge against him. Now Trypho was one of Alexander's old party, and when he saw that all the troops were grumbling at Demetrius, he went to Imalkue the Arab who was bringing up Antiochus, the little son of Alexander, and he insisted that he should turn him over to him, to become king in his father's place. And he reported to him all that Demetrius had done, and told him of the animosity his troops felt for him; and he stayed with him a long time.

Then Jonathan sent to King Demetrius asking him to expel the garrison of the citadel from Jerusalem, and the garrisons from the strongholds, for they kept fighting against Israel. And Demetrius sent to Jonathan and said,

"I will not only do this for you and your nation, but I will greatly honor you and your nation if I find an opportunity. So now please send me men who will fight for me, for all my troops are in revolt."

So Jonathan sent three thousand able-bodied men to Antioch, and they came to the king, and he was glad they

had come. And the people of the city, fully a hundred and twenty thousand of them, gathered in the midst of the city, and wanted to kill the king. And the king fled to the palace, and the people of the city seized the thoroughfares of the city, and began to fight. Then the king summoned the Jews to his aid, and they all together rallied about him, and scattered over the city and killed that day fully a hundred thousand people. And they set the city on fire, and took a great quantity of spoil that day, and saved the king. When the people of the city saw that the Jews controlled the city as they pleased, their hearts failed them, and they cried out to the king in entreaty, saying,

"Give us your pledge and make the Jews stop fighting against us and the city."

And they threw down their arms and made peace. And the Jews were in high honor with the king, and with all his subjects, and they returned to Jerusalem with a great quantity of spoil. And King Demetrius sat on his royal throne, and the land was quiet before him. But he lied in all that he had said, and became estranged from Jonathan and did not return the favors he had done him, but treated him very harshly.

Now after this Trypho returned, bringing with him the little child Antiochus. And he became king and assumed the diadem. And all the troops that Demetrius had cast off rallied about him, and they fought against Demetrius and he was routed, and fled. And Trypho took the animals and took possession of Antioch. And the youthful Antiochus wrote to Jonathan, saying,

"I confirm you in the high priesthood and appoint you over the four districts, and to be one of the king's Friends."

And he sent him gold plate and table service, and gave him the right to drink from gold goblets, and dress in purple and wear a gold buckle. And he made his brother Simon governor from the Ladder of Tyre to the frontier of Egypt. And Jonathan set out and traveled across the river and among the towns, and the whole army of Syria rallied about him, to ally themselves with him. And he went to Askelon, and the people of the town received him with

honor. And he went from there to Gaza, but the people of Gaza shut their gates against him, so he laid siege to it, and fired its suburbs and plundered them. Then the people of Gaza asked for terms, and he gave them his pledge and took the sons of their leaders as hostages, and sent them to Jerusalem; and he went through the country as far as Damascus.

And Jonathan heard that the officers of Demetrius were at Kadesh in Galilee, with a strong force, wishing to remove him from his office, so he went to meet them, but he left his brother Simon in the country. And Simon pitched his camp against Bethsura, and fought against it a long time, and shut it in. And they asked him to give them pledges and he did so; and he put them out of it and took possession of the town and put a garrison in it.

And Jonathan and his army pitched their camp by the water of Gennesaret, and early in the morning they went to the Plain of Hazor. And, behold, the army of the foreigners met him in the plain; they had set an ambush for him in the mountains, but they themselves met him face to face. But the ambush rose out of their places and joined battle, and all who were on Jonathan's side fled; not one was left of them except Mattathias, the son of Absalom, and Judas, the son of Chalphi, who were captains of the forces. And Jonathan tore open his clothes and threw dust on his head and prayed. And he turned against them again in battle and routed them, and they fled. Those who were fleeing on his side saw it and returned to him and pursued them with him as far as Kadesh all the way to their camp, and they pitched their camp there. And there fell of the foreigners that day fully three thousand men. And Jonathan returned to Jerusalem.

And Jonathan saw that the time was favorable, and he selected men and sent them to Rome to confirm and renew friendly relations with them. And he sent letters to the Spartans and to other places to the same effect. And they went to Rome and went into the senate house and said,

"Jonathan the high priest and the Jewish people have sent us to renew friendly relations and alliance on their behalf, as they have been heretofore."

And they delivered to them in each place letters addressed to them, asking them to see them off for the land of Judah in peace.

This is the copy of the letter that Jonathan wrote to the Spartans:

"Jonathan, the high priest, and the council of the nation and the priests and the rest of the Jewish people send greeting to their brothers the Spartans. In former times a letter was sent to the high priest Onias from Arius who was then king among you, to say that you are our kinsmen, as the copy of it that is appended to this shows. And Onias showed honor to the man who was sent to him, and accepted the letter, which contained a declaration of alliance and friendliness. So, though we are in no need of these, since we find our encouragement in the sacred books that are in our keeping, we have undertaken to send to renew relations of brotherhood and friendliness with you, so that we may not become entirely estranged from you, for it is a long time since you sent to us. So we on every occasion unremittingly at our festivals and on other appropriate days remember you at the sacrifices that we offer and in our prayers, as it is right and proper to remember kinsmen. We rejoice in your renown. But many hardships and wars have beset us, and the kings around us have made war on us. We have not wished to trouble you or our other allies and friends about these wars, for we have the help that comes from heaven to aid us, and we have been saved from our enemies, and our enemies have been humbled. So we have chosen Nune-nius, the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans to renew our former relations of friendliness and alliance with them. So we have instructed them to go to you also and greet you, and to deliver to you our letter about the renewal of our fraternal relations. Now please reply to us about this."

And this is the copy of the letter which they had sent to Onias:

"Arius, king of the Spartans, sends greetings to Onias, the chief priest. It has been found in a writing concerning the Spartans and Jews, that they are kinsmen, and that they are descended from Abraham. Now since we have



learned this, please write us about your  
 23 welfare. We for our part write you that  
 your cattle and property are ours and  
 ours are yours. So we command them  
 to report to you to this effect."

24 And Jonathan heard that Demetrius'  
 officers had returned with a stronger  
 force than before to make war on him.  
 25 And he set out from Jerusalem and met  
 them in the country of Hamath, for he  
 did not give them time to make their  
 26 way into his own country. And he sent  
 spies into their camp and they came  
 back and reported to him that they  
 were forming in a certain way so as to  
 27 fall upon him that night. But when the  
 sun set, Jonathan ordered his men to  
 be on the watch and to remain under  
 arms so as to be ready for battle all  
 night long, and he stationed outposts  
 28 around the camp. And his adversaries  
 heard that Jonathan and his men were  
 ready for battle, and they were fright-  
 ened and were terrified at heart, and  
 29 they lighted fires in their camp. But  
 Jonathan and his men did not know of  
 it until morning, for they saw the fires  
 30 burning. Then Jonathan pursued them,  
 but he could not overtake them, for  
 they had crossed the river Eleutherus.

31 So Jonathan turned aside against the  
 Arabs who are called Zabadeans, and  
 he defeated them and plundered them.  
 32 And he set forth and went to Damascus,  
 and traveled all through the country.  
 33 And Simon set out and made his way  
 to Askelon, and the strongholds near  
 it, and he turned aside to Joppa and  
 34 took it by surprise, for he had heard  
 that they wanted to turn over the  
 stronghold to Demetrius' men, and he  
 stationed a garrison there to hold it.

35 When Jonathan returned, he called  
 together the elders of the people, and  
 planned with them to build strong-  
 36 holds in Judea, and to increase the  
 height of the walls of Jerusalem, and to  
 build a great mound between the citadel  
 and the city, to separate it from the  
 city, so that it might be by itself, so  
 that they could not buy or sell in it.  
 37 So they gathered together to build up  
 the city, and part of the east wall by  
 the ravine collapsed, and he replaced it  
 38 with the so-called Chaphenatha. And  
 Simon built Adida in the lowlands and  
 he fortified it and fitted it with barred  
 gates.

39 And Trypho undertook to become

king of Asia and assume the diadem,  
 and to raise his hand against King  
 Antiochus. But he was afraid that 40  
 Jonathan would not permit him to, but  
 would fight against him, so he under-  
 took to seize him, in order to destroy  
 him. And he set out and came to  
 Bethshean. And Jonathan went out to 41  
 meet him with forty thousand picked  
 fighting men, and came to Bethshean.  
 And Trypho saw that he had come with 42  
 a strong force, and he was afraid to  
 raise his hand against him, so he re- 43  
 ceived him with honor, and he intro-  
 duced him to all his Friends, and gave  
 him presents, and instructed his Friends  
 and his forces to obey him as they  
 would himself. And he said to Jona- 44  
 than,

"Why have you burdened all these  
 people, when there is no war between  
 us? Come, send them home, and choose 45  
 yourself a few men to remain with you,  
 and come with me to Ptolemais and I  
 will turn it over to you, together with  
 the rest of the strongholds and the rest  
 of the forces and all the officials, and I  
 will go back again, for it was for this  
 that I came."

And he trusted him and did as he 46  
 said and dismissed his forces, and they  
 returned to the land of Judah. He left 47  
 himself three thousand men, two thou-  
 sand of whom he left in Galilee, and one  
 thousand went with him. But when 48  
 Jonathan entered Ptolemais, the people  
 of Ptolemais closed the gates and seized  
 him, and all who had come in with  
 him they put to the sword. And Try- 49  
 pho sent forces and cavalry to Galilee  
 and the great plain to destroy all  
 Jonathan's men. And they found out 50  
 that he had been taken and had  
 perished with his men, but they en-  
 couraged one another and marched  
 away in close order, ready to fight. And 51  
 when their pursuers saw that they  
 were ready to fight for their lives, they  
 turned back. And they all reached the 52  
 land of Judah unmolested, but they  
 mourned over Jonathan and his men,  
 and they were greatly frightened; and  
 all Israel mourned for him bitterly.  
 And all the heathen around them tried 53  
 to destroy them utterly, for they said,

"They have no leader or helper, so  
 now let us make war on them and  
 destroy their memory from among  
 men."

13 And Simon heard that Trypho had gathered a strong force to invade the land of Judah and destroy it utterly.

2 And he saw that the people were trembling and alarmed, and he went up to Jerusalem and gathered the people together and encouraged them and said to them,

"You know yourselves all that I and my brothers and my father's house have done for the laws and the sanctuary, and the wars and hardships we have been through. As a result, my brothers have all perished for Israel's sake, and I alone am left. Now I never want to spare my own life in any emergency, for I am no better than my brothers. But I will avenge my nation and the sanctuary and your wives and children, because all the heathen have gathered out of hatred, to destroy us utterly."

7 And when they heard these words, the spirit of the people revived, and they answered with a great shout,

"You are our leader, in the place of Judas and Jonathan your brothers. Carry on our war, and we will do all that you tell us."

10 So he called together all the fighting men, and made haste to finish the walls of Jerusalem and put fortifications around it. And he sent Jonathan, the son of Absalom, with a considerable force to Joppa, and he drove out the men who were in it and remained there in possession.

12 Then Trypho set out from Ptolemais with a strong force to invade Judah, taking Jonathan with him in custody.

13 But Simon pitched his camp in Adida facing the plain. And Trypho learned that Simon had risen to take the place of his brother Jonathan and that he was going to make war on him, and he sent envoys to him, saying,

15 "It is for money that your brother Jonathan owed the royal treasury in connection with the offices that he held, that we are holding him. So now send a hundred talents of silver and two of his sons as hostages, so that when he is released he will not revolt against us, and we will let him go."

17 And Simon knew that they were speaking to him treacherously, but he sent to get the money and the children, so that he should not incur deep animosity on the part of the people, and

they should say, "Because I did not send him the money and the children, he perished." So he sent the children 19 and the hundred talents. But Trypho played him false and would not let Jonathan go. After this he came to 20, invade the country, and destroy it, and they went around by the road to Adora, and Simon and his army kept abreast of him everywhere he went. And the 21 men in the citadel sent envoys to Trypho urging him to come to them by way of the wild country and send them provisions. And Trypho got all his 22 cavalry ready to go, but that night there was a very heavy snow, and he could not go because of the snow, so he set forth and went into Gilead. And 23 when he approached Bascama, he killed Jonathan, and he was buried there. And Trypho went back to his 24 own country again.

And Simon sent and got the bones 25 of his brother Jonathan, and buried him in Modin, the town of his forefathers. And all Israel lamented him 26 greatly and mourned over him for a long time. And Simon built a monument over the grave of his father and his brothers, and made it high so that it could be seen, with polished stone on back and front. And he erected 27 seven pyramids in a row, for his father and his mother and his four brothers. And he made devices for these, setting 28 up great columns and putting on the columns trophies of armor for an everlasting memorial, and beside the armor carved prows of ships, so that they could be seen by all who sailed the sea. Such was the monument that he built 29 at Modin, and that still stands today.

Now Trypho dealt treacherously 30 with King Antiochus the younger and killed him and became king in his 31 place and assumed the diadem of Asia, and brought great calamity upon the country. But Simon built the strong- 32 holds of Judea and surrounded them with high towers and thick walls and barred gates, and he stored up provisions in the strongholds. And Simon 33 chose men and sent them to King Demetrius so that he should give the country relief, because all that Trypho did was to plunder. And King Demetrius sent him a message in these terms, and answered him and wrote a letter, as follows:

36 "King Demetrius sends greeting to  
Simon, the high priest and the friend  
of kings, and to the Jewish elders and  
37 nation. The gold crown and the palm  
branch which you sent we have re-  
ceived, and we are ready to make a  
lasting peace with you, and to write  
to our officials to grant you the im-  
38 munities you ask. The things we have  
guaranteed to you stand assured, and  
the strongholds which you have built  
39 shall be yours. Any oversights and de-  
ficiencies up to this time we forgive, as  
well as the crown tax that you owe, and  
if any other tax was collected in Jerusa-  
lem, it shall no longer be collected.  
40 And if any of you are suitable persons  
to be enrolled at our court, they shall  
be so enrolled, and there shall be peace  
between us."

41 It was in the one hundred and  
seventieth year that the yoke of the  
42 heathen was lifted from Israel. And the  
people began to write in their contracts  
and agreements, "In the first year of  
Simon, the great high priest and govern-  
or and commander of the Jews."

43 In those days he pitched his camp  
against Gazara, and surrounded it with  
troops; and he built a siege engine and  
brought it up to the town and attacked  
44 a tower and took it. And the men who  
were on the engine sprang out into the  
45 town. And there was a great stir in  
the town, and the people of the town  
with their wives and children went up  
on the wall with their clothes torn open  
and cried with a great shout asking  
46 Simon to treat with them, and they  
said,

"Do not treat us as our wickedness  
deserves, but have mercy on us."

47 So Simon came to terms with them  
and did not fight them, but he put them  
out of the city and purified the houses  
in which the idols were, and then he  
48 entered it with songs and praise. And  
he expelled all impurity from it, and  
settled men in it who observed the  
Law, and he fortified it more strongly  
and built himself a dwelling there.

49 But the men in the citadel in Jerusa-  
lem were being kept from going in and  
out of the country to buy and sell, and  
they were famished and a good many  
50 of them died of starvation. And they  
cried out to Simon to make terms with  
them, and he did so. And he expelled  
them from it and purified the citadel

from its defilements. And they took 51  
possession of it on the twenty-third day  
of the second month in the one hundred  
and seventy-first year, with praise  
and palm branches and with lyres and  
cymbals and harps, and with hymns  
and songs, because a great enemy had  
been destroyed out of Israel. And he 52  
decreed that they should observe that  
day with gladness every year. And the  
temple mount facing the citadel he  
fortified more strongly, and he and  
his men lived there. And Simon saw 53  
that his son John was now a man and  
he made him commander of all his  
forces; and he lived in Gazara.

In the one hundred and seventy- 14  
second year King Demetrius gathered  
his forces and marched into Media to  
obtain help so that he could fight  
against Trypho. And Arsaces, king of 2  
Persia and Media, heard that De-  
metrius had entered his territory and  
he sent one of his officers to take him  
alive. And he went and defeated De- 3  
metrius' army and captured him and  
brought him to Arsaces, and he put  
him under guard.

And the land of Judah was at peace 4  
as long as Simon lived; he sought the  
good of his nation; his rule and his re-  
nown pleased them all his life. With 5  
all his other glories, he took Joppa for a  
port and made it a way of access to the  
islands of the sea. He enlarged the 6  
territory of his nation, and became  
master of the land. He gathered many 7  
captives and made himself master of  
Gazara and Bethsura and the citadel,  
and he removed from it what defiled it,  
and there was no one who could resist  
him. And they cultivated their land in 8  
peace, and the land yielded its produce,  
and the trees in the plains bore their  
fruit. The old men sat in the streets; 9  
they all talked together of their well-  
being; and the young men put on  
splendid warlike attire. He supplied 10  
the towns with provisions, and he furnished  
them with fortifications, until his re-  
nown was spoken of to the ends of the 11  
earth. He made peace in the land, and  
Israel rejoiced with great joy. Each 12  
man sat under his vine and his fig tree,  
and there was no one that could make  
them afraid. There was no one left in 13  
the land to fight them, and the kings  
were destroyed in those days. He re- 14  
established all those of his people who

had been humbled; he sought out the Law, and removed everyone who was lawless and wicked. He made the sanctuary glorious and increased the equipment of the sanctuary.

16 It was reported in Rome and as far as Sparta that Jonathan was dead, and they grieved bitterly. But when they heard that his brother Simon had been made high priest in his place, and that he was in control of the country and the towns in it, they wrote to him on brass tablets to renew with him the friendly relations and alliance they had established with his brothers Judas and Jonathan; and they were read before the assembly in Jerusalem. And this is the copy of the letter which the Spartans sent:

"The chief magistrates and the city of the Spartans send greeting to Simon, the chief priest, and to the elders and the priests and the rest of the Jewish people, our kinsmen. The envoys that were sent to our people told us of your spendor and wealth, and we were glad of their coming. We have recorded what they said in the decrees of the people, as follows:

"Numenius, the son of Antiochus, and Antipater, the son of Jason, envoys of the Jews, came to us to renew their friendly relations with us. And the people were pleased to receive the men with honor and to deposit the copy of what they said among the public records, so that the Spartan people may have a record of it. And they sent a copy of this to Simon the high priest."

24 After this Simon sent Numenius to Rome with a great gold shield weighing a thousand pounds, to confirm their alliance with them.

25 But when the people heard these things, they said,

"How shall we thank Simon and his sons? For he and his brothers and his father's house have stood fast, and have fought and driven from them the enemies of Israel, and secured his freedom."

27 So they engraved it on brass tablets and set it on pillars on Mount Zion. And this is the copy of what they wrote:

"On the eighteenth day of Elul, in the one hundred and seventy-second year—that is, the third year of the high priesthood of Simon, the prince of God's people—in a great congrega-

tion of priests and people and leaders of the nation and elders of the country, this has been reported to us: On the frequent occasions when wars have arisen in the country, Simon, the son of Mattathias the priest, of the descendants of Joarib, and his brothers have exposed themselves to danger and resisted the adversaries of their nation so that their sanctuary and their law might be upheld, and they have reflected great glory upon their nation. Jonathan rallied their nation and came their high priest, and was gathered to his people. And when their enemies resolved to invade their country, and attack their sanctuary, Simon resisted them, and fought for his nation, and spent a great deal of money of his own, and armed the warlike men of his nation, and gave them wages. And he fortified the towns of Judea and Bethsura on the borders of Judea, where their enemies formerly kept their arms, and he stationed a garrison of Jews there. And he fortified Joppa, on the seacoast, and Gazara, on the borders of Ashdod, where their enemies formerly lived, and he settled Jews there, and all that was necessary for the restoration of them he put in them. And when the people saw Simon's faithfulness and the glory that he designed to bring to his nation, they made him their leader and high priest, because he had done all these things and because of the uprightness and fidelity he had shown to his nation, and because he had sought in every way to exalt his people. In his days matters prospered in his hands so that the heathen were driven out of their country, as well as those in the City of David, in Jerusalem, who had built themselves a citadel, from which they would go out and pollute the surroundings of the sanctuary, and did great damage to its purity. He settled Jews in it and fortified it to make the land and the city safe, and he made the walls of Jerusalem high. In view of these things, King Demetrius confirmed him in the high priesthood, and made him one of his Friends, and treated him with great honor. For he had heard that the Jews had been addressed by the Romans as friends and allies and kinsmen, and that they had received Simon's envoys with great honor. And

the Jews and their priests resolved that Simon should be their leader and high priest forever until a true prophet should appear, and that he should be their general, to appoint them to their duties, and to set them over the country and over the arms and over the fortifications; and that he should take care of the sanctuary, and that all should obey him, and that all contracts in the country should be dated in his reign and that he should be clothed in purple and wear gold. And no one of the people or of the priests shall be allowed to set aside any of these things, or to contradict what he shall say or to gather an assembly in the country without him, or to be clothed in purple or pin on a gold buckle. Whoever disobeys these actions or disregards any of them shall be liable to punishment."

And all the people agreed to decree that they should do these things to Simon, and Simon accepted them and agreed to be high priest and general and governor of the Jews and the priests, and to preside over them all. And they ordered that this decree should be inscribed on brass tablets and that they should be set up in a conspicuous place in the sanctuary enclosure, and that copies of it be deposited in the treasury, so that Simon and his sons might have it.

And Antiochus, the son of King Demetrius, sent a letter from the islands of the sea to Simon, the priest and governor of the Jews, and to the whole nation, and it ran as follows:

"King Antiochus sends greeting to Simon, the chief priest and governor, and to the Jewish nation. As some ruffians have made themselves masters of the kingdom of our forefathers, and I wish to claim the kingdom, so that I may restore it to its former state, and have raised a large force of mercenaries and prepared ships of war, and propose to land in the country to go in search of the men who have ruined our country and have laid waste many towns in my kingdom, I now guarantee to you all the immunities which the kings before me have granted you, and whatever other gifts they have released you from. And I give you authority to coin money for your country with your own stamp, and Jerusalem and the sanctuary shall be free, and all the arms you have prepared and the strongholds you

have built and now hold, shall remain yours. And any royal obligation and all future royal obligations shall be remitted for you from this time forth forever. And when we get possession of our kingdom, we will greatly glorify you and your nation and the temple so that your glory will be visible to the whole earth."

In the one hundred and seventy-fourth year Antiochus went forth into the country of his forefathers, and all the troops joined him, so there were very few left with Trypho. And Antiochus pursued him, and he came in his flight to Dor by the sea, for he knew that misfortune had overtaken him and his troops had deserted him. And Antiochus pitched his camp against Dor with a hundred and twenty thousand soldiers and eight thousand horse. And he surrounded the town, and ships joined in the attack from the sea, and he pressed the town hard by land and sea, and did not allow anyone to go out or in.

And Numenius and his companions came back from Rome with letters to the kings and the countries, in which this was written:

"Lucius, consul of the Romans, sends greeting to King Ptolemy. The envoys of the Jews have come to us as our friends and allies, to renew the old friendly relations and alliance, having been sent by Simon, the high priest, and the Jewish people, and they have brought a gold shield weighing a thousand pounds. It is our pleasure therefore to write to the kings and the countries not to injure them or fight them or their towns or their country, and not to ally themselves with those who fight against them. And we have determined to accept the shield from them. So if any miscreants flee from their country to you, hand them over to Simon, the high priest, so that he may punish them in accordance with their law."

He wrote the same message to King Demetrius and to Attalus, and to Ariarathes, and to Arsaces, and to all the countries, and to Sampsames and the Spartans, and to Delos, and to Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Aradus and Gortyna

and Cnidus and Cyprus and Cyrene.  
24 And they wrote a copy for Simon, the high priest.

25 And King Antiochus attacked Dor on the second day, continually throwing his forces against it, and erecting war engines, and he prevented Trypho  
26 from going in or out. And Simon sent him two thousand picked men to fight for him, and silver and gold and a  
27 quantity of war material. But he would not accept them but disregarded all the agreements he had made with him before, and he was estranged from him.  
28 And he sent one of his Friends named Athenobius to him, to confer with him, saying,

"You are holding Joppa and Gazara, and the citadel in Jerusalem, cities of my  
29 kingdom. You have laid waste their territories and done great injury to the country, and you have taken possession  
30 of many places in my kingdom. So now give up the towns that you have seized, and the tribute of the places you have taken possession of outside the borders  
31 of Judea, or else give me five hundred talents of silver for them, and five hundred talents of silver more, for the damage you have done and for the tribute of the towns; or else we will come and make war on you."

32 So Athenobius the king's Friend came to Jerusalem, and saw Simon's splendor, and the sideboard with gold and silver plate and his great pomp, and he was amazed; and he gave him the  
33 king's message. And Simon said to him in reply,

"We have neither taken other men's  
34 land, nor are we in possession of other men's property, but of the inheritance of our forefathers; it was wrongfully held by our enemies at one time, but we, grasping our opportunity, hold firmly  
35 the inheritance of our forefathers. But as for Joppa and Gazara, which you demand, while they have done great damage to our people and in our country, we will give a hundred talents for them."

36 He made him no answer, but went back to the king in anger, and reported these words to him, and Simon's splendor and all that he had seen, and the king was extremely angry.

37 But Trypho embarked on a ship  
38 and fled to Orthosia. And the king appointed Cendebaeus commander-in-

chief of the seacoast, and gave him infantry and cavalry, and ordered him  
39 to pitch his camp before Judea, and he ordered him to wall Kedron and fortify its gates and fight against the people, but the king pursued Trypho. And  
40 Cendebaeus arrived at Jamnia, and began to provoke the people and to invade Judea, and to take the people captive and to kill them. And he built the  
41 walls of Kedron, and he stationed cavalry and other forces there, so that they might go out and make raids on the highways of Judea, as the king had ordered him to do.

And John went up from Gazara and  
42 told his father Simon what Cendebaeus had done. And Simon called in his two  
2 eldest sons, Judas and John, and said to them,

"I and my brothers and my father's house have fought the battles of Israel from our youth until today, and we have succeeded in delivering Israel  
3 many times. But now I am old, and you by his mercy are old enough; you must take my place and my brother's, and go out and fight for our nation, and the help that comes from heaven be with you!"

And he chose twenty thousand  
4 soldiers and cavalry from the country, and they marched against Cendebaeus and spent the night at Modin. And  
5 they got up in the morning and marched into the plain, and here a great force came to meet them, horse and foot, and there was a stream between them. And he encamped opposite  
6 them, with his people. And he saw that his people were afraid to cross the stream, so he crossed first; and his men saw him and they crossed after him.  
7 And he divided the people, putting the cavalry in the midst of the infantry, for the enemy's cavalry were very numerous. And they sounded the trumpets,  
8 and Cendebaeus and his army were routed, and many of them fell wounded, and those who were left fled to the stronghold. At that time Judas, John's  
9 brother, was wounded, but John pursued them until he came to Kedron, which had been walled. And they fled  
10 to the towers in the fields of Ashdod, and he burned it up, and fully two thousand of them fell. And he returned to Judea in peace.

Now Ptolemy, the son of Abubus, 11

had been appointed governor over the plain of Jericho, and he had a great deal  
12 of silver and gold, for he was the son-  
13 in-law of the high priest. And his heart  
was elated and he plotted deceitfully  
14 against Simon and his sons, to remove  
them. Simon was making visits to the  
towns in the country, and providing for  
their care. And he went down to  
Jericho with his sons Mattathias and  
Judas, in the one hundred and seventy-  
seventh year, in the eleventh month,  
15 the month of Shebat. And Abubus' son  
deceitfully entertained them in the  
fortress called Dok, which he had built,  
and he had a great banquet for them,  
16 and he had men hidden there. And  
when Simon and his sons were drunk,  
Ptolemy and his men got up and got  
their weapons and went to the banquet  
hall to attack Simon and killed him and  
his two sons and some of his servants.  
17 So he committed an act of great  
treachery and returned evil for good.  
18 And Ptolemy wrote of this and sent it  
to the king, so that he might send

troops to his aid, and that he might  
turn over to him their country and  
towns. And he sent others to Gazara to  
19 make away with John, and he sent  
letters to the colonels, telling them to  
come to him, so that he might give  
them silver and gold and presents; and  
20 he sent others to take possession of  
Jerusalem, and the temple mount. And  
21 a man ran ahead to Gazara and in-  
formed John that his father and his  
brothers had perished, and said,

"He has sent to kill you also!"

He was greatly amazed when he  
22 heard it, and he seized the men who  
came to destroy him and killed them,  
for he knew that they meant to destroy  
him.

The rest of the acts of John, and his  
23 wars and the exploits that he per-  
formed, and the building of the walls  
that he effected, and his deeds—be-  
24 hold, they are written in the chronicles  
of his high priesthood, from the time  
that he became high priest after his  
father.

## THE SECOND BOOK OF MACCABEES

**1** **T**O THE Jewish brothers in Egypt, the Jewish brothers in Jerusalem and the land of Judea send greetings and wish you perfect peace. May God bless you, and remember his agreement with Abraham, Isaac, and Jacob, his faithful slaves, and give you all a mind to worship him and do his will with a stout heart and a willing spirit. May he open your mind with his Law and his statutes, and make peace and listen to your prayers and be reconciled to you, and not forsake you in adversity. This is our prayer for you here. In the reign of Demetrius, in the one hundred and sixty-ninth year, we Jews wrote you in the extreme distress that overtook us in those years, from the time that Jason and his men revolted from the holy land and the kingdom, and set fire to the gateway and shed innocent blood. And we besought the Lord, and were heard, and we offered sacrifice and the meal offering, and we lighted the lamps, and set out the Presentation Loaves. And you must keep the Camping Out festival in the month of Chislev. The one hundred and eighty-eighth year.

Those who are in Jerusalem and those in Judea and the senate and Judas send greetings and good wishes to Aristobulus, the teacher of King Ptolemy, who is of the stock of the anointed priests, and to the Jews in Egypt. As we have been saved by God from great dangers, we offer devout thanks to him as men who array themselves against a king; for he drove out those who arrayed themselves against him in the holy city. For when their leader reached Persia, with an army about him that seemed irresistible, they were cut down in the temple of Nanaea, through treachery on the part of the priests of Nanaea. For Antiochus with his Friends came to the place on the pretext of marrying her, in order to get a large sum of money by way of dowry. And when the priests of the temple of Nanaea had brought out the money, and he had come with a few followers

inside the wall of the temple inclosure, they shut the temple when Antiochus had gone in, and opened the secret door in the ceiling, and threw stones and struck down the leader, and dismembered him and threw their heads to the people who were outside. (Blessed in every way be our God who brought the impious to justice!)

As we are about to celebrate the purification of the temple, on the twenty-fifth day of the month of Chislev, we think it necessary to inform you, so that you too may observe the Camping Out festival and the kindling of the fire, when Nehemiah, who built the temple and the altar, offered sacrifices. For when our forefathers were being taken to Persia, the pious priests of that day took some of the fire on the altar and hid it secretly in the hollow of an empty cistern, where they made it secure, so that the place was unknown to anyone. Many years after, when it pleased God, Nehemiah was commissioned by the king of Persia, and sent the descendants of the priests who had hidden the fire to get it. But when they reported to us that they could not find any fire but only muddy water, he ordered them to dip some out and bring it to him. And when the things to be sacrificed had been put in place, Nehemiah ordered the priests to sprinkle the water on the wood and the things that were laid on it. And when this was done and some time had passed, and the sun, which had been clouded over, shone out, a great blaze was kindled, so that they all wondered. And the priests uttered a prayer while the sacrifice was being consumed—the priests and all present, Jonathan leading and the rest responding, as Nehemiah did. And this was the prayer:

“O Lord, Lord God, creator of all things, who are terrible and strong and upright and merciful, who alone are king and good, the only patron, who alone are upright and almighty and eternal, who save Israel from every evil, who chose our forefathers and sancti-



26 fied them, accept this sacrifice on behalf of all your people Israel, and watch over your allotment, and make 27 it holy. Gather together our scattered people, set at liberty those who are in slavery among the heathen, look upon those who are despised and abhorred, and let the heathen know that you are 28 our God. Afflict our oppressors and those who are violent in their arrogance. Plant your people in your holy 29 place, as Moses said."

30 Then the priests struck up the 31 hymns. And when the things that were sacrificed were consumed, Nehemiah ordered them to pour the water that 32 was left on large stones. And when this was done, a flame was kindled, but when the light shone back from the 33 altar, it went out. And when the thing became known, and the king of Persia was told that in the place where the priests that were deported had hidden the fire, water had appeared, and with it Nehemiah's people had burned up 34 the things they sacrificed, the king, after investigating the matter, made 35 the place a sacred inclosure, and the king exchanged many different gifts 36 with his favorites. Nehemiah's people called this Nephthar, which is translated "Purification," but most people call it Nephthai.

37 It is also found in the records that the prophet Jeremiah ordered those who were carried away to take some of the fire, as has been described, and that after giving them the Law, the prophet charged those who were carried away not to forget the Lord's commands, and not to be led astray in their minds when they saw gold and silver idols and their ornamentation. And with other similar exhortations he told them that the Law should not pass from their hearts. It was also in the writing that the prophet, in obedience to a revelation, gave orders that the tent and the ark should accompany him, and that he went away to the mountain where Moses went up and beheld God's inheritance. And Jeremiah came and found a cave-dwelling, and he took the tent and the ark and the incense altar into it, and he blocked up the door. And some of those who followed him came up to mark the road, and they could not find it. But when Jeremiah found it out, he blamed them and said,

"The place shall be unknown until God gathers the congregation of his people together and shows his mercy. Then the Lord will show where they 8 are, and the glory of the Lord will appear, as they were shown in the days of Moses, and when Solomon asked that the place might be made very sacred." It was also stated that he, in his wisdom, offered a dedicatory sacrifice at the completion of the temple, and just 10 as Moses prayed to the Lord, and fire came down from heaven and consumed the offerings, so Solomon also prayed, and the fire came down and burned up the whole burnt offerings. And Moses 11 said,

"Because the sin offering had not been eaten, it was consumed."

In like manner Solomon also kept the 12 eight days.

The same thing was related also in 13 the records and memoirs about Nehemiah, and that he founded a library and collected the books about the kings and the prophets, and the works of David, and royal letters about sacred gifts. In like manner Judas also collect- 14 ed for us all the books that had been scattered because of the outbreak of war, and they are in our hands. So, if 15 you want them, send men to get them for you.

So as we are about to celebrate the 16 Purification, we write to you. Please observe these days. It is God that has 17 saved all his people and given them back their heritage and kingdom and priesthood and consecration, as he 18 promised through the Law; for in God we have hope that he will speedily have mercy on us, and gather us together from under heaven to the holy place, for he has delivered us from great misfortunes and has purified the place.

Now the story of Judas Maccabeus 19 and his brothers, and the purification of the great temple, and the rededication of the altar, and also of the wars 20 with Antiochus Epiphanes and his son Eupator, and the heavenly manifestations shown to those who zealously championed the Jewish religion, so that few as they were, they plundered the whole country and drove out the barbarian hordes and recovered the 22 world-renowned temple, and freed the city, and restored the laws which were on the point of being destroyed, since

the Lord, with great forbearance had 23 shown mercy to them—all this, as related by Jason of Cyrene in five books, we will try to condense into one volume. For in view of the flood of statistics and the difficulty created by the abundance of the material, for those who wish to plunge into the historical 24 narratives, we have aimed at attracting those who like to read, and at making it easy for those who are disposed to memorize, and at being of use to all 25 our readers. For us, who have taken upon ourselves the painful task of abridgment, the thing is not easy, and 27 takes sweat and midnight oil, just as it is no easy matter for a man who prepares a banquet and strives to benefit others. Still, to win the gratitude of so many, we will gladly endure the painful 28 task, leaving to the historian the investigation of details, but taking pains 29 to follow the lines of an epitome. For as the builder of a new house must have the whole structure in mind, while the man who undertakes to decorate and paint it has only to seek out what is suitable for its adornment, so I think 30 it is with us. To enter upon the subject and discuss matters fully and elaborate the details is the task of the original 31 historian, but one who re-writes it must be permitted to seek brevity of expression, and to forego the labored 32 treatment of the matter. Here then let us begin the story, without adding more to what has already been said; for it is foolish to write a long preface to the history and then abbreviate the history itself.

3 When the holy city was inhabited in perfect peace, and the laws were strictly observed, because of the piety of Onias, the high priest, and his hatred 2 of wickedness, it came to pass that even the kings themselves did honor to the place, and glorified the temple with 3 most noble gifts, so that even Seleucus, king of Asia, from his own revenues provided all the expense of the sacrificial service. But a man named Simon, 4 of the tribe of Benjamin, who had been appointed governor of the temple, had a difference with the high priest about 5 the conduct of the city market. When he failed to carry his point against Onias, he went to Apollonius of Tarsus, who was at that time governor of 6 Coele Syria and Phoenicia, and reported

to him that the treasury in Jerusalem was full of such untold quantities of money that the amount of the funds was beyond computation; and that they did not belong to the account of the sacrifices and they might fall under the control of the king. When Apollonius 7 met the king, he informed him of the money that had been pointed out to him. And he appointed Heliodorus, who was his chancellor, and sent him with instructions to effect the removal of this money. Heliodorus immediately 8 set out on his journey, under the guise of visiting the towns of Coele Syria and Phoenicia, but in reality to carry out the king's design.

When he reached Jerusalem, and had 9 been cordially welcomed by the high priest and the city, he laid before them the disclosure that had been made to him, and explained why he had come, and inquired whether this was really true. The high priest pointed out that 10 some deposits belonged to widows and orphans, and one belonged to Hyrcanus, son of Tobias, a man of very high position—so falsely had the impious Simon spoken; that it all amounted to four hundred talents of silver and two hundred of gold, and that it was abso- 11 lutely impossible that those who were relying on the sacredness of the place and on the sanctity and inviolability of the temple, which was respected all over the world, should be wronged.

But Heliodorus, because of the royal 12 orders he had received, said that anyway this must be confiscated for the royal treasury. So he set a day, and 14 went in to conduct an inspection of these funds; and there was no little distress all over the city. The priests 15 in their priestly robes threw themselves down before the altar, and called to heaven on him who had given the law about deposits to keep these safe for those who had deposited them. One 16 could not observe the appearance of the high priest without being pierced to the heart, for his expression and his change of color revealed the anguish of his soul. For terror and bodily 17 shuddering had come over the man, which plainly showed to those who looked at him the pain that was in his heart. Moreover the people in the 18 houses came flocking out to make a general supplication because the place

was on the point of being treated with  
 19 contempt. The women, with sackcloth  
 girt under their breasts, thronged the  
 streets, while maidens who were kept  
 indoors ran together, some to the gate-  
 ways, some to the walls, and some  
 20 looked out from the windows; and all  
 raised their hands to heaven and  
 21 uttered their supplication. One could  
 not help pitying the multitude, all  
 prostrating themselves in a body, and  
 the anxiety of the high priest in his  
 great anguish.

22 While they therefore called upon the  
 Almighty Lord to keep the things that  
 had been intrusted to him in perfect  
 security for those who had intrusted  
 23 them to him, Heliodorus was carrying  
 24 out what had been decided upon. But  
 no sooner had he and his guards ar-  
 rived before the treasury than the  
 Sovereign of spirits and of all authority  
 caused a great manifestation so that  
 all who had been daring enough to come  
 with him were appalled at the power of  
 25 God and fainted with terror. For there  
 appeared to them a horse with a dread-  
 ful rider, adorned with magnificent trap-  
 pings, and rushing swiftly at Heliodorus  
 26 it struck at him with its forefeet. His  
 rider seemed clad in golden armor. Two  
 young men also appeared to him, re-  
 markably strong and gloriously beauti-  
 ful and splendidly dressed, who stood  
 on each side of him and flogged him  
 continually, inflicting many stripes on  
 27 him. He fell suddenly to the ground  
 and was enveloped in deep darkness,  
 and men picked him up and put him  
 on a stretcher and carried him off—  
 28 the man that had just entered that  
 treasury with a great retinue and his  
 whole guard but was now rendered  
 helpless—and they clearly recognized  
 29 the sovereign power of God. So through  
 the divine intervention he lay prostrate,  
 30 bereft of all hope of deliverance, while  
 they blessed the Lord who had marvel-  
 lously honored his own place; and the  
 temple, which a little while before had  
 been full of fear and commotion, now  
 that the Almighty Lord had mani-  
 fested himself was filled with joy and  
 gladness.

1 Some of the intimate friends of He-  
 liodorus soon asked Onias to call upon  
 the Most High and grant him his life, as  
 2 he lay at his very last gasp. The high  
 priest suspected that the king might

form the opinion that some villainy had  
 been practiced upon Heliodorus by the  
 Jews, and offered a sacrifice for the  
 man's recovery. But as the high priest 33  
 was offering the sacrifice of propitia-  
 tion, the same young men again ap-  
 peared to Heliodorus, clad in the same  
 clothes, and they stood beside him and  
 said,

"Be very grateful to Onias the high  
 priest, for the Lord has spared your  
 life for his sake; and since you have 34  
 been flogged from heaven, proclaim  
 to all men the sovereign power of God."

When they had said this, they van-  
 35 ished. So Heliodorus offered a sacri-  
 fice to the Lord and made very great  
 vows to him who had saved his life, and  
 after a friendly meeting with Onias  
 marched back to the king. And he bore 36  
 witness before all men to the deeds of  
 the supreme God which he had seen.

When the king asked Heliodorus 37  
 what kind of man was suitable to be  
 sent once more to Jerusalem, he said,

"If you have an enemy or a con- 38  
 spirator against the government, send  
 him there, and you will get him back  
 soundly flogged, if he escapes with his  
 life, for there is certainly some divine  
 power about the place. For he whose 39  
 dwelling is in heaven watches over that  
 place and helps it, and strikes down  
 and destroys those who come to injure  
 it."

This was the way the matter of 40  
 Heliodorus and the protection of the  
 treasury turned out.

But this Simon who had informed 4  
 about the money and against his coun-  
 try, made accusations against Onias,  
 saying that he had incited Heliodorus  
 and had been the actual author of these  
 troubles. He dared to charge with con- 2  
 spiracy against the government the  
 benefactor of the city, the protector of  
 his countrymen, and the champion of  
 the laws! But when his enmity reached 3  
 such a point that murders were com-  
 mitted by one of Simon's trusted men,  
 Onias, becoming aware of the danger 4  
 of their contention, and that Apol-  
 lonius, the son of Menestheus, the gover-  
 nor of Coelesyria and Phoenicia, was  
 increasing Simon's malice, resorted to 5  
 the king, not to be an accuser of his  
 fellow-citizens, but as looking after the  
 welfare, public and private, of all the  
 people; for he saw that without the 6

king's interest it was impossible for the government to secure peace again, and that Simon would not abandon his folly.

- 7 But when Seleucus departed this life and Antiochus, who was called Epiphanes, succeeded to the kingdom, Onias' brother Jason obtained the high  
8 priesthood by corruption, promising the king in his petition three hundred and sixty talents of silver, and eighty talents from other revenues. Besides this he promised to pay a hundred and fifty more, if he was given authority to set up a gymnasium and a training place for youth there and to enrol the people of Jerusalem as citizens of Antioch.  
10 When the king had consented, and he had taken office, he immediately brought his countrymen over to the Greek way of living. He set aside the royal ordinances especially favoring the Jews, secured through John, the father of Eupolemus, who went on the mission to the Romans to establish friendly relations and an alliance with them, and abrogating the lawful ways of living he introduced new customs  
12 contrary to the Law. For he willingly established a gymnasium right under the citadel, and he made the finest of the young men wear the Greek hat.  
13 And to such a pitch did the cultivation of Greek fashions and the coming-in of foreign customs rise, because of the excessive wickedness of this godless Jason, who was no high priest at all,  
14 that the priests were no longer earnest about the services of the altar, but disdaining the sanctuary and neglecting the sacrifices, they hurried to take part in the unlawful exercises in the wrestling school, after the summons to the  
15 discus-throwing, regarding as worthless the things their forefathers valued, and thinking Greek standards the  
16 finest. As a result, they found themselves in a trying situation, for those whose mode of life they cultivated, and whom they wished to imitate exactly, became their enemies and punished  
17 them. For it is no small matter to sin against the laws of God, as the period that followed will show.  
18 Now when the quinquennial games were being held at Tyre, and the king  
19 was present, the vile Jason sent envoys who were citizens of Antioch to represent Jerusalem, to carry three hundred silver

drachmas for the sacrifice to Hercules. But even those who carried it thought it should not be used for a sacrifice, as that was not fitting, but should be spent in some other way. So this money  
20 intended by its sender for the sacrifice to Hercules, was applied because of those who carried it to the fitting out of triremes.

When Apollonius, the son of Menelaus, was sent into Egypt to attend the coronation of King Philometor, Antiochus, learning that the latter was disaffected toward his government, took measures for his own security, so he came to Joppa and visited Jerusalem. He was magnificently welcomed  
21 by Jason and received with torches and acclamations. Then he marched into Phoenicia.

After the lapse of three years, Jason  
23 sent Menelaus, the brother of this Simon, to take the money to the king and to present papers relating to necessary business. But he, on being  
24 presented to the king, extolled him with such apparent authority that he obtained the high priesthood for himself, outbidding Jason by three hundred talents of silver. Upon receiving the  
25 royal commission, he came back, possessing nothing that qualified him for the high priesthood, but with the passions of a savage tyrant and the rage of a wild beast. So Jason, who had  
26 supplanted his own brother, was supplanted by another, and driven as a fugitive into the country of the Ammonites. So Menelaus held the office, but  
27 he did not pay any of the money he had promised to the king, and when Sostratus, the governor of the citadel, demanded it, for it was his duty to  
28 collect the revenues, the two men were summoned by the king to appear before him on account of it. Menelaus left his  
29 brother Lysimachus to act in his place in the high priesthood, and Sostratus left Crates, the viceroy of Cyprus, to act in his.

In this state of things, the people of  
30 Tarsus and Mallus made an insurrection because they had been given as a present to Antiochis, the king's mistress. So the king went in haste to  
31 Cilicia to adjust matters there, leaving a man of high rank named Andronicus to act in his place. Then Menelaus,  
31 thinking he had found a favorable open-

ing, presented Andronicus with some gold dishes from the temple, which he had appropriated; he had already sold others at Tyre and the neighboring towns. When Onias was certain of this, he sternly rebuked him, after retiring to a place of sanctuary at Daphne, near Antioch. So Menelaus took Andronicus aside and urged him to arrest Onias. And he went to Onias, and having been persuaded to use treachery, offered him sworn pledges and gave him his right hand, and persuaded him, notwithstanding his suspicions, to leave his sanctuary, and immediately without regard to justice put him in prison. This made not only Jews but many people of other nationalities indignant and angry over the wicked murder of the man. And when the king came back from Cilicia, the Jews in the city, with the support of the Greeks who abhorred the crime, appealed to him about the unjustifiable killing of Onias. So Antiochus, as he was sincerely sorry, and moved to pity, and shed tears over the sober and well-ordered life of the departed, in a fiery passion stripped the purple robe from Andronicus and tore off his underclothes and led him about through the whole city to the very place where he had sinned against Onias, and there he dispatched the murderer, and the Lord rendered him the punishment he deserved.

When many thefts from the temple had been committed in the city by Lysimachus with the connivance of Menelaus, and the report of them spread abroad, the people gathered against Lysimachus, as a great deal of gold plate had already been scattered. But when the people made an uprising and were inflamed with anger, Lysimachus armed about three thousand men, and commenced hostilities with a man named Avaranus, who was as foolish as he was aged, in command. And when they were aware of Lysimachus' attack, some picked up stones and others sticks of wood and others caught up handfuls of the ashes that were lying about, and flung them pell-mell at Lysimachus and his men. As a result, they wounded many of them, and felled many, and put them all to flight, and the temple-robber himself they killed beside the treasury.

Charges were made against Menelaus about this affair, and when the king visited Tyre, the three men sent by the senate presented the case before him. Menelaus was now facing defeat, but he promised a large sum of money to Ptolemy, son of Dorymenes, to prevail upon the king. So Ptolemy took the king aside into a colonnade, as if to take the air, and persuaded him to change his mind, and he acquitted Menelaus, who was to blame for all the trouble, of the charges against him, and condemned to death the wretched men who would have been dismissed as innocent if they had pleaded even before Scythians. So the advocates of the city and the people and the sacred plate promptly suffered this unjust punishment. This caused some Tyrians, in their detestation of the crime, to provide magnificently for their burial. But Menelaus, because of the covetousness of the authorities, remained in power, increasing in wickedness and persistently plotting against his fellow-citizens.

About that time Antiochus made his second attack upon Egypt. And it happened that all over the city for about forty days, there appeared horsemen charging in mid-air, in robes inwrought with gold, fully armed, in companies, with spears and drawn swords; squadrons of cavalry drawn up, charges and countercharges taking place on this side and on that, with brandishing of shields, forests of spears, showers of missiles, the flash of gold trappings, and armor of every kind. Therefore all men prayed that the manifestation betokened good.

There arose a false rumor that Antiochus had departed this life, and Jason took fully a thousand men and made a sudden attack upon the city. As the troops upon the walls gave way, and the city was already virtually captured, Menelaus took refuge in the citadel. Then Jason unsparingly slaughtered his fellow-citizens, regardless of the fact that success gained over one's kindred is the greatest failure, and fancying that he was winning trophies from his enemies, not from his countrymen. He did not get control of the government, however, and in the end got only shame from his conspiracy, and had to take refuge again as a fugitive in the country of the Ammonites.

8 So finally he met a miserable end; accused before Aretas, the sovereign of the Arabians, fleeing from city to city, pursued by all men, hated as an apostate from the laws, and abhorred as the butcher of his country and his fellow-citizens, he was driven into Egypt, and he who had sent many from their own country into exile died in a strange land, crossing the sea to the Lacedaemonians hoping to find protection there because of his relationship to them. So he who had thrown many out to lie unburied had none to mourn for him, and had no funeral at all and no place in the tomb of his forefathers.

11 When news of what had happened reached the king, he thought that Judea was in revolt; so he set out from Egypt like a wild beast and took the city by storm. And he ordered his soldiers to cut down without distinction anyone they met and to slay those who took refuge in their houses. Then there was a massacre of young and old, an annihilation of boys, women and children, a slaughter of girls and babies.

14 In no more than three days eighty thousand people were destroyed, forty thousand of them in hand-to-hand encounter, and as many were sold into slavery as were slain. Not content with this, he dared to go into the most holy temple in all the world, guided by Menelaus who had betrayed both the laws and his country; and took the sacred plate in his polluted hands, and with his profane hands he swept away what had been dedicated by other kings to enhance the glory and honor of the place. In the elation of his spirit, Antiochus did not realize that it was because of the sins of the inhabitants of the city that the Lord was angered for a little, so that he had not had regard for the place. But if they had not happened to be entangled in so many sins this man, like Heliodorus, who was sent by King Seleucus to inspect the treasury, would have been flogged and turned back from his presumptuous purpose as soon as he approached. But the Lord did not select the nation for the sake of the place, but the place for the sake of the nation. Therefore the place itself, after sharing in the misfortunes that overtook the nation, participated afterward in its benefits; and what was forsaken by the Almighty

in his wrath was restored in all its glory when its great Master became reconciled to it.

So Antiochus carried away eighteen hundred talents from the temple, and hurried off to Antioch, thinking in his arrogance that he would make the land navigable and the sea traversable on foot, he was so intoxicated in mind. And to harass the people he left governors—in Jerusalem, Philip, a Phrygian by nationality, but in character more barbarous than the man who appointed him; in Gerizim, Andronicus, and besides these, Menelaus, who was worse than the others in his overbearing treatment of his townsmen. In his hostile attitude to the Jewish citizens, he sent Apollonius, the Mysian captain, with a force of twenty-two thousand, with orders to slay all the grown men, and to sell the women and younger men as slaves. When this man arrived at Jerusalem, he pretended to be peacefully disposed, and waited till the holy sabbath day; then finding the Jews refraining from work, he ordered his men to parade under arms and put the sword all those who came out to see them, and rushing into the city with his armed men he destroyed them in great multitudes. But Judas Maccabeus with some nine others got away to the wild country and kept himself alive with his comrades in the mountains as wild animals do, and they lived on what grew wild rather than suffer pollution with the rest.

Not long after, the king sent an old Athenian to force the Jews to forsake the laws of their forefathers and cease to live according to the laws of God, but to pollute the temple in Jerusalem and to call it that of the Olympian Zeus, and to call the one in Gerizim that of Zeus the Hospitable, in keeping with the character of those who lived there. This harshly and most grievously intensified the evil. For the heathen filled the temple with profligacy and revelry, amusing themselves with prostitutes and lying with women within the sacred precincts, and bringing into it things that were forbidden. The altar was covered with abominable offerings, which the laws forbade. A man could not keep the sabbath or celebrate the festivals of his forefathers, or admit he was a Jew at all. On the monthly cele- 7

bration of the king's birthday, they were taken by bitter necessity to taste the sacrifices, and when the festival of Dionysus was celebrated, they were compelled to wear wreaths of ivy and march in procession in his honor. At Ptolemy's suggestion a decree was issued to the neighboring Greek towns, that they should adopt the same policy toward the Jews and make them taste the sacrifices, and that they should slay any who would not agree to adopt Greek customs. So anyone could see how their misery was intensified. For two women were brought in for circumcising their children, and they led them publicly about the city with their babies hanging at their breasts, and then threw them down from the top of the wall. Others who had gathered in caves near by, to keep the seventh day in secret, were betrayed to Philip and all burned together, because they had scruples about defending themselves, in their respect for the dignity of that most holy day.

So I beseech those who read this book not to be cast down by such misfortunes but to consider that these punishments were meant not for the destruction of our people but for their correction. For it is a mark of great benevolence not to let the impious alone for a long time but to punish them promptly. For in the case of other nations, the Master is long-suffering and waits before he punishes them until they have reached the full measure of their sins; but in our case he has decided differently, so that he may not take vengeance on us afterward when our sins have reached their height. So he never withdraws his mercy from us, and although he disciplines us with misfortune, he does not abandon his own people. This much let us say by way of reminder; after these few words we must resume our story.

Eleazar, one of the leading scribes, a man of advanced age and fine appearance, was being forced to open his mouth and eat pork. But he, welcoming a glorious death in preference to a life of pollution went up of his own accord to the torture wheel, setting an example of how those should come forward who are steadfast enough to refuse food which it is wrong to taste even for the natural love of life. Those who

were in charge of that unlawful sacrificial meal, because of their long-standing acquaintance with the man, took him aside, and privately urged him to bring meat provided by himself, which he could properly make use of, and pretend that he was eating the meat of the sacrifice, as the king had ordered, so that by doing this he might escape the death penalty, and on account of his lifelong friendship with them be kindly treated. But he, making a high resolve, worthy of his years and the dignity of his age and the hoary hair which he had reached with such distinction, and his admirable life even from his childhood, and still more of the holy and divine legislation, declared himself in accord with these, telling them to send him down to Hades at once.

"For," said he, "it does not become our time of life to pretend, and so lead many young people to suppose that Eleazar when ninety years old has gone over to heathenism, and to be led astray through me, because of my pretense for the sake of this short and insignificant life, while I defile and disgrace my old age. For even if for the present I escape the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty. Therefore by manfully giving up my life now, I will prove myself worthy of my great age, and leave to the young a noble example of how to die willingly and nobly for the sacred and holy laws."

With these words he went straight to the torture wheel, while those who so shortly before had felt kindly toward him became hostile to him, because the words he had uttered were in their opinion mere madness. As he was about to die under the strokes, he said with a groan,

"The Lord, in his holy knowledge, knows that, though I might have escaped death, I endure dreadful pains in my body from being flogged; but in my heart I am glad to suffer this, because I fear him."

And so he died, leaving in his death a pattern of nobility and a memorial of virtue not only to the young but to the mass of his nation.

It happened that seven brothers were also arrested with their mother, and were tortured with whips and thongs by

the king, to force them to taste of the 2 unlawful swine's meat. One of them made himself their advocate and said,

"What do you expect to ask and learn from us? For we are ready to die, rather than transgress the laws of our forefathers."

3 The king was infuriated and gave orders that pans and caldrons should be 4 heated. And when they were immediately heated, he commanded that the tongue of the one who had been their advocate should be cut out, and that they should scalp him and cut off his extremities, while his brothers and his 5 mother looked on. And when he was utterly crippled, he ordered them to bring him to the fire and fry him. And as the vapor from the pan spread thickly, they with their mother encouraged one another to die nobly, saying,

6 "The Lord God is looking on, and he truly relents toward us, as Moses declared in his Song, which bore witness against them face to face, when he said,

'And he will relent toward his slaves.' "

7 When the first one had departed in this manner, they brought the second one to be mocked, and they tore off the skin of his head with the hair, and asked him,

"Will you eat, or have your body punished limb by limb?"

8 But he replied in the language of his forefathers and answered,

"No."

9 So he also underwent the same series of tortures as the first suffered. But when he was at his last gasp, he said,

"You wretch, you release us from this present life, but the king of the world will raise us up, because we have died for his laws, to an everlasting renewal of life."

10 After him, the third was mocked, and when he was told to put out his tongue, he did so quickly, and courageously stretched out his hands, and 11 said nobly,

"I got these from heaven, and for the sake of its laws I disregard them, and from it I hope to receive them back 12 again," so that the king himself and those who were with him were amazed at the young man's spirit, because he made light of his sufferings.

And when he had departed, they 13 tortured and maltreated the fourth in the same way. And when he was near 14 his end, he spoke thus:

"It is better to die by men's hands and look for the hopes God gives of being raised again by him; for you will have no resurrection to life."

Next they brought up the fifth and 15 maltreated him. But he looked at him 16 and said,

"Since you have authority among men, though you are mortal, you do what you please; but do not suppose that our race has been abandoned by God. But follow your course and see 17 how his mighty power will torment you and your posterity."

After him they brought the sixth. 18 And when he was at the point of death, he said,

"Do not be falsely deceived; for we suffer these things because of ourselves, for we sin against our own God, so these amazing things have happened. But 19 you must not suppose that you will go unpunished for having attempted to fight against God."

But their mother was surpassingly 20 wonderful, and deserves a blessed memory, for though she saw her seven sons perish within a single day, she bore it with good courage, because of her hope in the Lord. And she en- 21 couraged each of them in the language of their forefathers, for she was filled with a noble spirit and stirred her woman's heart with manly courage, and said to them,

"I do not know how you appeared 22 in my womb, for it was not I that gave you life and breath, and it was not I that brought into harmony the elements of each. Therefore the creator 23 of the world, who formed the human race and arranged the generation of all things, will give you back again life and breath in his mercy, as you now are regardless of yourselves for the sake of his laws."

Now Antiochus, thinking that he was 24 being treated with contempt, and suspecting her reproachful cry, as the youngest still survived, not only appealed to him in words but also promised him with oaths that he would make him rich and envied, if he would give up the ways of his forefathers, and would make him his Friend and intrust



25 him with office. But when the young man paid no attention to him, the king called the mother to him and urged her to advise the boy to save himself. 26 After he had labored with her a long time, she undertook to persuade her 27 son. She bent over him, and mocking the cruel tyrant, she spoke thus, in the language of her forefathers:

"My son, have pity on me, who carried you nine months in the womb, and nursed you for three years, and brought you up and brought you to your present 28 age, and supported you. I beseech you, my child, to look up at the heaven and the earth, and see all that is in them, and perceive that God did not make them out of the things that existed, and in that way the human race came 29 into existence. Do not be afraid of this butcher, but show yourself worthy of your brothers, and accept death, so that by God's mercy I may get you back again with your brothers."

30 Before she could finish, the young man said,

"What are you waiting for? I will not obey the command of the king, but I obey the command of the Law that was given to our forefathers 31 through Moses. But you, who have designed every kind of evil against the Hebrews, will not escape the hands of 32 God. For we are suffering because of our own sins. And though our living Lord is angry for a little while, to rebuke and discipline us, he will be reconciled with his own slaves again. But you, impious man, the vilest of all men, do not foolishly buoy yourself up in your insolence with uncertain hopes, when you raise your hand against the 35 children of heaven; for you have not yet escaped the judgment of the Almighty 36 all-seeing God. For our brothers after enduring a brief suffering have drunk everlasting life, under the agreement of God. But you, by the judgment of God, will receive the rightful penalty of your 37 arrogance. I, like my brothers, give up body and soul for the laws of my forefathers, calling upon God speedily to show mercy to our nation, and to lead you to confess, in trials and plagues, 38 that he alone is God; and to stay through me and my brothers the wrath of the Almighty, which has justly fallen on our whole nation."

39 But the king was infuriated and

treated him worse than the others, being embittered at his mockery. So he passed away unpolluted, trusting firmly in the Lord. Last of all, the mother 41 met her end, after her sons.

So much then for the eating of sacrifices and excessive barbarities.

But Judas, who was called Maccabeus, and his followers secretly entered the villages and called on their kinsmen to join them, and by enlisting those who had clung to the Jewish religion, they mustered as many as six thousand. And they called upon the Lord to look upon the people who were oppressed by all men and to have pity on the sanctuary which had been profaned by the godless, and to have mercy on 3 the city which was being ruined and would soon be leveled with the ground, and to hearken to the blood that cried to them, and to remember the lawless destruction of the innocent babies and the blasphemies uttered against his name, and to hate their wickedness. And as soon as Maccabeus got them 5 organized, the heathen found him irresistible, for the wrath of the Lord now turned to mercy. He would go 6 unexpectedly to towns and villages and set fire to them, and in recovering advantageous positions and putting to flight not a few of the enemy, he found 7 the nights especially favorable for such attacks. And the country rang with talk of his valor.

When Philip saw that the man was gaining ground little by little, and that his successful advances were becoming more frequent, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, to support the king's side. 9 And he promptly selected Nicanor, the son of Patroclus, one of the king's chief Friends and sent him, putting him in command of not less than twenty thousand heathen of various nationalities, to wipe out the whole race of Judea. And he associated with him Gorgias, a general and a man of experience in military service. But Nicanor resolved 10 by taking the Jews captive to make up for the king the tribute which he owed to the Romans, which amounted to two thousand talents. And he immediately 11 sent to the coast towns, inviting them to buy Jewish slaves, and promising to deliver them at ninety for a talent,

little expecting the judgment from the Almighty that was to overtake him.

- 12 When news of Nicanor's advance reached Judas, and when he informed his followers of the arrival of the army, 13 those who were cowardly and doubtful about the judgment of God ran away 14 and took themselves off. And others sold everything they had left and besought the Lord together to deliver those who had been sold in advance by 15 the impious Nicanor; if not for their own sakes, for the sake of the agreements made with their forefathers, and because they had been called by his 16 revered and glorious name. And Macca-beus gathered his men together, to the number of six thousand, and exhorted them not to be panic-stricken at the enemy, or to fear the vast multitude of the heathen who were coming against them wrongfully, but to fight nobly, 17 keeping before their eyes the lawless outrage they had committed against the holy place, and the tormenting of the derided city, and besides, the destruction of their ancestral mode of 18 life. "For they," he said, "trust in arms and daring, but we trust in the Almighty God, for he is able with a mere nod to strike down not only our enemies but the whole world."
- 19 And he told them besides of the times when help had been given them in the days of their forefathers, and how in the time of Sennacherib a hundred and 20 eighty-five thousand had perished, and the help that came in Babylonia, in the battle with the Galatians, when they went into the affair eight thousand in all, with four thousand Macedonians, and when the Macedonians were hard pressed, the eight thousand destroyed the hundred and twenty thousand, because of the help that came to them from heaven, and took a great 21 quantity of booty. When he had revived their courage with these words, and made them ready to die for their laws and their country, he divided his 22 army into four parts. He put his brothers Simon and Joseph and Jonathan each in command of a division, putting fifteen hundred men under 23 each, besides Eleazar also, and he read aloud from the holy book, and gave "the Help of God" as the watchword, and taking command of the first divi-

sion himself, he joined battle with Nicanor.

And the Almighty was their ally, 24 and they slaughtered more than nine thousand of the enemy, and wounded and disabled most of Nicanor's army, and forced them all to flee. And they captured the money of those who had come to buy them. And after pursuing them for a considerable distance, they were obliged to turn back because of the time of day; for it was the day before 26 the sabbath, and for that reason they could not prolong their pursuit of them. But after collecting the enemy's arms 27 and stripping them of their spoils, they busied themselves about the sabbath, fervently blessing and thanking the Lord who had preserved them to see that day, because he had begun to show them mercy. After the sabbath, they 28 gave some of the spoils to the wounded and to the widows and orphans and divided the rest with their children. When they had accomplished this, they 29 made a common supplication, and besought the merciful Lord to be wholly reconciled to his slaves.

When they encountered the forces of 30 Timotheus and Bacchides, they killed more than twenty thousand of them, and obtained possession of some exceedingly high strongholds, and they divided a great amount of plunder, giving shares equal to their own to the wounded and orphans and widows, and also to the older people as well. And they carefully collected all their 31 own arms and deposited them in the advantageous places, and the rest of the spoils they carried to Jerusalem. And they killed the cavalry commander 32 of Timotheus' forces, a most impious man, who had greatly injured the Jews. And in celebrating their victory in the 33 city of their forefathers, they burned those who had set fire to the sacred gates, and Callisthenes, who had taken refuge in a cottage; so he received the proper reward for his impious conduct. But the thrice-accursed Nicanor, who 34 had brought the thousand slave-dealers to buy the Jews, after being humbled 35 through the Lord's help by those whom he had thought of no account, took off his fine clothes and going alone like a runaway across country reached Antioch, having been supremely successful—in destroying his army! So the man who 36

had undertaken to secure tribute for the Romans by the capture of the people of Jerusalem proclaimed that the Jews had a champion, and that the Jews were invulnerable because of their way of life, because they followed the laws laid down by him.

9 Now about that time it happened that Antiochus returned in disorder 2 from the region of Persia. For he had entered the city called Persepolis, and tried to rob the temples and get control of the city. At this the people naturally had swift recourse to arms, and they were routed, and the result was that Antiochus was put to flight by the people of the country, and left in disgrace. And while he was at Ecbatana, news came to him of what had happened to Nicanor and the forces of 4 Timotheus. And excited by anger, he thought he would fasten upon the Jews the injury done him by those who had put him to flight, so he ordered his charioteer to drive without stopping until he finished the journey, although the judgment of heaven accompanied him. For in his arrogance he said,

"I will make Jerusalem the common graveyard of the Jews, when I get there."

5 But the All-seeing Lord, the God of Israel, struck him down with an incurable but unseen blow, for he had hardly uttered the words when he was seized with an incurable pain in his bowels 6 and sharp internal pains—very justly, for he had tormented the bowels of 7 others with many unusual miseries. He did not desist at all from his insolence, but was more and more filled with arrogance, breathing fire in his fury against the Jews, and giving orders to hasten the journey. But it happened that he fell out of his chariot as it was rushing along, and was racked in every part of 8 his body from the fall. And the man who just now presumed to command the waves of the sea, in his superhuman boastfulness, and thought he could weigh the mountain heights in his scales, was flat on the ground and had to be carried in a litter—making the 9 power of God manifest to all men; so that worms swarmed from the impious creature's body, and while he was still alive in anguish and pain, his flesh fell off, and because of the stench the whole army turned from his corruption in dis-

gust. The man who shortly before 10 thought he could touch the stars of heaven, no one could now bear to carry, because of his intolerable stench. So it was then that, broken in spirit, he 11 began for the most part to give up his arrogance, and under the scourge of God to attain some knowledge, for he was tortured with pain every instant. And when he could not even endure his 12 own stench, he said this:

"It is right to submit to God and, since man is mortal, not to think he is God's equal."

And the vile fellow made a vow to 13 the Lord who would no longer have mercy on him, stating that he declared 14 the holy city, which he was hastening to level with the ground and to make a common graveyard, free; and as for the 15 Jews, who he had decided were unworthy of burial, but should be thrown out with their children to the wild animals, for the birds to pick, that he would make them all equal to citizens of Athens; and the holy sanctuary, 16 which before he had plundered, he would adorn with the finest offerings, and he would give back all the sacred dishes many times over, and the expenses incident to the sacrifices he would supply from his own revenues; and in addition to this, he would be- 17 come a Jew and visit every inhabited place to proclaim the power of God. But when his suffering by no means 18 ceased, for God's judgment had come justly upon him, in despair about himself he wrote the Jews the following letter, assuming the attitude of a suppliant. It ran thus:

"To the esteemed Jewish citizens, 19 Antiochus, the king and general, sends hearty greetings and wishes for their health and prosperity. If you and your 20 children are well and your affairs are going as you wish, I am glad. As my 21 hope is in heaven, I remember with affection your esteem and good will. On my way back from the regions of Persia, I have been taken seriously ill, so I have thought it necessary to plan for the general welfare of all. Not that 22 I despair of myself, for I have strong hopes of recovering from my sickness. But observing that my father, on the 23 occasions when he campaigned in the upper country, appointed his successor, so that, if anything unexpected hap- 24

pened, or any disturbing news came, the people at home, knowing to whom the government was left, should not be  
 25 disturbed; and in addition to this, perceiving that the adjacent princes, who are neighbors to the kingdom, watch for opportunities and are expectant of what may turn up, I have appointed my son Antiochus king, whom I have often committed and commended to most of you, when I hurried off to the upper provinces; and I have written  
 26 him what is written below. So I beg and beseech you to remember the public and private services rendered you and to continue your good will to me  
 27 and my son. For I am convinced that he will follow my policy with mildness and kindness, in his relations with you."

28 So the murderer and blasphemer, after the most intense sufferings, such as he had inflicted on other people, ended his life most pitifully, among the  
 29 mountains, in a foreign land. And his foster-brother Philip took his body home, and then, as he feared the son of Antiochus, he went over to Ptolemy Philometor in Egypt.

10 Now Maccabeus and his followers under the Lord's leadership regained  
 2 the temple and the city, and tore down the altars that had been built by the aliens in the public square, and also  
 3 the sacred inclosures. And when they had purified the sanctuary, they built another altar of sacrifice, and striking  
 4 flints and getting fire from them, they offered sacrifices, after an interval of two years, and they burned incense and  
 5 lighted lamps and set out the Presentation Loaves. And when they had done  
 6 this, they fell on their faces and besought the Lord that they might never again encounter such misfortune, but that, if they should ever sin, he would discipline them with forbearance, and not hand them over to blasphemous and  
 7 barbarous heathen. And it came about that on the very same day on which the sanctuary had been profaned by aliens, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev.  
 8 And they celebrated it for eight days with gladness, like the Camping Out festival, and recalled how, a little while before, during the Camping Out festival they had been wandering in the moun-

tains and caverns like wild animals. So carrying wands wreathed with leaves  
 7 and beautiful branches and palm leaves too they offered hymns of praise to him who had brought to pass the purifying of his own place. And they passed a  
 8 public ordinance and decree that the whole Jewish nation should observe these days every year. Such was the  
 9 end of Antiochus, who was called Epiphanes.

We will now set forth what took  
 10 place under Antiochus Eupator, who was the son of that godless man, summarizing the principal disasters of the wars. For this man, upon succeeding  
 11 to the kingdom, appointed one Lysias to have charge of the government, and to be governor-in-chief of Coelesyria and Phoenicia. For Ptolemy who was called  
 12 Macon instituted the practice of showing justice to the Jews because of the wrong that had been done them, and attempted to carry on his dealings with them amicably. As a result, he was  
 13 accused before Eupator by the king's Friends, and on all sides heard himself called a traitor, because he had abandoned Cyprus which Philometor had intrusted to him, and gone over to Antiochus Epiphanes, and, as he could not maintain the dignity of his office, he took poison and ended his life.

But Gorgias, when he became gover-  
 14 nor of the region, maintained mercenaries and kept on warring against the Jews at every turn. In addition to that,  
 15 the Idumeans, who held important forts, were harassing the Jews, and enlisting those from Jerusalem who took refuge there, they sought to continue the war. But Maccabeus and  
 16 his men made a supplication and besought God to be their ally, and then threw themselves upon the forts of the Idumeans, and attacking them vigor-  
 17 ously they made themselves masters of the positions, and fought off those who manned the wall, and slaughtered those whom they encountered, killing not less than twenty thousand. As fully nine  
 18 thousand had taken refuge in two very strong towers well supplied for a siege, Maccabeus left Simon and Joseph and  
 19 in addition Zaccheus and his men, making a force strong enough to besiege them, and set off for places that were more urgent. But the men with Simon  
 20 were covetous and were bribed by some

of the men in the towers, and on receiving seventy thousand drachmas let  
 21 some of them escape. But when news of what had happened reached Maccabeus, he gathered the leaders of the people together, and charged them with having sold their brothers for money, by freeing their enemies to fight them.  
 22 So he killed those men for having proved traitors, and immediately captured the towers. And as he was successful in arms in everything he undertook, he destroyed more than twenty thousand men in the two forts.  
 24 But Timotheus, who had been defeated by the Jews before, gathered enormous mercenary forces, and mustering no small number of Asiatic cavalry, came as though he would take  
 25 Judea by storm. But when he approached, Maccabeus and his men sprinkled earth on their heads and put  
 26 sackcloth on their loins, and falling down upon the step before the altar begged him to favor them and be the enemy of their enemies, and oppose their adversaries, as the Law declares.  
 27 And when they had ended their prayer, they took their arms, and advanced a considerable distance from the city, and when they got near the enemy, they  
 28 halted. And just as the dawn was breaking, the two armies joined battle, those on one side having besides their valor their assurance of success and victory in having taken refuge with the Lord, while those on the other followed their passions as leader in the contest.  
 29 And when the fighting had become fierce, there appeared to the enemy from heaven five splendid figures on horses with gold bridles, leading the  
 30 Jews, and they surrounded Maccabeus, and protected him with their armor and kept him unhurt, while they shot arrows and hurled thunderbolts at the enemy, so that, confused and blinded, they were thrown into disorder and  
 31 cut to pieces. Twenty thousand five hundred were slaughtered, and six  
 32 hundred horsemen. Timotheus himself took refuge in a stronghold called Gazara, which was strongly garrisoned and under the command of Chaereas.  
 33 Then Maccabeus and his men were glad, and they besieged the fort for four  
 34 days. And those who were inside, relying on the strength of the place, blasphemed dreadfully and uttered

impious speeches. But at dawn the  
 35 fifth day, twenty young men in the army of Maccabeus, fired with anger by these blasphemies, manfully assaulted the wall and in savage fury cut down everyone they met. Others who  
 36 had climbed up in the same way, in the confusion over those who had gotten in, set the towers on fire and starting fires burned the blasphemers alive. Still others broke open the gates, and let in the rest of the force, capturing the city. They killed Timotheus, who was hidden  
 37 in a cistern, and his brother Chaereas and Apollophanes. When they had accomplished this, with hymns and thanksgivings they blessed the Lord who does great services to Israel, and gives them victory.

A very short time after, Lysias, the  
 11 guardian and relative of the king, who was in charge of the government, being greatly annoyed at what had happened, mustered about eighty thousand men  
 2 and all his cavalry, and came against the Jews, with the intention of making the city a place for Greeks to live in, and of imposing tribute on the temple,  
 3 as they did on the other sacred places of the heathen, and of offering the high priesthood for sale every year, taking  
 4 no account at all of the power of God, but uplifted by his tens of thousands of infantry, and his thousands of cavalry, and his eighty elephants. And he  
 5 entered Judea, and approached Bethsura, a fortified place about five-eighths of a mile from Jerusalem, and pressed it hard.

But when Maccabeus and his men  
 6 got news that he was besieging the strongholds, with lamentations and tears they and the people besought the Lord to send some valiant angel to save Israel. Maccabeus himself was the first  
 7 to take up arms and called on the others to risk their lives with him and go to the aid of their brothers. So they hurried off eagerly together. But there,  
 8 while they were still near Jerusalem, a rider, clothed in white, appeared at their head, brandishing gold weapons. And they all blessed the merciful God  
 9 together, and their hearts were strengthened, and they felt equal to overcoming not only men but the fiercest animals and iron walls. So they advanced in  
 10 good order with their heavenly ally, for the Lord had had mercy on them.

11 And flying at the enemy like lions, they killed eleven thousand of them and sixteen hundred horsemen, and forced 12 all the rest to flee. The most of them got away stripped and wounded, and Lysias himself escaped only by a dis- 13 graceful fight. But as he was not without understanding, he thought over the defeat he had met with, and perceived that the Hebrews were invincible, because the mighty God was their ally, so 14 he sent to them and persuaded them to come to a general settlement on just terms, because he would persuade the king and prevail upon him to become 15 their friend. And Maccabeus agreed to all that Lysias proposed, thus looking out for the common good, for the king granted all the demands that Maccabeus made in writing to Lysias for the Jews.

16 For the letter written to the Jews by Lysias was as follows:

"Lysias sends greeting to the Jewish 17 people. Your emissaries John and Absalom have presented the accompanying petition and asked about the mat- 18 ters set forth in it. So I informed the king of the matters that needed to be laid before him, and he has agreed to 19 all that was possible. If then you will continue your loyalty to the government, I will endeavor to further your 20 interests in the future. But about the details of these matters, I have ordered these men and my representatives to 21 confer with you. Goodbye. The hundred and forty-eighth year, Dioscorinthus twenty-fourth."

22 The king's letter ran thus:

"King Antiochus sends greeting to 23 his brother Lysias. Now that our father has departed to the gods, we desire the subjects of the kingdom to be un- 24 molested and to busy themselves with the care of their own affairs, and as we have heard that the Jews will not agree to our father's policy of making them adopt Greek practices, but prefer their own way of living, and ask to be allowed to follow their own customs, we wish this nation also to be undisturbed, 25 and our decision is that their temple be returned to them, and that they follow 26 their ancestral customs. Please send messengers to them therefore, and give them assurances, so that they may know our purpose and be of good cheer,

and contentedly go about the conduct of their affairs."

The king's letter to the nation ran 27 as follows:

"King Antiochus sends greeting to the Jewish senate and to the rest of the Jews. If you are well, it is what we de- 28 sire; we too are well. Menelaus has in- 29 formed us that you want to go home and look after your own affairs. There- 30 fore those who go home by the thirtieth of Xanthicus will have our assurance that the Jews can fearlessly enjoy their 31 own food and laws, as before; and none of them shall be molested in any way for what he may have ignorantly done. I have sent Menelaus also to cheer you. 32 Goodbye. The hundred and forty- 33 eighth year, Xanthicus fifteenth."

The Romans also sent them a letter 34 to this effect:

"Quintus Memmius and Titus Man- 35 ius, envoys of the Romans, send greeting to the Jewish people. With regard 36 to what Lysias, the king's relative, has granted you, we also give our approval. But as to the matters which he decided 37 should be referred to the king, as soon as you have considered the matter, send us word, so that we may take proper action. For we are going to Antioch; so 38 make haste and send men to us, so that we also may know what your intentions are. Goodbye. The hundred and 39 forty-eighth year, Xanthicus fifteenth."

After this agreement was reached, 1: Lysias went back to the king, and the Jews went about their farming. But 2: some of the local governors, Timotheus and Apollonius, the son of Genaeus, besides Hieronymus and Demophon, as well as Nicanor, the governor of Cyprus, would not leave them alone and let them live in peace. Some peo- 3: ple of Joppa also perpetrated the following outrage. They invited the Jews who lived among them to embark with their wives and children on boats they had provided, with no hint of any ill will toward them, but in accordance 4: with the public regulations of the town. And when they accepted, as they wished to live peaceably and had no suspicion, they took them out to sea and drowned fully two hundred of them.

When Judas got news of the cruelty 5: that had been practiced on his countrymen, he called his men together, and 6:

calling on God, the righteous judge, he attacked the murderers of his brothers, and one night set the harbor on fire and burned the boats, and put those who had taken refuge there to the sword. But as the town shut its gates against him, he retired, meaning to come back and exterminate the whole community of Joppa. But learning that the people of Jamnia meant to treat the Jews there in the same way, he attacked the people of Jamnia in the night, and set fire to the harbor as well as the fleet, so that the glow of the fire was visible in Jerusalem, thirty miles away.

10 When they had gone more than a mile from there, on their march against Timotheus, fully five thousand Arabs with five hundred horsemen attacked 11 them. After a hard fight, by the help of God Judas and his men were victorious, and the nomads, being worsted, besought Judas to make friends with them, promising to give him cattle and 12 to help them in other ways. Judas thought they would really be useful in many ways, and agreed to make peace with them, so after receiving his assurances, they left for their camp.

13 He also attacked a town strengthened with earthworks and encircled with walls, inhabited by heathen of all 14 sorts, and named Caspin. Its occupants, relying on the strength of their walls and their stores of provisions, scoffed madly at Judas and his men, and went so far as to blaspheme and 15 make impious speeches. But Judas and his men called upon the great Sovereign of the world, who without rams or war engines threw down the walls of Jericho in the days of Joshua, and rushed 16 furiously upon the walls. And by the will of God they took the city, and slaughtered untold numbers, so that the neighboring lake, a quarter of a mile wide, seemed to be filled with running blood.

17 When they had gone ninety-five miles from there, they reached Charax, and the Jews who are called Tybiani. 18 They could not find Timotheus in those regions, for he had gone away unsuccessful, but leaving behind him in one 19 place a very strong garrison. But Dositheus and Sosipater, who were captains under Maccabeus, marched out and destroyed the force Timotheus had left in the stronghold, more than ten thousand

men. Maccabeus however arranged his 20 army in divisions and put them in command of the divisions and hurried after Timotheus, who had with him a hundred and twenty thousand infantry and two thousand, five hundred cavalry. But when Timotheus learned of the 21 advance of Judas, he sent the women and children and the rest of the baggage train ahead to a place called Carnaim, for that stronghold was hard to besiege or to reach, because of the difficulty of all that region. But when Judas' first 22 division appeared and terror came over the enemy and fear came upon them at the manifestation of him who beholds all things, they hastily fled in all directions, so that in many cases they were hurt by their own men and wounded by the points of their swords. But Judas pressed the pursuit increas- 23 ingly, putting the wretches to the sword, and destroyed fully thirty thousand men.

But Timotheus himself, falling into 24 the hands of Dositheus and Sosipater and their men, besought them with much guile to spare his life and let him go, because he had the parents of many of them and the brothers of some in his power, and it would go hard with these. So when he had most fully guaranteed 25 to restore them unharmed, to save their brothers they let him go.

Then Judas marched against Car- 26 naim and the temple of Atargatis, and slaughtered twenty-five thousand people. After the rout and destruction of 27 these, he marched against Ephron, a fortified town, where Lysias lived and multitudes of all nationalities. Hardy young men posted before the walls vigorously defended it, and large quantities of war engines and missiles were kept there. But they called upon the 28 Sovereign who forcibly shatters the might of his enemies, and took the town, and slew fully twenty-five thousand of those who were in it.

Then they set out from there and 29 marched rapidly to Scythopolis, which is seventy-five miles from Jerusalem. But when the Jews there bore witness 30 to the good will shown them by the people of Scythopolis, and their kind treatment of them in times of misfortune, they thanked them and ex- 31 hortated them to be well disposed to their race in the future also. Then, as

the festival of Weeks was close at hand, they went up to Jerusalem.

- 32 After the festival called Pentecost they marched hurriedly against Gorgias, 33 the governor of Idumea. And he came out with three thousand infantry and 34 four hundred cavalry. And when they joined battle, it happened that a few 35 of the Jews fell. But a man named Dositheus, one of Bacenor's men, a mounted man of great strength, caught hold of Gorgias and grasping his cloak was dragging him off by main strength, meaning to take the accursed rascal alive, when one of the Thracian horsemen bore down upon him and disabled his shoulder, so that Gorgias escaped and reached Mareshah.
- 36 But as Esdris and his men had been fighting a long time and were tired out, Judas called upon the Lord to show himself their ally and leader in the 37 fight; then raising the war cry and war songs in their ancestral language, he charged Gorgias' men unexpectedly and put them to flight.
- 38 Then Judas assembled his army and went to the town of Adullam. And as the next day was the seventh day, they purified themselves as they were accustomed to do, and kept the sabbath.
- 39 On the following day, as by that time it had become necessary, Judas' men went to gather up the bodies of the fallen, and bring them back to lie with their relatives in the graves of their fore- 40 fathers. But on every one of the dead, under the shirt, they found amulets of the idols of Jamnia, which the Law forbids the Jews to war; and it became clear to all that this was why they had 41 fallen. So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden, and 42 fell to supplication, begging that the sin that had been committed should be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, after having seen with their own eyes what had happened because of the sin of those who 43 had fallen. He also took a collection, amounting to two thousand silver drachmas, each man contributing, and sent it to Jerusalem, to provide a sin offering, acting very finely and properly in taking account of the resurrec- 44 tion. For if he had not expected that those who had fallen would rise again,

it would have been superfluous and foolish to pray for the dead; or if it was 45 through regard for the splendid reward destined for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be set free from their sin.

In the hundred and forty-ninth year, 46 news reached Judas and his men that Antiochus Eupator had come with great hosts against Judea, bringing with him 47 Lysias, his guardian, who had charge of the government, each with a Greek force of a hundred and ten thousand infantry, and five thousand three hundred cavalry, and twenty-two elephants and three hundred chariots armed with scythes. Menelaus also joined them, 48 and with loud pretenses encouraged Antiochus, not to save his country, but because he thought he would be put in charge of the government. But the 49 King of kings aroused the anger of Antiochus against the rascal, and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Berea and to put him to death in the way that is cus- 50 tomary there. For there is a tower there seventy-five feet high, filled with ashes, and it had an arrangement running all around it dropping straight into the 51 ashes. There they all push a man guilty of sacrilege or notorious for other crimes to destruction. By such a fate it came to pass that Menelaus the transgressor died, not even getting burial in the ground. And very justly, for as he had committed many sins against the altar, the fire and ashes of which were holy, through ashes he came by his death.

But the king, enraged in mind, was coming to inflict on the Jews the worst of the things they had suffered in his father's time. And when Judas got 52 news of it, he ordered the people to call on the Lord all day and all night now if ever to help those who were on the point of losing their Law and their country and the holy temple, and not to 53 let the people who had just begun to revive fall into the hands of profane heathen. And when they had all done 54 this together and besought the merciful Lord for three days without ceasing, with weeping and fasting and prostrations, Judas encouraged them and



13 ordered them to rally to him. After a private meeting with the elders, he decided that they should march out and decide the matter by the help of God before the king could get his army into Judea and get possession of the city.

14 So committing the decision to the creator of the world and encouraging his men to fight nobly to the death for laws, temple, city, country, and government,

15 he pitched his camp at Modin. And giving his men "God's Victory," for the watchword, he threw himself upon the camp in the night and reached the royal tent, and killed fully two thousand men, and stabbed the leading

16 elephant and his driver, and finally filled the camp with terror and confusion, and got away successfully. This happened by the Lord's help and protection, just as day was dawning.

18 After this taste of the Jews' hardihood, the king resorted to stratagem

19 in attempting their positions. He advanced against Bethsura, a strong Jewish fort; he was turned back, stumbled,

20 failed. Judas sent what was necessary in to the garrison. But Rhodocus, a man of the Jewish force, gave secret information to the enemy; he was found

22 out, arrested, and put in prison. The king again approached the people in Bethsura, gave assurances, received them, withdrew, attacked Judas and

23 his men, was worsted, got news that Philip, who had been left in charge of the government at Antioch, had gotten desperate, was dismayed, conciliated the Jews, yielded, and swore to do all that was just, settled with them and offered sacrifice, honored the sanctuary and respected the holy place, received Maccabeus, left Hegemonides as governor in control from Ptolemais to

25 Gerar. He went to Ptolemais; the people of Ptolemais were angry about the treaty, for they were so indignant that they wanted to annul the agreements.

26 Lysias appeared to speak publicly, made as good a defense as was possible, convinced them, appeased them, won them over, and set out for Antioch. This was the course of the king's attack and withdrawal.

24 Three years later, news reached Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong force and a fleet, and had made away with Antio-

chus and his guardian Lysias and taken possession of the country. But Alcimus, who had formerly been high priest, but had polluted himself of his own accord in the days when there was no communication with the heathen, considering that there was no way for him to save himself or to obtain access to the holy altar, went to King Demetrius

4 in the hundred and fifty-first year, and presented him with a gold crown and palm, and in addition to them some of the customary olive branches from the temple; and he kept silence that day. But when he found an opportunity

5 favorable to his mad purpose, being invited by Demetrius to a council, and asked about the temper and intentions of the Jews, he answered,

"It is the Jews who are called Hasi-

6 daeans, under the leadership of Judas Maccabeus, that keep the war alive, and stir up sedition, and will not let the kingdom enjoy tranquillity. That is

7 why, renouncing my ancestral glory (I mean the high priesthood), I have now come here, first, because I am

8 genuinely concerned for the king's interests, and secondly out of regard for my fellow-citizens; for through the inconsiderate behavior of those whom I have mentioned, our whole nation is in no small misfortune. Inform yourself,

9 O king, about these things in detail, and act in the interests of our country and our hard-pressed nation, with the courteous consideration that you show to all. For as long as Judas lives, it is

10 impossible for the government to find peace."

When he said this, the rest of the

11 Friends, who were hostile to Judas, immediately inflamed Demetrius further against him. He immediately chose

12 Nicanor, who had been master of the elephants, and appointed him governor of Judea, and sent him out with orders

13 to make away with Judas himself, and scatter his men, and instal Alcimus as high priest of the sublime temple. And

14 all the heathen in Judea who had driven Judas into exile flocked to join Nicanor, thinking that the reverses and diasters of the Jews would be to their advantage.

But when they heard of Nicanor's

15 expedition and the attack of the heathen, they sprinkled themselves with earth and intreated him who had estab-

lished his own people forever, and always upholds his own portion by manifesting himself. Then, when the leader gave the order, he set forth at once from there and joined battle with them at the village of Adasa. Simon, Judas' brother, had encountered Nicanor, and had recently been checked because of the consternation his antagonists inspired. Still Nicanor, hearing of the valor of Judas and his men, and their courage in their battles for their country, hesitated to decide the matter by the sword. So he sent Posidonius and Theodotus and Mattathias to propose terms. After full consideration of these, when each leader had communicated them to his people, and their judgment proved favorable, they agreed to the treaty. So they fixed a day on which to meet by themselves, a chariot advanced from each side, couches were placed in position; Judas posted armed men in readiness at suitable points, through fear that some treachery might suddenly develop on the part of the enemy; they held the appropriate conference. Nicanor stayed in Jerusalem, and did nothing improper, but sent home the thronging crowds that had gathered. He kept Judas constantly in his company; he had become warmly attached to the man; he urged him to marry and have children. He did marry, settled down, took his part in life.

But when Alcimus realized their good understanding with each other, and got hold of the treaty they had made, he went to Demetrius and told him that Nicanor was disloyal to the government, for he had appointed Judas, the conspirator against the kingdom, as his successor. The king was excited and incensed by the rascal's accusations, and wrote to Nicanor stating that he was dissatisfied with the treaty, and ordering him to send Maccabeus as a prisoner to Antioch without delay.

When Nicanor received the message, he was troubled and annoyed at having to cancel the agreement when the man had done no wrong. But as it was not possible to oppose the king, he watched for an opportunity to accomplish this by strategy. But Maccabeus observed that Nicanor began to treat him more stiffly and was acting more rudely than usual, and concluding that this stiffness was not a very good sign, he mustered

no small number of his men and went into hiding from Nicanor.

When the latter realized that he had been splendidly outmaneuvered by the man, he went to the great and holy temple as the priests were offering the customary sacrifices, and ordered them to deliver the man up. And when they protested with oaths that they did not know where the man he sought was, he stretched out his right hand toward the sanctuary and uttered this oath:

"If you do not hand Judas over to me as a prisoner, I will level this sacred precinct of God with the ground and tear down the altar, and build here a splendid temple to Dionysus."

With these words he left. But the priests stretched out their hands to heaven and called upon him who always fights for our nation, and said,

"Lord of all, who are self-sufficient, you consented to have a temple for your habitation among us; now therefore, holy Lord of all consecration, keep undefiled forever this house that has been so lately purified."

Now one of the elders of Jerusalem named Razis was reported to Nicanor as a man who loved his countrymen and was very well thought of, and was called father of the Jews for his benevolence. For in former times, when there was no communication with the Gentiles, he had been accused of Judaism, and had most zealously risked soul and body for it. And Nicanor, wishing to manifest the enmity he felt for the Jews, sent more than five hundred soldiers to arrest him; for he thought that in arresting him he would be doing them an injury. But when this force was on the point of capturing the tower and was forcing the courtyard door and demanding that fire be brought and the doors set on fire, as he was surrounded he fell upon his sword, preferring to die nobly rather than to fall into the wretches' hands and suffer outrages unworthy of his rank. But he missed his stroke in the haste of the struggle, and with the crowd streaming in through the doors, he ran gallantly up on the wall and bravely threw himself down into the crowd. But as they quickly drew back, and a space opened, he fell in the middle of the open space. But being still alive and fired with

anger he got up and with his blood gushing out, though severely wounded, he ran through the crowd and standing  
 46 on a steep rock, as he was losing the last of his blood, he pulled out his bowels with both hands and hurled them at the crowd, and so expired, calling upon him who is lord of life and spirit, to give these back to him again.

15 But Nicanor, getting word that Judas and his men were in the region of Samaria, resolved to attack them in  
 2 perfect safety, on the day of rest. And when the Jews who were forced to follow him said,

"Do not destroy them savagely and barbarously like this, but show respect for the day which has been pre-eminently honored with holiness by him  
 3 who beholds all things," the thrice-accursed wretch asked if there was a sovereign in heaven who had commanded them to keep the sabbath day;  
 4 and when they declared,

"It is the living Lord himself, the Sovereign in heaven, who bade us ob-  
 5 serve the seventh day," he said,

"I am a sovereign too, on earth, and I command you to take up arms and finish the king's business."

Nevertheless, he did not succeed in carrying out his cruel purpose.

6 And Nicanor in his utter haughtiness and pretense had determined to erect a public monument of victory  
 7 over Judas and his men. But Maccabeus did not cease to trust with perfect confidence that he would get help from  
 8 the Lord, and he exhorted his men not to fear the attack of the heathen but to keep in mind all the help that had come to them before from heaven, and to look now for the victory which would  
 9 come to them from the Almighty. And encouraging them from the Law and the prophets and reminding them of the battles they had fought, he made  
 10 them more eager. And when he had aroused their courage, he gave his orders, and at the same time pointed out the perfidy of the heathen and their  
 11 breaking of their oaths. Then he armed each one, not so much with the security of shields and spears as with the encouragement of brave words, and cheered them all by telling a dream that was worthy of belief, a kind of vision.

12 The sight he saw was this: Onias, the former high priest, a fine, good man, of

dignified appearance, but mild in manner and one who spoke fittingly, and trained from childhood in all that belongs to character, with outstretched hands praying for the whole Jewish community; then in the same fashion  
 13 another man appeared, distinguished by his gray hair and dignity, and wrapped in marvelous, most majestic sublimity; and Onias answered and  
 14 said,

"This is Jeremiah, the prophet of God, who loves the brothers, and prays fervently for the people and the holy city."

And Jeremiah stretched out his right hand and delivered to Judas a gold sword, and as he gave it to him, he addressed him thus:

"Take this holy sword as a gift from  
 16 God, with which you will strike down your adversaries."

Encouraged by Judas' words, which  
 17 were so fine, and so fitted to rouse men to valor and to stir the souls of the young to manliness, they determined not to carry on a campaign but to charge gallantly and engaging them hand to hand with the utmost manfulness to decide the matter, because the city and the sanctuary and the temple were in peril. For they were not  
 18 much alarmed about wives and children, or about brothers and relatives, but first and foremost about the consecrated sanctuary. And those who  
 19 were left in the city felt no slight distress, for they were anxious about the encounter in the open.

When they were all now awaiting the  
 20 decisive moment, and the enemy had already joined battle, and the army was drawn up and the animals had been posted in a convenient position, and the cavalry stationed on the wings, Maccabeus, realizing the hosts before  
 21 him, and the elaborate supply of arms, and the fierceness of the animals, stretched out his hands to heaven and called upon the Lord who works wonders, for he knew that it is not won by arms but that as he decides he gains the victory for those who deserve it. And  
 22 he called upon him in these words:

"It was you, Lord, who sent your angel in the time of Hezekiah, king of Judah, and he destroyed fully a hundred and eighty-five thousand in the camp of Sennacherib. So now also, 15

Sovereign of the heavens, send forth a brave angel to carry fear and terror before us. By the might of your arm may those who blasphemously come against your holy people be struck down."

25 With these words he ended. But Nicanor and his men advanced with trumpets and battle songs. And Judas and his men met the enemy with entreaties and prayers. So fighting with their hands and praying to God with their hearts, they laid low no less than thirty-five thousand, being greatly cheered by God's manifest aid.

28 When the business was over, and they were joyfully returning, they recognized Nicanor, lying dead, in his armor. And there was shouting and tumult, and they blessed the Sovereign in the language of their forefathers.

30 Then the man who was in body and soul the perfect champion of his fellow-citizens, who maintained the good will of his youth toward his fellow-citizens, ordered them to cut off Nicanor's head and arm and carry them to Jerusalem.

11 And when he arrived there, and had called his countrymen together, and stationed the priests before the altar, he sent for those who were in the citadel. And he showed them the vile Nicanor's head and the wretch's hand, which he had boastfully stretched forth

against the holy house of the Almighty, and he cut out the impious Nicanor's tongue, and said he would give it piecemeal to the birds, and hang up the reward of his folly in front of the sanctuary. And they all looked up to heaven and blessed the Lord who had so manifested himself, and said,

"Blessed be he who has kept his own place from being defiled."

And he hung Nicanor's head from the citadel, a clear and conspicuous proof to all of the Lord's help. And they all decreed by popular vote of the people never to let this day go by without observing it, but to celebrate the thirteenth day of the twelfth month—which is called Adar in Aramaic—the day before Mordecai's day.

So this was the way Nicanor's efforts turned out; and as the city was held by the Hebrews from that time, I too will here conclude my account. If it has been well and pointedly written, that is what I wanted; but if it is poor, mediocre work, that was all I could do. For just as it is harmful to drink wine by itself, or again to drink water by itself, while wine mixed with water is delicious and enhances one's enjoyment, so the style in which an account is composed delights the ears of those who read the work.

So this will be the end.

# THE NEW TESTAMENT

AN AMERICAN TRANSLATION

*By*

EDGAR J. GOODSPEED

## PREFACE

**T**HE New Testament was written not in classical Greek, nor in the "biblical" Greek of the Greek version of the Old Testament, nor even in the literary Greek of its own day, but in the common language of everyday life. This fact has been fully established by the Greek papyrus discoveries and the grammatical researches of the last twenty-five years. It follows that the most appropriate English form for the New Testament is the simple, straightforward English of everyday expression.

The invitation of the University Press to provide such a translation was accepted by the present translator in the hope that it might result in a version with something of the ease, boldness, and unpretending vigor which mark the original Greek. The writers of the New Testament had for the most part little use for literary art. The principal figure among them, the apostle Paul, said this in so many words. They put their message in the simplest and most direct terms they could command, so that it spoke directly to the common life of their day. The great passages in the New Testament owe their greatness more to the trenchant vigor of their thought, or the moral sublimity of their ideas, than to the graces of rhetoric.

The translation of such a book demands, first, the understanding of what the several writers meant to say, and second, the casting of their thought in the simplest and clearest of present-day English. It is the meaning, not the dress, of the New Testament that is of principal importance. For many of us the familiar expressions of the Authorized Version are richly freighted with memories and associations. But few indeed sit down and read the New Testament in that version continuously and understandingly, a book at a time, as it was written to be read. The antique diction, the mechanical method of translation, and the disturbing verse division retard and discourage the reader. The aim of the present translation has been to present the meaning of the different books as faithfully as possible, without bias or prejudice, in English of the same kind as the Greek of the original, so that they may be continuously and understandingly read. There is no book in the New Testament that cannot easily be read at a sitting. For American readers, especially, who have had to depend so long upon versions made in Great Britain, there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.

The progress of recent years in the study of the text, grammar, lexicography, and interpretation of the New Testament, together with the discoveries of Greek papyri made chiefly since 1897, offers a wealth of material to the translator. The grammatical works of Blass, Burton, Moulton, and Robertson, and the new lexicons of Preuschen (1910), Zorell (1911), Ebeling (1913), Souter (1916), and Abbott-Smith (1922), with the lexicographical studies of Moulton and Milligan (1914—) greatly facilitate the work of the interpreter.

I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its great superiority to the late and faulty Greek texts from which the early English translations from Tyndale to the Authorized Version were made. In a few instances, I have accepted the emendations suggested by Dr. Hort himself in his *Notes on Select Readings*. Under the influence of more recent investigations, I have

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departed from Westcott and Hort in John 19:29; Acts 6:9; 19:28, 34; James 1:17; and Revelation 13:1; and I have adopted the striking suggestion of Rendel Harris, that by an error of the eye the name of Enoch has dropped out of the text in I Peter 3:19. The passages marked by Westcott and Hort as interpolations have been omitted from this translation, as being no part of the original text.

The generous co-operation of the University Press has made it possible to print the translation as one would a modern book, with all those aids of quotation marks and paragraphing which make an open and inviting page, and so facilitate reading, reference, and understanding. The translator has not interspersed the text with footnotes or captions of his own devising, preferring to leave it to make its own impression upon the reader. Nor has he prefaced the several books with historical introductions, which might aid in their understanding. For such aids, he would refer to his *Story of the New Testament*, which the studious reader may find a helpful companion to the present translation.

It has been truly said that any translation of a masterpiece must be a failure, but if this translation can in any measure bring home the great, living messages of the New Testament a little more widely and forcibly to the life of our time, the translator will be well content.

EDGAR J. GOODSPEED

The University of Chicago  
August 31, 1923

PREFACE  
TO  
THE 1948 EDITION

THE twenty-five years that have passed since *An American Translation* was first printed, in 1923, have been full of significance for the history of the English New Testament. The flood of criticism it called forth offered an opportunity for presenting the literary and linguistic arguments for modern-speech versions, and these have more and more won the day. Modern-speech translations have multiplied, and the New Testament in modern speech has found general acceptance with lovers of the Bible. Even the Catholic revised New Testament of 1941 has relinquished the antique forms of the third person singular—goeth, bloweth, and the like—and the *Revised Standard Version* of 1946 has accepted the modern forms of the second person singular which were as a matter of fact in general use even when the King James Version was published in 1611, as Shakespeare shows. The Bishop of London in an effort to promote the reading and understanding of the New Testament epistles has translated them into the most fearless and vigorous modern spoken English. The general translation picture has in fact altered importantly since 1923. While much had been done before that date in Britain and America in this direction, the American Translation was at first treated as a voice crying in the wilderness, but better knowledge of the situation and more respect for it now prevail.

While the general cast of the translation remains unchanged, further research and reflection, coupled with a wealth of friendly suggestions, have made some improvement in it possible. Substantial lexical and grammatical progress has marked these years. The great Liddell-Scott-Jones Greek lexicon, which began to appear at Oxford in 1925, has reached completion (1940). Preisigke's dictionary of the Greek papyri has come out in three volumes, 1925-31. Walter Bauer's great New Testament lexicon has appeared and reached a third edition (1936). The Moulton and Howard New Testament grammar was finished in 1929, and Moulton and Milligan's *Vocabulary of the Greek Testament* reached completion in 1930. The Chester Beatty and Michigan papyri, which began to come to light in 1930, have been published (1933-37). The mysterious word "racha" has been found in a significant connection in a Greek papyrus letter of 257 B.C. We may hope the quarter-century that lies before us will be no less rich in research and discovery. A new generation of New Testament scholars has arisen to explore it, and we older workers wish them every satisfaction and all success.

The response to this translation has from the first been far greater than the translator ever anticipated. To the host of readers who have so generously welcomed it, he offers his sincerest thanks.

Bel-Air, Los Angeles

EDGAR J. GOODSPEED



## THE GOSPEL ACCORDING TO MATTHEW

1 **T**HE ancestry of Jesus Christ, who was descended from David, who was descended from Abraham.

2 Abraham was the father of Isaac, and Isaac of Jacob, and Jacob of Judah  
3 and his brothers, and Judah of Perez and Zerah, whose mother was Tamar. And Perez was the father of Hezron,  
4 and Hezron of Aram, and Aram of Aminadab, and Aminadab of Nahshon,  
5 and Nahshon of Salmon, and Salmon of Boaz, whose mother was Rahab. And Boaz was the father of Obed, whose  
6 mother was Ruth. And Obed was the father of Jesse, and Jesse of King David.

7 David was the father of Solomon, whose mother was Uriah's wife. And Solomon was the father of Rehoboam, and Rehoboam of Abijah, and Abijah  
8 of Asa, and Asa of Jehoshaphat, and Jehoshaphat of Joram, and Joram of  
9 Uzziah, and Uzziah of Jotham, and Jotham of Ahaz, and Ahaz of Hezekiah,  
10 and Hezekiah of Manasseh, and Manasseh of Amon, and Amon of Josiah,  
11 and Josiah of Jeconiah and his brothers, at the period of the Babylonian Exile.

12 After the Babylonian Exile, Jeconiah had a son named Shealtiel, and Shealtiel was the father of Zerubbabel, and Zerubbabel of Abiud, and Abiud of Eliakim, and Eliakim of Azor, and Azor  
14 of Zadok, and Zadok of Achim, and Achim of Eliud, and Eliud of Eleazar, and Eleazar of Matthan, and Matthan  
16 of Jacob, and Jacob of Joseph, the husband of Mary, who was the mother of Jesus called Christ.

17 So the whole number of generations from Abraham to David is fourteen, and from David to the Babylonian Exile, fourteen, and from the Babylonian Exile to the Christ, fourteen.

18 Now the birth of Jesus Christ came about this way. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through

the influence of the holy Spirit. But her husband, Joseph, was an upright man and did not wish to disgrace her, and he decided to break off the engagement privately. But while he was thinking of doing this, an angel of the Lord appeared to him in a dream, and said,

"Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through the influence of the holy Spirit that she is to become a mother. She will have a son, and you are to name him Jesus, for it is he who is to save his people from their sins."

All this happened in fulfilment of what the Lord said through the prophet,

"The maiden will be pregnant and will have a son,

And they will name him Immanuel"

—a word which means "God with us." So when Joseph awoke from his sleep, he did as the angel of the Lord had directed him, and took his wife to his home. But he did not live with her as a husband until she had had a son, and he named the child Jesus.

Now after the birth of Jesus at Bethlehem in Judea, in the days of King Herod, astrologers from the east arrived at Jerusalem, and asked,

"Where is the newly born king of the Jews? For we have seen his star rise and we have come to do homage to him."

When King Herod heard of this, he was troubled, and all Jerusalem with him. So he called together all the high priests and scribes of the people and asked them where the Christ was to be born. They said,

"At Bethlehem in Judea, for this is what the prophet wrote:

"And you, Bethlehem in Judah's land,

You are by no means least important among the leaders of Judah,

For from you will come a leader

Who will be the shepherd of my people Israel.' "

7 Then Herod secretly sent for the astrologers, and found out from them the exact time when the star appeared. 8 And he sent them to Bethlehem. and said to them,

"Go and inquire particularly about the child, and when you have found him, bring me word, so that I may go and do homage to him too."

9 So they obeyed the king and went, and the star which they had seen rise led them on until it reached the place where the child was, and stopped above it. When they saw the star, they were 10 very glad, and they went into the house and saw him with his mother, Mary, and they threw themselves down and did homage to him. They opened their treasure boxes and presented the child with gifts of gold, frankincense, and 12 myrrh. Then, as they had been divinely warned in a dream not to go back to Herod, they returned to their own country by another way.

13 When they were gone, an angel of the Lord appeared to Joseph in a dream, and said,

"Wake up! Take the child and his mother and make your escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to make away with him."

14 Then he awoke and took the child and his mother by night and took refuge in Egypt, to fulfil what the Lord 15 said by the prophet, "I called my son from Egypt."

16 Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had learned from the astrologers 17 by his inquiries. Then the saying was fulfilled which was uttered by the prophet Jeremiah,

18 "A cry was heard in Ramah!  
Weeping and great lamenting!  
Rachel weeping for her children,  
And inconsolable because they were gone."

19 But when Herod died, an angel of the Lord appeared in a dream to Joseph in 20 Egypt and said,

"Wake up! Take the child and his

mother and go to the land of Israel, for those who sought the child's life are dead."

Then he awoke, and took the child 21 and his mother and went to the land of Israel. But hearing that Archelaus was 22 reigning over Judea in the place of his father Herod, he was afraid to return there; and being warned in a dream, he took refuge in the region of Galilee, 23 he went and settled in a town called Nazareth, in fulfilment of the saying of the prophets,

"He shall be called a Nazarene."

In those days John the Baptist ap- 3 peared, and preached in the desert of Judea.

"Repent!" he said, "for the King- 2 dom of Heaven is coming!"

It was he who was spoken of by the 3 prophet Isaiah, when he said,

"Hark! Someone is shouting in the desert,

'Get the Lord's way ready!

Make his paths straight!'"

John wore clothing made of hair cloth, 4 and he had a leather belt around his waist, and he lived on dried locusts and wild honey. Then Jerusalem and all 5 Judea and the whole Jordan valley went out to him, and they were bap- 6 tized by him in the Jordan River, in acknowledgment of their sins. But 7 when he saw many of the Pharisees and Sadducees coming for baptism, he said to them,

"You brood of snakes! Who warned you to escape from the wrath that is coming? Then produce fruit that will 8 be consistent with your professed repentance! Do not suppose that you can 9 say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham right out of these stones! But the axe 10 is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and 11 thrown into the fire. I am baptizing you in water in token of your repentance, but he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy Spirit and in fire. His winnow- 12 ing fork is in his hand, and he will clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

- 13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by him.
- 14 But John dissuaded him, and said,  
"I need to be baptized by you, and do you come to me?"
- 15 But Jesus answered,  
"Let it be so this time, for it is right for us to do everything that God requires."
- 16 Then John consented. And when Jesus was baptized, he went right up out of the water, and the heavens opened, and he saw the Spirit of God come down
- 17 like a dove and light upon him, and a voice from heaven said,  
"This is my Son, my Beloved! This is my Chosen."
- 4 Then Jesus was guided by the Spirit into the desert, to be tempted by the 2 devil. And he fasted for forty days and nights, and afterwards he was famished. And the tempter came up and said to him,
- 4 "If you are God's son, tell these stones to turn into bread!"  
But he answered,  
"The Scripture says, 'Not on bread alone is man to live, but on every word that comes from the mouth of God!'"
- 5 Then the devil took him to the holy city, and made him stand on the summit of the Temple, and said to him,  
"If you are God's son, throw yourself down," for the Scripture says,  
"He will give his angels orders about you,  
And they will lift you up with their hands  
So that you may never strike your foot against a stone!"
- 7 Jesus said to him,  
"The Scripture also says, 'You shall not try the Lord your God.'"
- 8 Again the devil took him to a very high mountain, and he showed him all the kingdoms of the world and their splendor, and said to him,  
"I will give all this to you, if you will fall on your knees and do homage to me."
- 10 Then Jesus said to him,  
"Begone, Satan! For the Scripture says, 'You must do homage to the Lord your God, and worship him alone!'"
- 11 Then the devil left him, and angels came and waited on him.
- 12 But when Jesus heard that John had been arrested, he retreated to Galilee.
- 13 And he left Nazareth and went and set-

tled in Capernaum, by the sea, in the district of Zebulon and Naphtali, in fulfillment of what was said by the prophet Isaiah,

"Zebulon's land, and Naphtali's 15 land,  
Along the road to the sea, across the Jordan,  
Galilee of the heathen!

The people that were living in darkness

Have seen a great light,  
And on those who were living in the land of the shadow of death  
A light has dawned!"

From that time Jesus began to preach 17 and say,

"Repent! for the Kingdom of Heaven is coming!"

As he was walking by the Sea of Galilee, he saw two brothers, Simon, who was afterward called Peter, and his brother, Andrew, casting a net into the sea, for they were fishermen. He said to 19 them.

"Come and follow me, and I will make you fish for men!"

They immediately dropped their 20 nets and went with him. And he went 21 on a little further and saw two other men who were brothers, James, the son of Zebedee, and his brother, John, in the boat with Zebedee, their father, putting their nets in order, and he called them. And they immediately 22 left the boat and their father, and went with him.

Then he went all over Galilee, teaching 23 in their synagogues and proclaiming the good news of the kingdom, and curing any disease or sickness among the people. Word went all through 24 Syria about him, and people brought to him all who were suffering with any kind of disease, or who were in great pain—demoniacs, epileptics, and paralytics—and he cured them. Great 25 crowds followed him about, from Galilee and the Ten Towns and Jerusalem and Judea and from the other side of the Jordan.

When he saw the crowds of people he 5 went up on the mountain. There he seated himself, and when his disciples had come up to him, he opened his lips 2 to teach them. And he said,

"Blessed are those who feel their 3 spiritual need, for the Kingdom of Heaven belongs to them!"

4 "Blessed are the mourners, for they will be consoled!  
 5 "Blessed are the humble-minded, for they will possess the land!  
 6 "Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied!  
 7 "Blessed are the merciful, for they will be shown mercy!  
 8 "Blessed are the pure in heart, for they will see God!  
 6 "Blessed are the peacemakers, for they will be called God's sons!  
 10 "Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them!  
 11 "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account.  
 12 Be glad and exult over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you!  
 13 "You are the salt of the earth! But if salt loses its strength, how can it be made salt again? It is good for nothing but to be thrown away and trodden underfoot. You are the light of the world! A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure; they put it on its stand and it gives light to everyone in the house. Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven.  
 17 "Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but to complete them. For I tell you, as long as heaven and earth endure, not one dotting of an *i* or crossing of a *t* will be dropped from the Law until it is all observed. Anyone, therefore, who weakens one of the slightest of these commands, and teaches others to do so, will be ranked lowest in the Kingdom of Heaven; but anyone who observes them and teaches others to do so will be ranked high in the Kingdom of Heaven. For I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven!  
 21 "You have heard that the men of old were told 'You shall not murder,' and 'Whoever murders will have to answer to the court.' But I tell you that any-

one who gets angry with his brother will have to answer to the court, and anyone who speaks abusively to his brother will have to answer to the great council, and anyone who says to his brother 'You cursed fool!' will have to answer for it in the fiery pit! So when you are presenting your gift at the altar, if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother; then come back and present your gift. Be quick and come to terms with your opponent while you are on the way to court with him, or he may hand you over to the judge, and the judge may hand you over to the officer, and you will be thrown into prison. I tell you, you will never get out again until you have paid the last penny!

"You have heard that men were told 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with desire has already committed adultery with her in his heart. But if your right eye makes you fall, tear it out and throw it away, for you might better lose one part of your body than have it all thrown into the pit! If your right hand makes you fall, cut it off and throw it away, for you might better lose one part of your body than have it all go down to the pit!

"They were told, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife on any ground, except unfaithfulness, makes her commit adultery, and anyone who marries her after she is divorced commits adultery.

"Again, you have heard that the men of old were told, 'You shall not swear falsely, but you must fulfil your oaths to the Lord.' But I tell you not to swear at all, either by heaven, for it is God's throne, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great king. You must not swear by your own head, for you cannot make one single hair white or black. But your way of speaking must be 'Yes' or 'No.' Anything that goes beyond that comes from the evil one.

"You have heard that they were told, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist injury, but if anyone strikes you on your

right cheek, turn the other to him too; 40 and if anyone wants to sue you for your 41 shirt, let him have your coat too. And if anyone forces you to go one mile, go 42 two miles with him. If anyone begs from you, give to him, and when anyone wants to borrow from you, do not turn away.

43 "You have heard that they were told, 'You must love your neighbor 44 and hate your enemy.' But I tell you, love your enemies and pray for your 45 persecutors, so that you may show yourselves true sons of your Father in heaven, for he makes his sun rise on bad and good alike, and makes the rain fall on the upright and the wrongdoers. 46 For if you love only those who love you, what reward can you expect? Do not the very tax-collectors do that? 47 And if you are polite to your brothers and no one else, what is there remarkable in that? Do not the very heathen 48 do that? So you are to be perfect, as your heavenly Father is.

6 "But take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from 2 your Father in heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they 3 will get! But when you give to charity, your own left hand must not know 4 what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you.

5 "When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them. I tell you, that is all the reward they will get! But when you pray, go into your own room, and shut the door, and pray to your Father who is unseen, and your Father who sees what 7 is secret will reward you. And when you pray, do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use 8 words enough. You must not be like them. For God, who is your Father, knows what you need before you ask 9 him. This, therefore, is the way you are to pray:

'Our Father in heaven,

Your name be revered!

Your kingdom come!

Your will be done

On earth as well as in heaven!

Give us today bread for the day, 11

And forgive us our debts, as we 12 have forgiven our debtors.

And do not subject us to tempta- 13 tion,

But save us from the evil one.'

For if you forgive others when they of- 14 fend you, your heavenly Father will forgive you too. But if you do not for- 15 give others when they offend you, your heavenly Father will not forgive you for your offenses.

"When you fast, do not put on a 16 gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the reward they will get. But when you fast, perfume 17 your hair and wash your face, so 18 that no one may see that you are fast- ing, except your Father who is unseen, and your Father who sees what is se- 19 cret, will reward you.

"Do not store up your riches on 19 earth, where moths and rust destroy them, and where thieves break in and 20 steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever 21 your treasure is, your heart will be also. The eye is the lamp of the body. So 22 if your eye is sound, your whole body will be light, but if your eye is un- 23 sound, your whole body will be dark. 23 If, therefore, your very light is dark- ness, how deep the darkness will be! No slave can belong to two masters, for 24 he will either hate one and love the other, or stand by one and make light of the other. You cannot serve God and money. Therefore, I tell you, do not 25 worry about your life, wondering what you will have to eat or drink, or about your body, wondering what you will have to wear. Is not life more impor- 26 tant than food, and the body than clothes? Look at the wild birds. They 26 do not sow or reap, or store their food in barns, and yet your heavenly Father feeds them. Are you not of more ac- 27 count than they? But which of you 27 with all his worry can add a single hour to his life? Why should you worry 28 about clothing? See how the wild flow-

ers grow. They do not toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little faith? So do not worry and say, 'What shall we have to eat?' or 'What shall we have to drink?' or 'What shall we have to wear?' For these are all things the heathen are in pursuit of, and your heavenly Father knows well that you need all this. But you must make his kingdom, and uprightness before him, your greatest care, and you will have all these other things besides. So do not worry about tomorrow, for tomorrow will have worries of his own. Let each day be content with its own ills.

7 "Pass no more judgments upon other people, so that you may not have judgment passed upon you. For you will be judged by the standard you judge by, and men will pay you back with the same measure you have used with them. Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? How can you say to your brother, 'Just let me get that speck out of your eye,' when all the time there is a beam in your own? You hypocrite! First get the beam out of your own eye, and then you can see to get the speck out of your brother's eye.

8 "Do not give what is sacred to dogs, and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces. Ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you men when his son asks him for some bread will give him a stone? Or if he asks for a fish, will he give him a snake? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give what is good to those who ask him for it!

12 Therefore, you must always treat other people as you would like to have them

treat you, for this sums up the Law and the Prophets.

"Go in at the narrow gate. For the road that leads to destruction is broad and spacious, and there are many who go in by it. But the gate is narrow and the road is hard that leads to life, and there are few that find it.

"Beware of the false prophets, who come to you disguised as sheep but are ravenous wolves underneath. You can tell them by their fruit. Do people pick grapes off thorns, or figs off thistles? Just so any sound tree bears good fruit, but a poor tree bears bad fruit. No sound tree can bear bad fruit, and no poor tree can bear good fruit. Any tree that does not bear good fruit is cut down and burned. So you can tell them by their fruit. It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven. Many will say to me on that Day, 'Lord! Lord! Was it not in your name that we prophesied, and by your name that we drove out demons, and by your name that we did many mighty acts?' Then I will say to them plainly, 'I never knew you! Go away from me, you who do wrong!'

"Everyone, therefore, who listens to this teaching of mine and acts upon it, will be like a sensible man who built his house on rock. And the rain fell, and the rivers rose, and the winds blew, and beat about that house, and it did not go down, for its foundations were on rock. And anyone who listens to this teaching of mine and does not act upon it, will be like a foolish man who built his house on sand. And the rain fell, and the rivers rose, and the winds blew and beat about that house, and it went down, and its downfall was complete."

When Jesus had finished this discourse, the crowds were astounded at his teaching, for he taught them like one who had authority and not like their scribes.

When Jesus came down from the mountain, great crowds of people followed him. And a leper came up to him and fell on his knees before him, saying,

"If you only choose, sir, you can cure me!"

So he stretched out his hand and touched him, saying,

"I do choose! Be cured!"

And his leprosy was immediately  
4 cured. Then Jesus said to him,

"See that you tell nobody, but go!  
Show yourself to the priest, and in  
proof of your cure, offer the gift that  
Moses prescribed."

5 When he got back to Capernaum, a  
Roman captain came up and appealed  
6 to him, saying,

"My servant, sir, is lying sick with  
paralysis at my house, in great dis-  
tress."

7 He said to him,

"I will come and cure him."

8 But the captain answered,

"I am not a suitable person, sir, to  
have you come under my roof, but sim-  
ply say the word, and my servant will  
9 be cured. For I am myself under the  
orders of others and I have soldiers un-  
der me, and I tell one to go, and he goes,  
and another to come, and he comes,  
and my slave to do something, and he  
does it."

10 When Jesus heard this he was aston-  
ished, and said to his followers,

"I tell you, I have not found anyone  
11 in Israel with such faith as this. And I  
tell you, many will come from the east  
and from the west and take their places  
at the feast with Abraham, Isaac, and  
Jacob, in the Kingdom of Heaven,  
12 while the heirs to the kingdom will be  
driven into the darkness outside, there  
to weep and grind their teeth!"

13 Then Jesus said to the captain,

"Go! You shall find it just as you be-  
lieve!"

And the servant was immediately  
cured.

14 Jesus went into Peter's house, and  
there he found Peter's mother-in-law  
15 sick in bed with fever. And he touched  
her hand and the fever left her, and she  
got up and waited on him.

16 In the evening they brought to him  
many who were possessed by demons,  
and he drove the spirits out with a  
17 word, and cured all who were sick, in  
fulfilment of the words of the prophet  
Isaiah, "He took our sickness and car-  
ried away our diseases."

18 Then Jesus, seeing a crowd about  
him, gave orders to cross to the other  
19 side. And a scribe came up and said to  
him,

"Master, I will follow you wherever  
you are going!"

And Jesus said to him,

"Foxes have holes and wild birds  
have nests, but the Son of Man has no-  
where to lay his head!"

And another of his disciples said to 21  
him,

"Let me first go, sir, and bury my  
father."

But Jesus said to him,

"Follow me, and leave the dead to  
bury their own dead!"

And he got into the boat, and his dis- 23  
ciples went with him. And suddenly a 24  
terrific storm came up on the sea, so  
that the waves broke over the boat, but  
he remained asleep. And they came 25  
and woke him up, saying,

"Save us, sir! We are lost!"

And he said to them,

"Why are you afraid? You have so  
little faith!"

Then he got up and reproved the wind  
and the sea, and there was a great  
calm. And the men were amazed and 27  
said,

"What kind of man is this? For the  
very winds and sea obey him!"

When he reached the other side, in 28  
the region of Gadara, two men pos-  
sessed by demons came out of the  
tombs and confronted him; they were  
so extremely violent that nobody could  
go along that road. And they suddenly 29  
screamed out,

"What do you want of us, you Son  
of God? Have you come here before  
the appointed time to torture us?"

Now at some distance from them 30  
there was a great drove of pigs feeding.

And the demons entreated him, saying, 31  
"If you are going to drive us out,  
send us into the drove of pigs."

And he said to them,

"Begone!"

And they came out and went into the  
pigs. And suddenly the whole drove  
rushed over the steep bank into the sea,  
and perished in the water. And the 33  
men who tended them ran away and  
went off to the town and told it all, and  
the news about the men possessed by  
demons. And the whole town came 34  
out to meet Jesus, and when they saw  
him they begged him to go away from  
their district.

So he got into the boat and crossed 9  
the sea, and returned to his own city.

Some people came bringing to him 2  
on a bed a man who was paralyzed.

Seeing their faith, Jesus said to the paralytic,

"Courage, my son! Your sins are forgiven."

3 Some of the scribes said to themselves,

"This man is talking blasphemy!"

4 Jesus knew what they were thinking, and he said,

"Why do you have such wicked thoughts in your hearts? For which is easier, to say, 'Your sins are forgiven,' 5 or to say, 'Get up and walk'? But I would have you know that the Son of Man has authority to forgive sins on earth." Then he said to the paralytic,

"Get up, pick up your bed and go home!"

7 And he got up and went home. And 8 when the crowd saw it, they were filled with awe, and praised God for giving such power to men.

9 Afterward, as Jesus was passing along from there, he saw a man called Matthew sitting at the tollhouse, and he said to him,

"Follow me!"

And he got up and followed him.

10 While Jesus was at home at table, a number of tax-collectors and irreligious people came in and joined Jesus and his 11 disciples at table. And the Pharisees observed it, and they said to his disciples,

"Why does your master eat with tax-collectors and irreligious people?"

12 But he heard it, and said,

"It is not the well but the sick who 13 have to have the doctor! Go and learn what the saying means, 'It is mercy, not sacrifice, that I care for.' I did not come to invite the pious but the irreligious."

14 Then the disciples of John came up to him and said,

"Why is it that we and the Pharisees are keeping the fast, while your disciples are not keeping it?"

15 Jesus said to them,

"Can wedding guests mourn as long as the bridegroom is with them? But a time will come when the bridegroom will be taken from them, and they will 16 fast then. But no one sews a patch of unshrunk cloth on an old coat, for the patch will tear away from the coat, and 17 make the hole worse than ever. And people do not put new wine into old wine-skins, or if they do, the skins

burst, and the wine runs out and the skins are spoiled. But people put new wine into fresh wine skins, and so both are saved."

Just as he said this to them, an official came up and bowing low before him said to him,

"My daughter has just died. But come! Lay your hand on her and she will come to life!"

And Jesus got up and followed him, 19 with his disciples. And a woman who 20 had had a hemorrhage for twelve years came up behind him and touched the tassel of his cloak. For she said to her- 21 self, "If I can just touch his cloak, I will get well." And Jesus turned and saw 22 her, and he said,

"Courage, my daughter! Your faith has cured you!" And from that time the woman was well.

When Jesus reached the official's 23 house, and saw the flute-players and the disturbance the crowd was making, he said,

"Go away, for the girl is not dead; she is asleep." And they laughed at him. But when he had driven the people 25 out, he went in and grasped her hand, and the girl got up. And the news of 26 this spread all over that part of the country.

As Jesus was passing along from 27 there, two blind men followed him, calling out,

"Take pity on us, you Son of David!"

When he had gone indoors, the blind 28 men came up to him, and Jesus said to them,

"Do you believe that I can do this?"

They said to him.

"Yes, sir."

Then he touched their eyes and said, 29

"Have what your faith expects!"

And their sight was restored. Jesus 30 sternly warned them, "Do not let anyone know." But they went off and 31 spread the news about him all over that part of the country.

But just as they were going out, 32 some people brought to him a dumb man who was possessed by a demon, and as soon as the demon was driven 33 out, the dumb man was able to speak. And the crowds were amazed, and said,

"Nothing like this was ever seen in Israel!"

But the Pharisees said,

34



"It is by the aid of the prince of the demons that he drives them out."

35 Jesus went round among all the towns and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and illness.

36 But the sight of the crowds of people filled him with pity for them, because they were bewildered and dejected, like 37 sheep that have no shepherd. Then he said to his disciples,

"The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it."

10 Then he called his twelve disciples to him, and gave them power over the foul spirits so that they could drive them out, and so that they could heal any disease or illness.

2 These are the names of the twelve apostles: first, Simon, who was called Peter, and his brother Andrew, and James the son of Zebedee and his brother John, Philip and Bartholomew, Thomas and Matthew the tax-collector, James the son of Alphaeus and 4 Thaddeus, Simon the Zealot and Judas Iscariot who afterward betrayed him.

5 Jesus sent these twelve out, after giving them these directions:

"Do not go among the heathen, or to 6 any Samaritan town, but proceed instead to the lost sheep of Israel's house. 7 And as you go about, preach and say, 'The Kingdom of Heaven is at hand!' 8 Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without 9 payment. Do not take gold or silver or copper money in your purses, and 10 do not take a bag for your journey, nor two shirts, nor shoes, nor a staff, for 11 the workman deserves his food! Whatever town or village you come to, inquire for some suitable person, and stay with him till you leave the place. 12 And as you go into his house, wish it 13 well. If the house deserves it, the peace you wish it will come over it, but if it does not deserve it, let your blessing 14 come back upon yourselves. And where no one will welcome you, or listen to you, leave that house or town and 15 shake off its very dust from your feet. I tell you, the land of Sodom and Gomorrah will fare better on the Day of Judgment than that town.

"Here I am sending you out like 16 sheep among wolves. So you must be wise like serpents, and guileless like doves. But be on your guard against 17 men, for they will give you up to their courts, and have you flogged in their synagogues, and you will be brought 18 before governors and kings on my account, to bear your testimony before them and the heathen. But when they 19 give you up, you must have no anxiety about how to speak or what to say, for you will be told at the very moment what you ought to say, for it is not you 20 who will speak, it is the Spirit of your Father that will speak through you. One brother will give up another to 21 death, and a father his child, and children will turn against their parents, and have them put to death. You will 22 be hated by everybody on my account, but the man who holds out to the very end will be saved. But when they persecute you in one town, make your escape to another, for I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives. A 24 pupil is not better than his teacher, nor a slave better than his master. A pupil 25 should be satisfied to come to be like his teacher, or a slave, to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household! So do not be 26 afraid of them. For there is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. What I tell you in the dark 27 you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no 28 fear of those who kill the body, but cannot kill the soul. You had better be afraid of one who can destroy both soul and body in the pit. Do not sparrows 29 sell two for a cent? And yet not one of them can fall to the ground against your Father's will! But the very hairs 30 on your heads are all counted. You 31 must not be afraid; you are worth more than a great many sparrows! Therefore everyone who will acknowledge me before men I will acknowledge before my Father in heaven, but anyone who 32 disowns me before men, I will disown before my Father in heaven.

"Do not think that I have come to 34 bring peace to the earth. I have not

come to bring peace but a sword.  
 35 For I have come to turn a man against his father and a daughter against her mother and a daughter-in-law against  
 36 her mother-in-law, and a man's enemies will be in his own household. No one who loves father or mother more than he loves me is worthy of me, and no one who loves son or daughter more  
 38 than he loves me is worthy of me, and no one who will not take up his cross  
 39 and follow me is worthy of me. Whoever gains his life will lose it, and whoever loses his life for my sake will gain it.

40 "Whoever welcomes you welcomes me, and whoever welcomes me welcomes him who has sent me. Whoever  
 41 welcomes a prophet because he is a prophet will have the same reward as a prophet, and whoever welcomes an upright man because he is upright will have the same reward as an upright  
 42 man. And no one who will give the humblest of my disciples even a cup of cold water because he is my disciple, I tell you, can ever fail of his reward."

11 When Jesus had finished giving his twelve disciples these instructions, he went on from there to teach and preach in their towns.

2 Now when John heard in prison of what the Christ was doing, he sent by his disciples and said to him,

"Are you the one who was to come, or should we look for someone else?"  
 4 Jesus answered them,

"Go and report to John what you  
 5 hear and see. The blind are regaining their sight and the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the  
 6 poor. And blessed is the man who finds nothing that repels him in me."

7 But as they were going away, Jesus began to speak to the crowds about John.

"What was it that you went out into the desert to look at? A reed swaying  
 8 in the wind? Then what did you go out there to see? A man luxuriously dressed? Men who dress in that way  
 9 you find in the palaces of kings. Then why did you go out there? Was it to see a prophet? Yes, I tell you, and far  
 10 more than a prophet! This is the man of whom the Scripture says,

" 'Here I send my messenger on before you;

He will prepare the road ahead of you.'

"I tell you, among men born of women no one greater than John the Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are greater than he. But from the time of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowding into it. For up to  
 11 the time of John all the Prophets and the Law itself prophesied about it, and,  
 12 if you are ready to accept the idea, he is himself Elijah who was to come. Let  
 13 him who has ears listen! But to what  
 14 can I compare this present age? It is like children sitting about in the bazaars and calling out to their playmates,

" 'We have played the flute for you, and you would not dance!

We have wailed and you would not beat your breasts!'

For when John came, he neither ate nor  
 15 drank, and people said, 'He has a demon!' Now that the Son of Man has  
 16 come, he does eat and drink, and people say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' And yet  
 17 Wisdom is vindicated by her actions!"

Then he began to reproach the towns  
 18 in which most of his wonders had been done, because they did not repent.

"Alas for you, Chorazin! Alas for  
 19 you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago! But I tell you, Tyre and Sidon will fare  
 20 better on the Day of Judgment than you will! And you, Capernaum! Are  
 21 you to be exalted to the skies? You will go down among the dead! For if the wonders that have been done in you had been done in Sodom, it would have stood until today. But I tell you that  
 22 the land of Sodom will fare better on the Day of Judgment than you will!"

At that same time Jesus said,  
 23 "I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent and revealing it to children. Yes, I thank you, Father,  
 24 for choosing to have it so. Everything  
 25 has been handed over to me by my Fa-

ther, and no one understands the Son but the Father, nor does anyone understand the Father but the Son and anyone to whom the Son chooses to reveal  
 28 him. Come to me, all of you who toil and are burdened, and I will let you  
 29 rest. Let my yoke be put upon you, and learn from me, for I am gentle and humble-minded, and your hearts will  
 30 find rest, for the yoke I offer you is a kindly one, and the load I ask you to bear is light."

12 At that same time Jesus walked one Sabbath through the wheat fields, and his disciples became hungry and began to pick the heads of wheat and eat  
 2 them. But the Pharisees saw it and said to him,

"Look! Your disciples are doing something which it is against the Law to do on the Sabbath!"

3 But he said to them,

"Did you never read what David did, when he and his companions were  
 4 hungry? How is it that he went into the House of God and that they ate the Presentation Loaves which it was against the Law for him and his companions to eat, or for anyone except the  
 5 priests? Or did you never read in the Law how the priests in the Temple are not guilty when they break the Sab-  
 6 bath? But I tell you, there is something greater than the Temple here!  
 7 But if you knew what the saying means, 'It is mercy, not sacrifice, that I care for,' you would not have con-  
 8 demned men who are not guilty. For the Son of Man is master of the Sab-  
 bath."

9 And he left the place and went into  
 10 their synagogue. There was a man there with one hand withered. And in order to get a charge to bring against him, they asked him,

"Is it right to cure people on the Sabbath?"

11 But he said to them,

"Who among you if he has one sheep and it falls into a hole on the Sabbath, will not take hold of it and  
 12 lift it out? And how much more a man is worth than a sheep! Therefore, it is right to do people good on the Sab-  
 bath."

13 Then he said to the man,

"Hold out your hand!"

And he held it out, and it was restored and became as well as the other.

But the Pharisees left the synagogue 14 and consulted about him, with a view to putting him to death.

But Jesus knew of this, and he left 15 that place. And numbers of people followed him about, and he cured them all, and warned them not to say any- 16 thing about him—in fulfilment of what 17 was said by the prophet Isaiah,

"Here is my servant whom I have 18 selected,

My beloved, who delights my heart!

I will endow him with my Spirit, And he will announce a judgment to the heathen.

He will not wrangle or make an 19 outcry,

And no one will hear his voice in the streets;

He will not break off a bent reed, 20 And he will not put out a smoldering

wick, Until he carries his judgment to success.

The heathen will rest their hopes 21 on his name!"

At that time some people brought to 22 him a man blind and dumb, who was possessed by a demon, and he cured him, so that the dumb man could speak and see. And all the crowds of people 23 were astounded, and said,

"Can this be the Son of David?"

But when the Pharisees heard of it 24 they said,

"This man cannot drive out demons except by the aid of Beelzebub, the prince of the demons."

But he knew what they were think- 25 ing, and he said to them,

"Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited cannot last. If Satan is driving Satan out, he is dis- 26 united, and so how can his kingdom last? And if I am driving the demons 27 out by Beelzebub's aid, by whose aid do your sons drive them out? Therefore let them be your judges. But if I 28 am driving the demons out by the aid of God's Spirit, then the Kingdom of God has overtaken you. How can any- 29 one get into a strong man's house and carry off his property unless he first binds the strong man? After that he can plunder his house. Anyone who is 30 not with me is against me, and anyone who does not join me in gathering,

31 scatters. Therefore, I tell you, men will be forgiven for any sin or abusive speech, but abusive speech about the  
32 Spirit cannot be forgiven. And whoever speaks against the Son of Man will be forgiven for it, but whoever speaks against the holy Spirit cannot be forgiven for it, either in this world or in the world to come.

33 "Either make the tree sound and its fruit sound, or make the tree bad and its fruit bad; a tree is known by  
34 its fruit. You brood of snakes! how can you, bad as you are, utter anything good? For the mouth says only  
35 what the heart is full of. A good man, out of the good he has accumulated, brings out things that are good, and a bad man, out of what he has accumulated that is bad, brings out things  
36 that are bad. But I tell you, for every careless word that men utter they will have to answer on the Day of Judgment. For it is by your words that you will be acquitted, or by your words that you will be condemned."

38 Then some of the scribes and Pharisees addressed him, saying,

"Master, we would like to have you show us some sign."

39 But he answered,

"Only a wicked and faithless age insists upon a sign, and no sign will be given it but the sign of the prophet Jonah. For just as Jonah was in the stomach of the whale for three days and nights, the Son of Man will be three days and nights in the heart of the  
41 earth. Men of Nineveh will rise with this generation at the judgment and condemn it, for when Jonah preached they repented, and there is more than  
42 Jonah here! The queen of the south will rise with this generation at the judgment and condemn it, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here!

43 "When a foul spirit goes out of a man, it roams through deserts in search  
44 of rest and can find none. Then it says, 'I will go back to my house that I left,' and it goes and finds it unoccupied,  
45 cleaned, and all in order. Then it goes and gets seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before. That is the way

it will be with this present wicked generation."

While he was still speaking, his 46 mother and his brothers came up and stood outside the crowd, wanting to speak to him. But he said to the man 48 who told him,

"Who is my mother, and who are my brothers?"

And he pointed to his disciples and 49 said,

"Here are my mother and my brothers! For whoever does the will of my 50 Father in heaven is my brother and sister and mother!"

That same day Jesus went out of his 11 house and was sitting on the seashore. And such great crowds gathered about 2 him that he got into a boat and sat down in it, while all the people stood on the shore. And he told them many 3 things in figures, and said to them,

"A sower went out to sow, and as he 4 was sowing, some of the seed fell by the path and the birds came and ate it up, and some fell on rocky ground where 5 there was not much soil and it sprang up at once, because the soil was not deep, but when the sun came up it was 6 scorched and withered up, because it had no root. And some of it fell among 7 the thorns, and the thorns grew up and choked it out. And some fell on good 8 soil, and yielded some a hundred, some sixty, and some thirty-fold. Let him 9 who has ears listen!"

His disciples came up and said to 10 him,

"Why do you speak to them in figures?"

He answered, 11  
"You are permitted to know the secrets of the Kingdom of Heaven, but they are not. For people who have will 12 have more given them, and will be plentifully supplied, and from people who have nothing even what they have will be taken away. This is why I speak 13 to them in figures, because though they look they do not see, and though they listen they do not hear or understand. They are a fulfilment of Isaiah's 14 prophecy,

"You will listen and listen, and never understand,  
And you will look and look, and never see!

For this nation's mind has grown 15 dull,

And they hear faintly with their ears,

And they have shut their eyes,  
So as never to see with their eyes,  
And hear with their ears,  
And understand with their minds,  
and turn back,

And let me cure them!

16 But blessed are your eyes, for they do see, and your ears, for they do hear.

17 For I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it.

18 "You must listen closely then to

19 the figure of the sower. When anyone hears the teaching of the kingdom and does not understand it, the evil one comes and robs him of the seed that has been sown in his mind. That is what

20 was sown along the path. And what was sown upon the rocky soil means the man who hears the message and at once

21 accepts it joyfully, but it takes no real root in him, and lasts only a little while, and when trouble or persecution comes because of the message, he gives it up

22 at once. And what was sown among the thorns means the man who listens to the message, and then the worries of the time and the pleasure of being rich

23 choke out the message, and it yields nothing. And what was sown in good ground means the man who listens to the message and understands it, and yields one a hundred, and another sixty, and another thirty-fold."

24 Another figure which he used in speaking to them was this:

"The Kingdom of Heaven is like a man who sowed good seed in his field,

25 but while men slept his enemy came and sowed weeds among the wheat, and went away. And when the wheat came up and ripened, the weeds ap-

26 peared too. And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come

27 from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them

28 up?' But he said, 'No, for in gathering up the weeds you may uproot the

29 wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in

bundles to burn, but get the wheat in to my barn.'

Another figure which he used in 31 speaking to them was this:

"The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of 32 all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches."

Another figure which he used with 33 them was this:

"The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until it had all risen."

Jesus said all this to the crowds in 34 figures, and told them nothing except in figures, to fulfil what was said by 35 the prophet,

"I will open my mouth in figures,  
I will utter things that have been hidden since the creation."

Then he left the crowds and went 36 into his house. And his disciples came up to him and said,

"Explain to us the figure of the weeds in the field."

He answered, 37

"The sower who sows the good seed is the Son of Man. The field is the 38 world. The good seed is the sons of the kingdom. The weeds are the sons of the evil one. The enemy who sowed them is

39 the devil. The harvest is the close of the age, and the reapers are angels. So 40 just as the weeds are gathered up and burned, this is what will happen at the close of the age; the Son of Man will

41 send out his angels, and they will gather up out of his kingdom all the causes of sin and the wrongdoers and throw 42 them into the blazing furnace; there they will wail and grind their teeth.

Then the upright will shine out like the 43 sun, in their Father's kingdom. Let him who has ears listen!

"The Kingdom of Heaven is like a 44 hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the

45 field.

"Again, the Kingdom of Heaven is 46 like a dealer in search of fine pearls. He found one costly pearl, and went 46 and sold everything he had, and bought it.

- 47 "Again, the Kingdom of Heaven is like a net that was let down into the sea, and inclosed fish of all kinds. When it was full, they dragged it up on the beach, and sat down and sorted the good fish into baskets and threw the bad away. That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright, and throw them into the blazing furnace. There they will wait and grind their teeth.
- 51 "Do you understand all this?" They said to him, "Yes."
- 52 He said to them, "That is why every scribe who has become a disciple of the Kingdom of Heaven is like a householder who can supply from his storeroom new things as well as old."
- 53 When Jesus had finished these figures, he left that place, and went to his own part of the country. And he taught the people in their synagogue in such a way that they were astonished, and said,
- "Where did he get this wisdom, and the power to do these wonders? Is he not the carpenter's son? Is not his mother named Mary, and are not his brothers named James, Joseph, Simon, and Judas? And do not all his sisters live here among us? Then where did he get all this?"
- 57 And they took offense at him. But Jesus said to them, "A prophet is not refused honor anywhere except in his native place and at his home."
- 58 And he did not do many wonders there, because of their want of faith.
- 14 At that time, Herod the governor heard the reports about Jesus, and he said to his attendants, "This man must be John the Baptist. He has risen from the dead, and that is why wonderful powers are working through him."
- 3 For Herod had seized John and bound him and put him in prison, on account of Herodias, his brother Philip's wife, for John said to him, "It is not right for you to be living with her."
- 5 And while he wanted him killed, he was afraid of the people; for they considered him a prophet. But when Herod's birthday came, Herodias' daughter

danced before the company. And Herod was delighted with her, and swore that he would give her anything she asked for. But she, at her mother's instigation, said,

"Give me John the Baptist's head here on a platter!"

And the king was sorry, but because he had sworn to do it, and because of the guests who were present, he ordered it to be given to her. And he sent and had John beheaded in the prison. And his head was brought back on a platter and given to the girl, and she took it to her mother. John's disciples came and took his body away, and buried him, and then they went and reported it to Jesus.

When Jesus heard it, he quietly retired by boat to a secluded place. And the crowds heard of it and followed him on foot from the towns. So when he got out of the boat he found a great crowd gathered, and his heart was touched at the sight of them, and he cured those of them that were sick. And when it was evening, the disciples came up to him and said,

"This is a lonely place and the day is over. Send the crowds off to the villages to buy themselves food."

But Jesus said to them, "They do not need to go away. Give them food yourselves."

They said to him, "We have nothing here but five loaves and two fish."

He said, "Bring them here to me."

Then he ordered the crowds to sit down on the grass, and he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke the loaves in pieces and gave them to the disciples and they gave them to the people. And they all ate and had enough. And the pieces left over that they gathered up filled twelve baskets. There were about five thousand men who were fed, besides women and children.

And he immediately made his disciples get into the boat and cross before him to the other side while he dismissed the crowds. After he had dismissed them he went up the hill by himself to pray. And when evening came on he was there alone, but the boat was by

this time a long way from shore, struggling with the waves, for the wind was  
 25 against them. Toward morning he went out to them, walking on the sea.  
 26 And the disciples saw him walking on the sea, and they were terrified and said,  
 "It is a ghost!"  
 27 And they screamed with fear. But Jesus immediately spoke to them and said,  
 "Take courage! It is I. Do not be afraid."  
 28 Peter answered,  
 "If it is you, Master, order me to come to you on the water."  
 29 And he said,  
 "Come!"  
 And Peter got out of the boat and walked on the water and went to Jesus.  
 30 But when he felt the wind he was frightened, and beginning to sink, he cried out,  
 "Master, save me!"  
 31 Jesus immediately stretched out his hand and caught hold of him, and said to him,  
 "Why did you waver? You have so little faith!"  
 32 When they got into the boat, the 33 wind went down. And the men in the boat fell down before him and said,  
 "You are certainly God's Son!"  
 34 And they crossed over to the other 35 side and came to Gennesaret. And the men of the place recognized him, and sent all over that district and brought  
 36 to him all who were sick, and they begged him to let them touch just the tassel of his cloak, and all who touched it were cured.  
 16 Then some Pharisees and scribes came to Jesus from Jerusalem, and said to him,  
 2 "Why do your disciples break the rules handed down by our ancestors? For they eat their bread without first washing their hands."  
 3 But he answered,  
 "Why do you too break God's command for the sake of what has been  
 4 handed down to you? For God said, 'Honor your father and mother,' and 'He who abuses his father or mother  
 5 must be put to death.' But you say, 'Whoever tells his father or mother, 'Anything of mine that might have been of use to you is given to God,'  
 6 does not have to provide for his father.'

So you have nullified what God has said, for the sake of what has been handed down to you. You hypocrites! 7  
 Isaiah prophesied finely about you when he said,  
 "This people honor me with their 8 lips,  
 Yet their hearts are far away from me.  
 But their worship of me is all in 9 vain,  
 For the lessons they teach are but human precepts.'"

And he called the people to him and 10 said to them,  
 "Listen to this, and grasp it! It is not 11 what goes into a man's mouth that pollutes him; it is what comes out of his mouth that pollutes a man."  
 Then his disciples came up to him 12 and said to him,  
 "Do you know that the Pharisees were shocked to hear you say that?"  
 But he answered, 13  
 "Any plant that my heavenly Father did not plant must be uprooted! Leave 14 them alone. They are blind guides! But if one blind man leads another, they will both fall into the ditch!"  
 Peter said to him, 15  
 "Explain the figure for us."  
 He said, 16  
 "Have even you no understanding yet? Can you not see that whatever 17 goes into the mouth passes into the stomach and then is disposed of? But 18 the things that come out of the mouth come from the heart, and they pollute a man. For out of the heart come wicked 19 designs, murder, adultery, immorality, stealing, false witness, impious speech. It is these things that pollute a 20 man, but not eating with unwashed hands!"  
 And Jesus left that place and retired 21 to the neighborhood of Tyre and Sidon. And a Canaanite woman of that district came out and screamed,  
 "Son of David, take pity on me, sir! My daughter is dreadfully possessed by a demon!"  
 But he would not answer her a word. 23  
 And his disciples came up and urged him, saying,  
 "Send her away, for she keeps screaming after us."  
 But he answered, 24  
 "I am sent only to the lost sheep of Israel's house."

- 25 And she came and fell down before him, and said,  
"Help me, sir!"
- 26 He answered,  
"It is not right to take the children's bread and throw it to the dogs!"
- 27 But she said,  
"O yes, sir! For even dogs eat the scraps that fall from their masters' table!"
- 28 Then Jesus answered,  
"You have great faith! You shall have what you want."  
And her daughter was cured from that time.
- 29 Jesus left that place and went along the shore of the Sea of Galilee, and went up on the hillside, and sat down there.
- 30 Then great crowds came to him bringing with them those who were lame, crippled, blind, or dumb, and many others. And they laid them down at his feet, and he cured them, so that the people were astonished to see the dumb speak, the lame walk, and the blind see. And they praised the God of Israel.
- 32 Then Jesus called his disciples to him and said,  
"I pity these people for they have been staying with me three days now and they have nothing left to eat, and I do not mean to send them away hungry, for they may give out on the way."
- 33 The disciples said to him,  
"Where can we get bread enough in this solitude to feed such a crowd?"
- 34 Jesus said to them,  
"How many loaves have you?"  
They said,  
"Seven, and a few small fish."
- 35 Then he ordered the people to take 36 their places on the ground, and he took the seven loaves and the fish and gave thanks and he broke them in pieces and gave them to his disciples, and the disciples gave them to the people. And they all ate and satisfied their hunger. And the pieces that they left that were 38 picked up filled seven baskets. There were four thousand men who were fed, 39 besides women and children. And he dismissed the people and got into the boat and went to the district of Magadan.
- 40 The Pharisees and Sadducees came up and to test him asked him to show 2 them a sign from heaven. He answered,  
4 "It is a wicked and faithless age that

insists on a sign, and no sign will be given it but the sign of Jonah."

And he left them and went away.

When the disciples went across the 5 lake, they forgot to take any bread. And Jesus said to them,

"Look out, and be on your guard against the yeast of the Pharisees and Sadducees!"

But they were debating with one 7 another, and saying,

"We have not brought any bread!"

Jesus noticed it and said,

"Why are you discussing with one 1 another your being without bread? You have so little faith! Do you not understand yet? Do you not remember the five loaves for the five thousand, and how many baskets full you gathered up? Nor the seven loaves for the 14 four thousand, and how many baskets full you gathered up? Why do you not 1 see that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees!"

Then they understood that he was 1 warning them not against yeast but against the teaching of the Pharisees and Sadducees.

When Jesus reached the district of 1 Caesarea Philippi, he asked his disciples,

"Who do people say that the Son of Man is?"

They said,

"Some say John the Baptist, others 1 Elijah, and still others Jeremiah or one of the prophets."

He said to them,

"But who do you say that I am?"

Simon Peter answered,

"You are the Christ, the Son of the 1 living God!"

Jesus answered,

"Blessed are you, Simon, son of 1 Jonah, for human nature has not disclosed this to you, but my Father in heaven! But I tell you, your name is 1 Peter, a rock, and on this rock I will build my church, and the powers of death shall not subdue it. I will give 1 you the keys of the Kingdom of Heaven, and whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted."

Then he warned the disciples not to 1 tell anyone that he was the Christ.



21 It was then that Jesus Christ for the first time explained to his disciples that he had to go to Jerusalem and endure great suffering there at the hands of the elders, high priests, and scribes, and be killed, and be raised to life on the third day. And Peter took him aside and began to reprove him for it, saying,

"God bless you, Master! that can never happen to you!"

23 But he turned and said to Peter, "Get out of my sight, you Satan! You hinder me, for you do not side with God, but with men!"

24 Then Jesus said to his disciples, "If anyone wants to go with me, he must disregard himself and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it. For what good will it do a man if he gains the whole world at the cost of his life? What can a man give to buy back his life? For the Son of Man is going to come with his angels in his Father's glory, and then he will repay everyone for what he has done. I tell you, some of you who stand here will not taste death before they see the Son of Man come to reign!"

17 Six days after this, Jesus took Peter and James and his brother John, and led them up on a high mountain, by themselves. And his appearance underwent a change in their presence and his face shone like the sun, and his clothes became as white as light. And Moses and Elijah appeared to them, talking with him. And Peter spoke, and said to Jesus,

"Master, how good it is that we are here! If you wish, I will make three huts here, one for you, and one for Moses, and one for Elijah."

5 As he spoke a bright cloud overshadowed them and a voice from the cloud said,

"This is my Son, my Beloved. He is my Chosen. Listen to him!"

6 When the disciples heard it, they were dreadfully frightened and fell upon their faces. And Jesus came and touched them, and said,

"Get up and do not be afraid."

8 When they looked up, they saw only one but Jesus himself. And as they were going down the mountain, Jesus cautioned them, saying,

"Do not tell anyone of the vision you

have seen until the Son of Man is raised from the dead."

The disciples asked him, 10  
 "Then why do the scribes say that Elijah has to come first?"

He answered, 11  
 "Elijah does come and is to reform everything, but I tell you, Elijah has 12 come already, and they would not recognize him, but treated him just as they pleased. It is in just that way that the Son of Man is going to be treated by them!"

Then the disciples understood that 13 he was speaking to them of John the Baptist.

When they came to the people again, 14 a man came up to him and fell on his knees, saying,

"Master, take pity on my son, for he 15 has epilepsy, and is very wretched; he often falls into the fire or into the water. And I brought him to your disciples and 16 they have not been able to cure him."

Jesus answered, 17  
 "O you unbelieving, obstinate people! How long must I be with you? How long must I put up with you? Bring him here to me!"

And Jesus reproved the demon and it 18 came out of him, and from that moment the boy was cured. Afterward, when he 19 was alone, the disciples went to Jesus and said to him,

"Why could we not drive it out?"

He said to them, 20

"Because you have so little faith. For I tell you, if you have faith the size of a grain of mustard, you can say to this mountain, 'Move from here over to there!' and it will move, and nothing will be impossible for you."

As they were going about in Galilee, 22 Jesus said to them,

"The Son of Man is going to be handed over to men, and they will kill him, 23 but on the third day he will be raised to life again." And they were greatly distressed.

When they reached Capernaum, the 24 collectors of the temple-tax came and said to Peter,

"Does not your Master pay the temple-tax?"

He said, 25  
 "Yes."

But when he went home, Jesus spoke of it first and said,

"What do you think, Simon? From

whom do earthly kings collect duties and taxes? From their own people, or from aliens?"

- 26 He said,  
"From aliens."  
Jesus said to him,  
"Then their own people are exempt.
- 27 But rather than give offense to them, go down to the sea and throw in a hook. Take the first fish that comes up, open its mouth and you will find in it a dollar. Take that and pay the tax for us both."
- 18 Just at that time the disciples came up and asked Jesus,  
"Who is really greatest in the Kingdom of Heaven?"
- 2 He called a child to him and had him stand among them, and he said,  
"I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven at all.
- 4 Anyone, therefore, who is as unassuming as this child is the greatest in the Kingdom of Heaven, and anyone who welcomes one child like this on my account welcomes me. But whoever hinders one of these little ones who believe in me might better have a great millstone hung around his neck and be sunk in the open sea. Alas for the world for such hindrances! They have to come, but alas for the man who causes them!
- 8 "But if your own hand or your own foot makes you fall, cut it off and throw it away. You might better enter upon life maimed or crippled than keep both hands and feet but be thrown into the everlasting fire. And if your own eye makes you fall, dig it out and throw it away. You might better enter upon life with only one eye than be thrown with both eyes into the fiery pit.
- 10 "Beware of feeling scornful of one single little child, for I tell you that in heaven their angels have continual access to my Father in heaven. What do you think? If a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills, and go in search of the one that is astray? And if he happens to find it, I tell you he rejoices more over it than he does over the ninety-nine that did not stray. In just that way, it is not the will of my Father in heaven that a single one of these little ones be lost.
- 15 "But if your brother wrongs you, go

to him and show him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or a tax-collector.

"I tell you, whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted. Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven. For wherever two or three are gathered as my followers, I am there among them."

Then Peter came to him and said,  
"Master, how many times am I to forgive my brother when he wrongs me? Seven times over?"

Jesus said to him,  
"Not seven times over, I tell you, but seventy-seven times over! For this reason the Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. And when he set about doing so, a man was brought in who owed him ten million dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' And his master's heart was touched, and he let the slave go and canceled the debt. But when the slave went out he met a fellow-slave of his who owed him a hundred dollars, and he caught him by the throat, saying, 'Pay me what you owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time, and I will pay you.' But he refused and went and had him put in prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave! I canceled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as I did on you?' So

his master in his anger handed him over to the jailers, until he should pay all he owed him. That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts!"

19 When Jesus had finished this discourse, he left Galilee and went to the part of Judea that is on the other side of the Jordan. Great crowds followed him about and he cured them there.

3 And some Pharisees came up to him to test him, and they said,

"Is it right for a man to divorce his wife for any cause?"

4 But he answered,

"Did you never read that the Creator at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be united to his wife, and the two of them shall become one'? So they are no longer two but one. Therefore, what God has joined together, man must not try to separate."

7 They said to him,

"Then why did Moses command us to draw up a written divorce-notice and give it to her?"

8 He said to them,

"It was on account of your perversity that Moses permitted you to divorce your wives, but it was not so at the beginning. I tell you that whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, commits adultery."

10 The disciples said to him,

"If that is a man's relation to his wife, it is better not to marry!"

11 He said to them,

"It is not everyone who can accept that, but only those who have a special gift. For some are incapable of marriage from their birth, and some have been made so by men, and some have made themselves so for the sake of the Kingdom of Heaven. Let him accept it who can."

13 Then some children were brought up to him so that he might lay his hands on them and pray, but his disciples reproved the people for it. But Jesus said,

"Let the children alone, and do not try to keep them from coming to me, for the Kingdom of Heaven belongs to such as they."

15 And he laid his hands on them and went on.

A man came up to him and said, 16  
"Master, what good deed must I do to obtain eternal life?"

But he said to him, 17

"Why do you ask me about what is good? There is only one who is good. But if you want to enter that life, keep the commandments."

He said to him, 18

"Which ones?"

Jesus said,

"These 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother,' 19 and 'You shall love your neighbor as you do yourself.'"

The young man said to him, 20

"I have obeyed all these commandments. What do I still lack?"

Jesus said to him, 21

"If you want to be perfect, go! Sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine."

But when the young man heard that, 22 he went away much cast down, for he had a great deal of property.

Jesus said to his disciples, 23

"I tell you, it will be hard for a rich man to get into the Kingdom of Heaven! And again I tell you, it is easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of God!"

But when the disciples heard this, 25 they were completely astounded and said,

"Then who can be saved?"

But Jesus looked at them and said, 26

"For men it is impossible, but anything is possible for God!"

Then Peter spoke and said to him, 27

"Here we have left all we had and followed you. What are we to have?"

Jesus said to them, 28

"In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve tribes of Israel! And anyone who has given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and make sure of eternal life. But many who are first now will be last then, and many who are now last will be first. For the 20

Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to pay them a dollar a day, and sent them to his vineyard. He went out about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go to my vineyard, too, and I will pay you whatever is right.' So they went. He went out again about twelve and about three, and did the same. About five he went out and found others standing about and he said to them, 'Why are you standing about here all day doing nothing?' They said to him, 'Because nobody has hired us.' He said to them, 'You go to my vineyard, too.' When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last and ending with the first.' When those who were hired about five o'clock came they received a dollar apiece. And when those who were hired first came they expected to get more, but they too got a dollar apiece. And when they got it they grumbled at their employer, and said, 'These men who were hired last worked only one hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the midday heat.' But he answered one of them, 'My friend, I am doing you no injustice. Did you not agree with me on a dollar? Take what belongs to you and go. I wish to give the last man hired as much as I give you. Have I no right to do what I please with what is mine? Or do you begrudge my generosity?' So those who are last now will be first then, and those who are first will be last."

When Jesus was about to go up to Jerusalem, he took the Twelve off by themselves, and as they were on the way, he said to them,

"We are going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes, and they will condemn him to death, and hand him over to the heathen to be mocked and flogged and crucified, and on the third day he will be raised to life."

Then the mother of Zebedee's sons came up to him with her sons, bowing low, to ask a favor of him. He said to her,

"What do you want?"

She said to him,

"Give orders that these two sons of mine sit one at your right and one at your left, when you are king!"

But Jesus answered,

"You do not know what you are asking for! Can you drink what I am going to drink?"

They answered,

"Yes, we can."

He said to them,

"Then what I drink you shall drink, but as for sitting at my right and my left, that is not mine to give, but belongs to those for whom it is destined by my Father."

When the other ten heard of this, they were very indignant at the two brothers. But Jesus called them to him and said,

"You know that the rulers of the heathen lord it over them, and their great men tyrannize over them. It is not to be so among you, but whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be your slave, just as the Son of Man has come not to be waited on, but to wait on other people, and to give his life to ransom many others."

As they were going out of Jericho, a great crowd followed him. And two blind men sitting by the roadside, hearing that it was Jesus who was passing, called out,

"You Son of David! Take pity on us, sir!"

The crowd told them to be still, but they called all the louder,

"You Son of David! Take pity on us, sir!"

And Jesus stopped and called them, and said,

"What do you want me to do for you?"

They said to him,

"Sir, have our eyes opened!"

And Jesus took pity on them and touched their eyes, and they immediately regained their sight, and followed him.

When they were near Jerusalem and had come to Bethphage and the Mount of Olives, Jesus sent two disciples on ahead, saying to them,

"Go to the village that lies in front of you, and you will at once find an ass

3 tied there, and a colt with her. Untie her and bring them to me. If anyone says anything to you, you are to say 'The Master needs them'; then he will send them at once."

4 Now this happened in fulfilment of what was said by the prophet,

5 "Tell the daughter of Zion,  
'Here is your king coming to you,  
Gentle, and riding on an ass,  
And on the foal of a beast of burden.'"

6 So the disciples went and did as Jesus had directed them; they brought the ass and the colt, and laid their coats upon them, and Jesus seated himself upon them. And most of the crowd spread their coats in his way, and others cut branches from the trees and scattered them before him. And the crowds that went in front of him and that followed him shouted,

"God bless the Son of David!

Blessed be he who comes in the Lord's name.

God bless him from on high!"

10 When he came into Jerusalem, the whole city was stirred, and everyone asked,

"Who is he?"

11 The crowd answered,

"It is Jesus, the prophet of Nazareth in Galilee!"

12 And Jesus went into the Temple and drove out all who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he said to them,

"The Scripture says, 'My house shall be called a house of prayer,' but you make it a robbers' den."

14 And blind and lame people came up to him in the Temple, and he cured them. But when the high priests and the scribes saw the wonders that he did and saw the boys shouting in the Temple, "God bless the Son of David!" they

16 were indignant, and said to him,

"Do you hear what they are saying?"

Jesus said to them,

"Yes. Did you never read, 'You have drawn praise from the mouths of children and infants?'"

17 And he left them, and went out of the city to Bethany, and spent the night there.

18 In the morning as he went back to the city, he grew hungry, and seeing a fig tree by the roadside, he went up to it, but found nothing on it but leaves.

And he said to it,

"No more fruit shall ever grow on you!"

And the fig tree withered up at once. 20 When the disciples saw it, they were amazed and said,

"How did the fig tree come to wither up immediately?"

Jesus answered, 21

"I tell you, if you have faith and have no doubt, you will not only do what I have done to the fig tree, but even if you say to this mountain, 'Get up and throw yourself into the sea,' it will be done. And everything that you pray 22 for with faith, you will obtain."

When he had entered the Temple, 23 and was teaching, the high priests and the elders of the people came up to him, and said,

"What authority have you for doing as you do, and who gave you this authority?"

Jesus answered, 24

"Let me ask you one question, and if you answer it, I will tell you what authority I have for doing as I do. Where 25 did John's baptism come from? Was it from heaven, or from men?"

And they argued with one another,

"If we say, 'It was from heaven,' he will say to us, 'Then why did you not believe him?' But if we say, 'From 26 men,' we have the people to fear, for they all consider John a prophet."

And they answered Jesus, 27

"We do not know."

He said to them,

"Nor will I tell you what authority I have for doing as I do. But what do you 28 think? There was a man who had two sons. He went to the first and said, 'My son, go and work in the vineyard today.' And he answered, 'I will, sir.' 29 but he did not go. Then the man went 30 to the second son, and told him the same thing. And he answered, 'I will not!' But afterward he changed his mind and went. Which of the two did 31 what his father wanted?"

They said,

"The second one."

Jesus said to them,

"I tell you, the tax-collectors and prostitutes are going into the Kingdom of God ahead of you. For John came to 32 you with a way of uprightness, and you would not believe him. The tax-collectors and prostitutes believed him,

- but even after seeing that, you would not change your minds and believe him!
- 33 "Listen to another figure. There was a land owner who planted a vineyard and fenced it in, and hewed out a winevat in it, and built a watch-tower, and leased it to tenants, and left the neighborhood. When the time for the vintage approached he sent his slaves to the tenants to receive his share. But the tenants took his slaves and beat one and killed another and stoned a third.
- 34 Again he sent other slaves and more of them than he had sent at first, and they treated them in the same way. Finally he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw his son, they said to one another, 'This is his heir! Come on, let us kill him, and get his inheritance!' So they took him and drove him out of the vineyard and killed him. When the owner of the vineyard comes back, therefore, what will he do to these tenants?"
- 41 They said to him,  
"He will put the wretches to a miserable death, and let the vineyard to other tenants who will give him his share of the vintage when it is due."
- 42 Jesus said to them,  
"Did you never read in the Scriptures,  
"That stone which the builders rejected  
Has become the cornerstone;  
This came from the Lord,  
And seems marvelous to us'?"
- 43 "That, I tell you, is why the Kingdom of God will be taken away from you, and given to a people that will produce its proper fruit. Whoever falls on that stone will be shattered, but whoever it falls upon will be scattered like chaff."
- 45 When the high priests and the Pharisees heard his figures, they knew that he was speaking about them, and they wanted to have him arrested, but they were afraid of the people, for the people considered him a prophet.
- 22 And Jesus spoke to them again in figures, and said,  
2 "The Kingdom of Heaven is like a king, who gave a wedding banquet for his son. And he sent his slaves to summon those who had been invited to the banquet, and they would not come. He sent other slaves a second time, and said to them, 'Tell those who have been

asked, 'Here I have my banquet all ready, my bullocks and fat cattle are killed, and everything is ready. Come to the banquet!'" But they took no notice of it, and went off, one to his estate, and another to his business, and the rest seized his slaves, and ill treated them and killed them. This made the king angry, and he sent his troops and put those murderers to death and burned their city. Then he said to his slaves, 'The banquet is ready, but those who were invited have proved unworthy of it. So go out where the roads leave the city and invite everyone you find to the banquet.' So his slaves went out on the roads, and got together all the people they could find, good or bad, and the hall was filled with guests. But when the king came in to view the guests, he saw among them a man who did not have on wedding clothes. And he said to him, 'My friend, how did you happen to come here without wedding clothes?' But he had nothing to say. Then the king said to his attendants, 'Bind him hand and foot and throw him out into the darkness, there to weep and grind his teeth.' For many are invited but few chosen."

Then the Pharisees went and made a plot to entrap him in argument. So they sent their disciples to him with the Herodians, to say to him,

"Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial. So give us your opinion: Is it right to pay the poll-tax to the emperor, or not?"

But he saw their malice, and said,  
"Why do you put me to such a test, you hypocrites? Show me the poll-tax coin!"

And they brought him a denarius. And he said to them,

"Whose head and title is this?"

They answered,

"The emperor's."

Then he said to them,

"Then pay the emperor what belongs to the emperor, and pay God what belongs to God!"

And when they heard it they were amazed, and they went away and left him.

On the same day some Sadducees came up to him, claiming that there is

no resurrection, and they asked him this question:

24 "Master, Moses said, 'If a man dies without children his brother shall marry his widow, and raise up a family for him.' Now there were seven brothers among us. The first of them married and died, and as he had no children, he 25 left his wife to his brother; so did the second, and the third, and the rest of 26 the seven. After them all the woman died. At the resurrection which one's wife will she be? For they all married her."

29 Jesus answered them, "You are wrong, because you do not understand the Scriptures nor the power of God. For after the resurrection there is no marrying or being married, but they live as angels do in heaven. 31 But as to the resurrection of the dead, did you never read what was said to 32 you by God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of dead men but of living!"

33 When the crowd heard this, they were astounded at his teaching.

34 And when the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, an expert in the Law, to test him, asked, 36 "Master, what command is greatest in the Law?"

37 And he said to him, "You must love the Lord your God with your whole heart, your whole soul, 38 and your whole mind.' That is the 39 great, first command. There is a second like it: 'You must love your neighbor as you do yourself.' These two commands sum up the whole of the Law and the Prophets."

41 While the Pharisees were still gathered there, Jesus asked them,

42 "What do you think about the Christ? Whose son is he?"

They said to him, "David's."

43 He said to them, "How is it then that David under the Spirit's influence calls him lord, and says,

44 "'The Lord has said to my lord, 'Sit at my right hand, Until I put your enemies under your feet'?"

45 So if David calls him lord, how can he be his son?"

And no one could make him any answer, and from that day no one ventured to ask him any more questions.

Then Jesus said to the crowds and to his disciples,

"The scribes and Pharisees have taken Moses' seat. So do everything they tell you, and observe it all, but do not do as they do, for they talk but do not act. They tie up heavy loads and have them put on men's shoulders, but they will not lift a finger to move them. They do everything they do to have men see it. They wear wide Scripture texts as charms, and they wear large tassels, and they like the best places at dinners and the front seats in the synagogues, and to be saluted with respect in public places, and to have men call them 'Rabbi.' But you must not let people call you 'Rabbi,' for you have only one teacher, and you are all brothers. And you must not call anyone on earth your father, for you have only one father, your heavenly Father. And you must not let men call you master, for you have only one master, the Christ. But he who is greatest among you must be your servant. Whoever exalts himself will be humbled and whoever humbles himself will be exalted.

"But alas for you, you hypocritical scribes and Pharisees, for you lock the doors of the Kingdom of Heaven in men's faces, for you will neither go in yourselves nor let those enter who are trying to do so. Alas for you, you hypocritical scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit as you are. Alas for you, you blind guides, who say, If anyone swears by the sanctuary, that is nothing, but if anyone swears by the gold of the sanctuary, it is binding.' Blind fools! which is greater, the gold, or the sanctuary that makes the gold sacred? You say, 'If anyone swears by the altar, that is nothing, but if anyone swears by the offering that is on it, it is binding.' You blind men! Which is greater, the offering, or the altar that makes the offering sacred? Anyone who swears by the altar is swearing by it and by everything that is on it, and anyone who swears by the sanctuary is swearing by it and by him who dwells in it; and anyone who swears by heaven is swearing by

the throne of God and by him who sits upon it.

- 23 "Alas for you, you hypocritical scribes and Pharisees, for you pay tithes on mint, dill, and cummin, and you have let the weightier matters of the Law go—justice, mercy, and integrity. But you should have observed these, 24 without overlooking the others. You blind guides! straining out the gnat, 25 and yet swallowing the camel! Alas for you, you hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are 26 full of greed and self-indulgence. You blind Pharisee! You must first clean the inside of the cup and the dish, so 27 that the outside may be clean too. Alas for you, you hypocritical scribes and Pharisees, for you are like white-washed tombs! They look well on the outside, but inside they are full of the bones of 28 the dead, and all that is unclean. So you outwardly appear to men to be upright, but within you are full of hypocrisy and wickedness.
- 29 "Alas for you, you hypocritical scribes and Pharisees, for you build tombs for the prophets, and decorate 30 the monuments of the upright, and say, 'If we had been living in the times of our fathers, we would not have joined them in the murder of the prophets.' 31 So you bear witness against yourselves that you are descended from the murderers of the prophets. Go on and fill 32 up the measure of your forefathers' guilt. You serpents! You brood of snakes! How can you escape being sentenced to the pit? This is why I am going to send you prophets, wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and hunt from one town to 33 another; it is that on your heads may come all the innocent blood shed on the earth from the blood of Abel the upright to the blood of Zechariah, Barnabiah's son, whom you murdered between 34 the sanctuary and the altar! I tell you, all this will come upon this age!
- 35 "O Jerusalem, Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, 36 but you refused! Now I leave you to yourselves. For I tell you, you will nev-

er see me again until you say, 'Blessed be he who comes in the Lord's name!'

And Jesus left the Temple and was 2 going away, when his disciples came up to him to call his attention to the Temple buildings. But he answered,

"Do you see all this? I tell you, not one stone will be left here upon another but shall be torn down."

As he was sitting on the Mount of Olives, the disciples came up to him by themselves, and said to him,

"Tell us when this is to happen, and what will be the sign of your coming, and of the close of the age."

Jesus answered,

"Take care that no one misleads you about this. For many will come under my name, and say, 'I am the Christ,' and many will be misled by them. You will hear of wars and rumors of war; do not let yourselves be alarmed. They have to come, but that is not the end. For nation will rise in arms against nation, and kingdom against kingdom, and there will be famines and earthquakes here and there. All this is only the beginning of the sufferings. Then they will hand you over to persecution and they will put you to death, and you will be hated by all the heathen because you bear my name. Then many will fall away and betray one another and hate one another. Many false prophets will appear, and many will be misled by them, and because of the increase of wickedness, most men's love will grow cold. But he who holds out to the end will be saved. And this good news of the kingdom will be preached all over the world, to testify to all the heathen, and then the end will come.

"So when you see the dreadful desecration, of which the prophet Daniel spoke, set up in the Holy Place"—the reader must take note of this—"then those who are in Judea must fly to the hills; a man on the housetop must not go down to get things out of the house, and a man in the field must not turn back to get his coat. But alas for women who are with child at that time or who have babies! And pray that you may not have to fly in winter or on the Sabbath, for there will be greater misery then than there has ever been from the beginning of the world until now, or ever will be again. If those days had not been cut short, nobody would have



escaped, but for the sake of God's people those days will be cut short.

123 "If anyone says to you at that time, 'Look! here is the Christ!' or 'There he is!' do not believe it, for false Christs and false prophets will appear, and they will show great signs and wonders to mislead God's chosen people if they can. Here I have told you beforehand. 125 So if they say to you, 'There he is, in the desert!' do not go out there; 'Here he is, in a room in here!' do not believe it. For just as the lightning starts in the east and flashes to the west, so the coming of the Son of Man will be. 128 Wherever there is a dead body, the vultures will flock.

129 "But immediately after the misery of those days, the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the forces of the sky will shake. Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will lament when they see the Son of Man coming on the clouds of the sky, in all his power and splendor. And he will send out his angels with a loud trumpet-call, and they will gather his chosen people from the four winds, from one end of the sky to the other.

32 "Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves, you know that summer is coming. So when you see all these things, you must know that he is just at the door. I tell you, before the present generation passes away, these things will all happen. Earth and sky will pass away but my words will never pass away. But about that day or hour no one knows, not even the angels in heaven nor the Son, but only the Father. For just as it was in the time of Noah, it will be at the coming of the Son of Man. For just as in those days before the flood people were eating and drinking, marrying and being married, until the very day Noah entered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the coming of the Son of Man. 39 Two men will be in the field; one will be taken and one left. Two women will be grinding with the handmill; one will be taken and one left. So you must be on the watch, for you do not know on what day your Master is coming. But you may be sure of this, that if the master

of the house had known in what part of the night the thief was coming, he would have been on the watch, and would not have let his house be broken into. Therefore you must be ready too, for the Son of Man is coming at a time when you do not expect him.

"Who then will be the faithful, thoughtful slave whom his master put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that slave if his master when he returns finds him doing it. I tell you, he will put him in charge of all his property. But if he is a bad slave and says to himself, 'My master is going to stay a long time,' and begins to beat the other slaves, and eats and drinks with drunkards, that slave's master will come back some day when he does not expect him, and at some time of which he does not know and will cut him in two, and put him with the hypocrites, to weep and grind his teeth.

"Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Now five of them were foolish and five were sensible. For the foolish ones brought their lamps but brought no oil with them, but the sensible ones with their lamps brought oil in their flasks. As the bridegroom was slow in coming, they all grew drowsy and fell asleep. But in the middle of the night there was a shout 'Here is the bridegroom! Come out and meet him!' Then all the bridesmaids awoke, and trimmed their lamps. And the foolish ones said to the sensible ones, 'Give us some of your oil, for our lamps are going out.' But the sensible ones answered, 'There may not be enough for us and you. You had better go to the dealers and buy yourselves some.' But while they were gone to buy it, the bridegroom arrived, and the ones that were ready went in with him to the wedding banquet, and the door was closed. Afterward the other bridesmaids came and said, 'Sir! Sir! Open the door for us!' But he answered, 'I tell you, I do not know you!' So you must be on the watch, for you do not know either the day or the hour.

"For it is just like a man who was going on a journey, and called in his slaves, and put his property in their

15 hands. He gave one five thousand dol-  
 16 lars, and another two thousand, and an-  
 other one thousand; to each according  
 17 to his ability. Then he went away. The  
 man who had received the five thou-  
 18 sand dollars immediately went into  
 business with the money, and made five  
 19 thousand more. In the same way the  
 man who had received the two thou-  
 20 sand made two thousand more. But  
 the man who had received the one thou-  
 21 sand went away and dug a hole in the  
 ground and hid his master's money.  
 22 Long afterward, their master came  
 back and settled accounts with them.  
 23 And the man who had received the five  
 thousand dollars came up bringing him  
 five thousand more, and said, 'Sir, you  
 put five thousand dollars in my hands;  
 here I have made five thousand more.'  
 24 His master said to him, 'Well done, my  
 excellent, faithful slave! you have been  
 faithful about a small amount; I will  
 put a large one into your hands. Come,  
 25 share your master's enjoyment!' And  
 the man who had received the two  
 thousand came up and said, 'Sir, you  
 put two thousand dollars into my  
 hands; here I have made two thousand  
 26 more.' His master said to him, 'Well  
 done, my excellent, faithful slave! you  
 have been faithful about a small  
 amount; I will put a large one into your  
 hands. Come! share your master's en-  
 27 joyment.' And the man who had re-  
 ceived the one thousand came up and  
 said, 'Sir, I knew you were a hard man,  
 who reaped where you had not sown,  
 and gathered where you had not  
 28 threshed, and I was frightened, and I  
 went and hid your thousand dollars in  
 the ground. Here is your money!' His  
 29 master answered, 'You wicked, lazy  
 slave! You knew that I reaped where I  
 had not sown and gathered where I had  
 30 not threshed? Then you ought to have  
 put my money in the bank, and then  
 when I came back I would have gotten  
 my property with interest. So take the  
 thousand dollars away from him, and  
 give it to the man who has the ten  
 thousand, for the man who has will  
 have more given him, and will be pen-  
 tifully supplied, and from the man who  
 has nothing even what he has will be  
 taken away. And put the good-for-  
 nothing slave out into the darkness  
 outside, to weep and grind his teeth  
 there.'

"When the Son of Man comes in his 31  
 splendor, with all his angels with him,  
 he will take his seat on his glorious  
 throne, and all the nations will be gath- 32  
 ered before him, and he will separate  
 them from one another, just as a shep-  
 herd separates his sheep from his goats,  
 and he will put the sheep at his right 33  
 hand and the goats at his left. Then 34  
 the king will say to those at his right,  
 'Come, you whom my Father has  
 blessed, take possession of the kingdom  
 which has been destined for you from  
 the creation of the world. For when I 35  
 was hungry, you gave me food, when I  
 was thirsty you gave me something to  
 drink, when I was a stranger, you in-  
 vited me to your homes, when I had no 36  
 clothes, you gave me clothes, when I  
 was sick, you looked after me, when I  
 was in prison, you came to see me.'  
 Then the upright will answer, 'Lord, 37  
 when did we see you hungry and give  
 you food, or thirsty, and give you some-  
 thing to drink? When did we see you a 38  
 stranger, and invite you home, or with-  
 out clothing, and supply you with it?  
 When did we see you sick or in prison, 39  
 and go to see you?' The king will an- 40  
 swer, 'I tell you, in so far as you did it  
 to one of the humblest of these brothers  
 of mine, you did it to me.' Then he will 41  
 say to those at his left, 'Begone, you ac-  
 cursed people, to the everlasting fire  
 destined for the devil and his angels!  
 For when I was hungry, you gave me 42  
 nothing to eat, and when I was thirsty  
 you gave me nothing to drink, when I 43  
 was a stranger, you did not invite me  
 home, when I had no clothes, you did  
 not supply me, when I was sick and in  
 prison, you did not look after me.'  
 Then they in their turn will answer, 44  
 'Lord, when did we see you hungry, or  
 thirsty, or a stranger, or in need of  
 clothes, or sick, or in prison, and did not  
 wait upon you?' Then he will answer, 45  
 'I tell you, in so far as you failed to do it  
 for one of these people who are hum-  
 blest, you failed to do it for me.' Then 46  
 they will go away to everlasting pun-  
 ishment, and the upright to everlasting  
 life."

When Jesus had finished this dis- 20  
 course he said to his disciples,

"You know that in two days the 2  
 Passover Festival will come, and the  
 Son of Man will be handed over to be  
 crucified."

3 Then the high priests and the elders of the people gathered in the house of the high priest, whose name was Caiaphas, and plotted to arrest Jesus by stealth and put him to death. But they said,

"It must not be during the festival, or there may be a riot."

6 When Jesus got back to Bethany, to the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive perfume and poured it upon his head, while he was at table.

8 When his disciples saw it, they said indignantly,

"What was the use of wasting it like that? It might have been sold for a large sum, and the money given to the poor."

10 But Jesus observed this and said to them,

"Why do you bother the woman? It is a fine thing that she has done to me.

11 For you always have the poor among you, but you will not always have me.

12 In pouring this perfume on me she has done something to prepare me for burial. I tell you, wherever this good news is preached all over the world, what she has done will also be told, in memory of her."

14 Then one of the Twelve, named Judas Iscariot, went to the high priests, and said,

"What will you give me if I hand him over to you?"

16 And they counted him out thirty silver pieces. And from that time he watched for a good opportunity to hand him over to them.

17 On the first day of the festival of Unleavened Bread, the disciples came to Jesus and said,

"Where do you wish us to make the preparations for you to eat the Passover supper?"

18 And he said,

"Go into the city, to a certain man, and say to him, 'The Master says, "My time is near. I am going to keep the Passover at your house with my disciples."'"

19 So the disciples did as Jesus directed them, and prepared the Passover supper.

20 When evening came, he took his place at table with the twelve disciples.

21 And as they were eating, he said,

"I tell you, one of you will betray me!"

They were deeply hurt and began to say to him one after another,

"Can it be I, Master?"

He answered,

23 "The man who just dipped his hand in the same dish with me is going to betray me. The Son of Man is to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!"

Judas, who betrayed him, said,

"Can it be I, Master?"

He said to him,

"You are right!"

As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying,

"Take this and eat it. It is my body!"

And he took the wine-cup and gave thanks and gave it to them, saying,

"You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. And I tell you I will never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's kingdom!"

After singing the hymn, they went out of the city and up the Mount of Olives.

Then Jesus said to them,

31 "You will all desert me tonight, for the Scriptures say, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised to life again, I will go back to Galilee before you."

Peter answered,

33 "If they all desert you, I will never do it!"

Jesus said to him,

34 "I tell you, tonight, before a cock crows, you will disown me three times!"

Peter said to him,

35 "Even if I have to die with you, I will never disown you!" All the disciples said so too.

Then Jesus came with them to a place called Gethsemane, and he said to the disciples,

"Sit down here while I go over yonder and pray."

And he took Peter and Zebedee's two

sons with him, and he began to show grief and distress of mind. Then he said to them,

"My heart is almost breaking. You must stay here and keep watch with me."

39 And he went on a little way, and threw himself on his face, and prayed, saying,

"My Father, if it is possible, let this cup pass by me. Yet not as I please but as you do!"

40 When he went back to the disciples he found them asleep. And he said to Peter,

"Then were you not able to watch with me for one hour? You must all watch, and pray that you may not be exposed to trial! One's spirit is eager, but flesh and blood are weak!"

42 He went away again a second time and prayed, saying,

"My Father, if it cannot pass by me without my drinking it, your will be done!"

43 When he came back he found them asleep again, for they could hardly keep

44 their eyes open. And he left them and went away again and prayed a third

45 time, in the same words as before. Then he came back to the disciples and said to them,

"Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be going! Look! Here comes my betrayer!"

47 Just as he was speaking, Judas, one of the Twelve, came up, and with him a great crowd with swords and clubs, from the high priests and the elders of the people. Now the man who betrayed him gave them a signal, saying

"The one I kiss is the man. Seize him!"

49 And he went straight up to Jesus and said,

"Good evening, Master!" and kissed him affectionately.

50 Jesus said to him,

"My friend, what are you here for?"

Then they came up and laid hands on

51 Jesus and secured him. One of the men with Jesus put out his hand and drew his sword, and striking at the high priest's slave, cut his ear off. Then Jesus said to him,

"Put your sword back where it belongs! For all who draw the sword will

die by the sword. Do you suppose I cannot appeal to my Father, and he would at once furnish me more than twelve legions of angels? But then how are the Scriptures to be fulfilled, which say that this must happen?"

At that same time Jesus said to the crowd,

"Have you come out to arrest me with swords and clubs, as though I were a robber? Day after day I have sat in the Temple preaching, and you never seized me. But this has all taken place in fulfilment of the writings of the prophets."

Then all the disciples left him and made their escape.

The men who had seized Jesus took him away to Caiaphas, the high priest, at whose house the scribes and elders had gathered. And Peter followed him at a distance as far as the courtyard of the high priest's house, and he went inside and sat down among the attendants to see how it came out. Now the high priests and the whole council were trying to get false testimony against Jesus, so that they might put him to death. And they could not, although many false witnesses presented themselves. But finally two came forward and said,

"This man said, 'I can tear down the sanctuary of God, and build it up in three days.'"

And the high priest got up and said to him,

"Have you no answer to make? What about their evidence against you?"

But Jesus was silent. And the high priest said to him,

"I charge you, on your oath, by the living God, tell us whether you are the Christ, the son of God."

Jesus said to him,

"It is true. Why, I tell you you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!"

Then the high priest tore his clothing and said,

"He has uttered blasphemy! What do we want of witnesses now? Here you have heard his blasphemy! What is your decision?"

They answered,

"He deserves death."

67 Then they spat in his face and struck  
 68 him, and others slapped him, saying,  
 "Show us you are a prophet, you  
 Christ! Who was it that struck you?"  
 69 Now Peter was sitting outside in the  
 courtyard, and a maid came up to him,  
 and said,  
 "You were with Jesus the Galilean,  
 too!"  
 70 But he denied it before them all, and  
 said,  
 "I do not know what you mean."  
 71 And he went out into the gateway,  
 and another maid saw him, and said to  
 the men there,  
 "This fellow was with Jesus the Naz-  
 arene!"  
 72 He denied it again, with an oath, and  
 said,  
 "I do not know the man!"  
 73 A little while after the bystanders  
 came up to Peter and said,  
 "You are certainly one of them too,  
 for your accent shows it!"  
 74 Then he started to swear with the  
 strongest oaths,  
 "I do not know the man!"  
 And at that moment a cock crowed.  
 75 And Peter remembered Jesus' words  
 when he had said,  
 "Before a cock crows, you will dis-  
 own me three times!" And he went out-  
 side and wept bitterly.  
 27 When it was morning, all the high  
 priests and elders of the people held a  
 consultation about Jesus, with a view  
 2 to putting him to death. And they  
 bound him and led him away and hand-  
 ed him over to Pilate the governor.  
 3 Then Judas who had betrayed him,  
 when he saw that he had been con-  
 demned, in his remorse brought back  
 the thirty silver pieces to the high  
 4 priests and elders, and said,  
 "I did wrong when I handed an inno-  
 cent man over to death!"  
 They said,  
 "What is that to us? See to it  
 yourself."  
 5 And he threw down the silver and  
 left the Temple and went off and hung  
 6 himself. The high priests gathered up  
 the money, and they said,  
 "It is not legal to put this into the  
 Temple treasury, for it is blood  
 money."  
 7 So after consultation they bought  
 with it the Potter's Field as a burial  
 8 ground for strangers. That is why that

piece of ground has ever since been  
 called the Field of Blood. So the words  
 9 spoken by the prophet Jeremiah were  
 fulfilled: "They took the thirty silver  
 pieces, the price of the one whose price  
 had been fixed, on whom some of the  
 Israelites has set a price, and gave them  
 10 for the Potter's Field as the Lord di-  
 rected me."

Now Jesus stood before the governor,  
 11 and the governor asked him,

"Are you the king of the Jews?"

Jesus said,

"Yes."

And while the high priests and elders  
 12 were making their charges against him,  
 he made no answer. Then Pilate said  
 13 to him,

"Do you not hear what evidence  
 they are bringing against you?"

And he made him no reply to even a  
 14 single accusation, so that the governor  
 was greatly surprised. Now at festival  
 15 time the governor was accustomed to  
 release for the people any prisoner  
 whom they chose, and at this time  
 16 there was a notorious prisoner named  
 Barabbas. So when they gathered to  
 17 ask this, Pilate said to them,

"Which one do you want me to re-  
 lease for you, Barabbas, or Jesus, the  
 so-called Christ?"

For he knew that they had handed  
 18 him over to him out of envy. Now  
 19 while he was on the bench his wife sent  
 to him to say,

"Do not have anything to do with  
 that innocent man, for I have just had a  
 painful experience in a dream about  
 him."

But the high priests and the elders  
 20 prevailed on the crowd to ask for Ba-  
 rabbas, and to have Jesus put to death.  
 And the governor answered,  
 21

"Which of the two do you want me  
 to release for you?"

They said,

"Barabbas."

Pilate said to them,

"Then what am I to do with Jesus,  
 the so-called Christ?"

They all said,

"Have him crucified!"

He said,

"Why, what has he done that is  
 wrong?"

But they shouted all the louder,

"Have him crucified!"

When Pilate saw that he was accom- 24

plishing nothing but that a riot was beginning instead, he took some water and washed his hands in the presence of the crowd, saying,

"I am not responsible for this man's death; you must see to it yourselves."

25 And all the people answered,

"His blood be on us and on our children!"

26 Then he released Barabbas for them, and he had Jesus flogged and handed him over to be crucified.

27 Then the governor's soldiers took Jesus into the governor's house, and got the whole battalion together about him.

28 And they stripped him and put a red

29 cloak on him, and made a wreath of thorns and put it on his head, and they put a stick in his hand, and knelt down before him in mockery, saying,

"Long live the king of the Jews!"

30 And they spat at him, and took the

31 stick and struck him on the head. And when they had finished making sport of him, they took off the cloak, and put his own clothes on him, and led him away to be crucified.

32 As they went out of the city they came upon a Cyrenian named Simon, and they forced him to carry Jesus'

33 cross. When they came to a place called Golgotha, which means the Place of the

34 Skull, they offered him a drink of wine mixed with gall, and when he tasted it

35 he would not drink it. And they crucified him and divided his clothes among

36 them by drawing lots, and sat down

37 there to keep watch of him. They put above his head the charge against him, which read,

"This is Jesus, the king of the Jews."

38 There were two robbers crucified with him at the time, one at his right

39 and one at his left. And the passers-by

40 jeered at him, shaking their heads and

saying,

"You who would tear down the temple, and build one in three days, save yourself! If you are the Son of God, come down from the cross!"

41 The high priests, too, made sport of him with the scribes and elders, and

said,

42 "He saved others, but he cannot save himself! He is King of Israel; let him come down from the cross now, and

43 we will believe in him. He trusts in God; let God deliver him if he cares for

him, for he said he was God's son."

Even the robbers who were crucified with him abused him in the same way.

Now from noon there was darkness

4 over the whole country until three o'clock. And about three, Jesus called

4 out loudly,

"Eloi, Eloi, lema sabachthani?" that is, "My God! My God! Why have you forsaken me?"

Some of the bystanders when they

4 heard it said,

"The man is calling for Elijah!"

And one of them ran off at once and

4 got a sponge and soaked it in sour wine and put it on the end of a stick and held

it up to him to drink. But the others

4 said,

"Let us see whether Elijah will come to save him."

But Jesus cried out again loudly, and

5 gave up his spirit. And at once the curtain of the sanctuary was torn in two

from top to bottom. The earth shook, the rocks split, the tombs opened, and

5 many of the saints who had fallen asleep rose and left their tombs and

5 after his resurrection went into the holy city and showed themselves to many

people. And the captain and the men

5 with him who were watching Jesus, when they saw the earthquake and all that was happening, were dreadfully

frightened and said,

"He surely must have been a son of God!"

There were several women there

5 watching from a distance who had followed Jesus from Galilee to wait upon

him, among them Mary of Magdala,

56 Mary the mother of James and Joseph, and the mother of Zebedee's sons.

In the evening a rich man named Jo-

5 seph, from Arimathea, who had himself been a disciple of Jesus, came. He

58 went to Pilate and asked him for Jesus' body. Then Pilate ordered it to be

given to him. And Joseph took the body

59 and wrapped it in a piece of clean linen, and laid it in a new tomb that belonged

60 to him, that he had cut in the rock, and he rolled a great stone over the doorway of the tomb, and went away. And

Mary of Magdala and the other Mary remained there, sitting before the tomb.

On the next day, that is, the day af-

62 ter the Preparation Day, the high priests and Pharisees went in a body to Pilate and said,

"Sir, we remember that when this

impostor was alive he said, 'After three  
64 days I will rise again!' Give orders,  
therefore, to have the tomb closely  
guarded till the third day, so that his  
disciples cannot come and steal him,  
and then tell the people that he is risen  
from the dead, and that delusion be  
worse than the other was."

5 Pilate said to them,  
"Take a guard of soldiers, and go and  
make it as secure as you can."

66 And they went and set the guard and  
put a seal on the stone.

28 After the Sabbath, as the first day of  
of the week was dawning, Mary of  
Magdala and the other Mary went to  
2 look at the tomb. And there was a  
great earthquake. For an angel of the  
Lord came down from heaven and went  
and rolled the stone back and sat upon  
3 it. His appearance was like lightning  
and his clothing was as white as snow.

4 The men on guard trembled with fear of  
5 him, and became like dead men. And  
the angel said to the women,

"You need not be afraid. I know that  
you are looking for Jesus who was cru-  
6 cified. He is not here, he has risen, as he  
said he would do. Come and see the  
7 place where he was lying. Now go  
quickly and tell his disciples, 'He has  
risen from the dead, and is going back  
to Galilee before you. You will see him  
there.' Now I have given you my mes-  
sage."

8 And they hurried away from the  
tomb frightened and yet overjoyed, and  
9 ran to tell the news to his disciples. And  
Jesus himself met them, and said,

"Good morning!"

And they went up to him and clasped  
his feet, and bowed to the ground be-  
fore him. Jesus said to them, 10

"You need not be afraid. Go and tell  
my brothers to go to Galilee and they  
will see me there."

While they were on their way, some 11  
of the guard went into the city and re-  
ported to the high priests all that had  
happened. And they got together and 12  
consulted with the elders, and gave the  
soldiers a large sum of money, and said 13  
to them,

"Tell people that his disciples came  
in the night and stole him away while  
you were asleep. And if news of it 14  
reaches the governor, we will satisfy  
him, and see that you do not get into  
trouble."

So they took the money and did as 15  
they were told. And this story has been  
current among the Jews ever since.

And the eleven disciples went to Gal- 16  
ilee to the mountain to which Jesus had  
directed them. There they saw him and 17  
bowed down before him, though some  
were in doubt about it.

And Jesus came up to them and 18  
said,

"Full authority in heaven and on the  
earth has been given to me. Therefore 19  
go and make disciples of all the heathen,  
baptize them in the name of the  
Father, the Son, and the holy Spirit,  
and teach them to observe all the com- 20  
mands that I have given you. I will al-  
ways be with you, to the very close of  
the age."

## THE GOSPEL ACCORDING TO MARK

1 **T**HE beginning of the good news of Jesus Christ.

2 As it is written in the prophet Isaiah,

"Here I send my messenger on before you;

He will prepare your way;

3 Hark! Someone is shouting in the desert,

'Get the Lord's way ready,  
Make his paths straight,'"

4 John the baptizer appeared in the desert, and preached repentance and baptism in order to obtain the forgiveness of sins. And all Judea and everybody in Jerusalem went out to him there, and accepted baptism from him in the Jordan River, acknowledging their sins.

6 John's clothing was made of hair cloth, and the belt around his waist was leather, and he lived on dried locusts and wild honey. And this was his message:

"After me there is coming one stronger than I am, one whose shoes I am not fit to stoop down and untie. I have baptized you in water, but he will baptize you in the holy Spirit."

9 It was in those days that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. And just as he was coming up out of the water he saw the heavens torn open and the Spirit coming down like a dove to enter into him, and out of the heavens came a voice:

"You are my Son, my Beloved! You are my Chosen!"

12 The spirit immediately drove him out into the desert. And he remained in the desert for forty days, and Satan tried to tempt him there; and he was among the wild animals; and the angels waited on him.

14 After John was arrested, Jesus went into Galilee proclaiming the good news from God, saying,

"The time has come and the reign of God is near; repent, and believe this good news."

16 As he was passing along the shore of the Sea of Galilee, he saw Simon and his

brother Andrew casting their nets in the sea, for they were fishermen. Jesus said to them,

"Come, follow me, and I will make you fish for men."

They immediately abandoned their nets and followed him. He went on a little further and saw James, the son of Zebedee, and his brother John; they too were in their boat putting their nets in order. He immediately called them. And they left their father Zebedee in the boat with the hired men and went off after him.

They proceeded to Capernaum, and on the very first Sabbath he went to the synagogue and taught. And they were amazed at his teaching, for he taught them like one who had authority, and not like the scribes. Just then there was in their synagogue a man under the control of a foul spirit, and he cried out,

"What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are, you are God's holy One!"

Jesus reproved him, and said, "Silence! Get out of him!"

The foul spirit convulsed the man and gave a loud cry and went out of him. And they were all so amazed that they discussed it with one another, and said,

"What does this mean? It is a new teaching! He gives orders with authority even to the foul spirits, and they obey him!"

And his fame immediately spread in all directions through the whole neighborhood of Galilee.

As soon as they left the synagogue, they went with James and John to the house of Simon and Andrew. Simon's mother-in-law was in bed, sick with a fever, and they immediately told him about her. And he went up to her, and grasping her hand, he made her rise. And the fever left her, and she waited on them.

In the evening, after sunset, they brought to him all who were sick or possessed by demons, and the whole



34 town was gathered at the door. And he cured many who were sick with various diseases, and drove out many demons, and he would not let the demons speak, because they knew that he was Christ.

35 Early in the morning, long before daylight, he got up and left the house and went off to a lonely spot, and 36 prayed there. And Simon and his companions sought him out and found him, 37 and said to him,

"They are all looking for you!"

38 He said to them,

"Let us go somewhere else, to the neighboring country towns, so that I may preach in them, too, for that is why I came out here."

39 So he went all through Galilee, preaching in their synagogues and driving out the demons.

40 There came to him a leper appealing to him on his knees, saying to him,

"If you only choose, you can cure me."

41 And he pitied him and stretched out his hand and touched him, and said to him,

"I do choose! Be cured!"

42 And the leprosy immediately left 43 him, and he was cured. And Jesus immediately drove him away with a 44 stern warning, saying to him,

"See that you say nothing about this to anybody, but begone! show yourself to the priest, and in proof of your cure make the offerings for your purification which Moses prescribed."

45 But he went off and began to talk so much about it, and to spread the story so widely, that Jesus could no longer go into a town openly, but stayed out in unfrequented places, and people came to him from every direction.

2 Some days later he came back to Capernaum, and people heard that he was 2 at home, and such a crowd gathered that after a while there was no room even around the door, and he was telling them his message. And some people came bringing to him a man who was paralyzed, four of them carrying 4 him. As they could not get him near Jesus on account of the crowd, they broke open the roof just over his head, and through the opening they lowered the mat with the paralytic lying on it.

5 When Jesus saw their faith, he said to the paralytic,

"My son, your sins are forgiven."

There were some scribes sitting there 6 pondering and saying to themselves,

"Why does this man talk so? This is 7 blasphemy. Who can forgive sins but God alone?"

Jesus, at once perceiving by his spirit 8 that they were pondering over this, said to them,

"Why do you ponder over this in your minds? Which is easier, to say to this paralytic, 'Your sins are forgiven,' 9 or to say to him, 'Get up and pick up your mat and walk'? But to let you 10 know that the Son of Man has authority to forgive sins on earth," turning to the paralytic he said, "I tell you, get 11 up, pick up your mat, and go home!"

And he got up, and immediately 12 picked up his mat and went out before them all, so that they were all astonished and acknowledged the power of God, saying,

"We never saw anything like this before."

He went out of the town again and 13 along the shore, and all the people came to him and he taught them. And 14 as he was passing along he saw Levi, the son of Alphaeus, sitting at the tollhouse, and he said to him,

"Follow me."

And he got up and followed him.

He was at table in his house, and 15 many tax-collectors and irreligious people were there at table with him and his disciples, for there were many of them among his followers. And when the 16 scribes who were of the Pharisees' party saw that he was eating with irreligious people and tax-collectors, they said to his disciples,

"Why does he eat with tax-collectors and irreligious people?"

Jesus heard it, and said to them, 17

"It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."

Now John's disciples and the Phari- 18 sees were keeping a fast. And people came and asked him,

"Why is it that when John's disciples and the disciples of the Pharisees are keeping the fast, yours are not keeping it?"

Jesus said to them, 19

"Can wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them

20 they cannot fast. But a time will come when the bridegroom will be taken from them, and when that day comes,

21 they will fast. No one sews a patch of unshrunk cloth on an old coat; or if he does, the patch tears away, the new from the old, and makes the hole worse

22 than ever. And no one pours new wine into old wine-skins; or if he does, the wine bursts the skins, and the wine is lost, and the skins too. New wine has to be put into fresh skins."

23 He happened to be passing through the wheat fields on the Sabbath, and his disciples began to pick the heads of wheat as they made their way through.

24 And the Pharisees said to him, "Look! Why are they doing what it is against the law to do on the Sabbath?"

25 He said to them, "Did you never read what David did, when he was in need and hungry, he

26 and his men? How is it that he went into the house of God when Abiathar was high priest, and ate the Presentation Loaves, which it is against the law for anyone but the priests to eat, and gave some to his companions too?"

27 And he said to them, "The Sabbath was made for man,

28 not man for the Sabbath, and so the Son of Man is master even of the Sabbath."

3 He went again to a synagogue, and there was a man there with one hand

2 withered. And they were watching him closely, to see whether he would cure him on the Sabbath, in order to get a

3 charge to bring against him. He said to the man with the withered hand, "Get up and come forward."

4 And he said to them, "Is it allowable to do people good on the Sabbath, or to do them harm? To save life or kill?" But they made no

5 answer. And he looked around at them with anger, hurt by their obstinacy, and he said to the man, "Hold out your hand!"

And he held it out, and his hand was

6 cured. Then the Pharisees left the synagogue and immediately consulted with the Herodians about Jesus, with a view to putting him to death.

7 So Jesus retired with his disciples to the seashore, and a great many people from Galilee followed him, and from

8 Judea and Jerusalem and Idumea and

from the other side of the Jordan and from the neighborhood of Tyre and Sidon a great many who had heard of the things he was doing came to him. He told his disciples to have a boat always ready for his use, to prevent his being crushed by the crowd. For he cured so many people that all who had any ailments pressed up to him to touch him. And whenever the foul spirits saw him, they fell down before him and screamed out,

"You are the Son of God!" And he warned them repeatedly not to tell who he was.

And he went up the mountain and summoned those whom he wanted, and they went to him. He appointed twelve of them, whom he called apostles, to be with him and to be sent out to preach, with power to drive out the demons. These were the twelve he appointed: Peter, which was the name he gave to Simon, James the son of Zebedee, and John, James's brother (he named them Boanerges, that is, Sons of Thunder), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon the Zealot, and Judas Iscariot, who betrayed him.

Then he went home. And again the crowd gathered in such numbers that there was no chance for them even to have their meals. His relatives heard of it and came over to stop him, for they said that he was out of his mind. And the scribes who had come down from Jerusalem said that he was possessed by Beelzebub and drove out demons by the help of the prince of demons. So he called them to him and spoke to them in figures, saying,

"How can Satan drive Satan out? If a kingdom is disunited, that kingdom cannot last. And if a household is disunited, that household cannot last. And if Satan has rebelled against himself and become disunited, he cannot last but is coming to his end. But no one can go into a strong man's house and carry off his property unless he first binds the strong man; after that he can plunder his house. I tell you, men will be forgiven for everything, for all their sins and all the abusive things they say. But whoever reviles the holy Spirit can never be forgiven, but is guilty of an unending sin."

30 This was because they said, "He is possessed by a foul spirit."  
 31 And his mother and his brothers came. And they stood outside the house and sent word in to him to come  
 32 outside to them. There was a crowd sitting around him when they told him, "Your mother and your brothers are outside asking for you."  
 33 He answered, "Who are my mother and my brothers?"  
 34 And looking around at the people sitting about him, he said, "Here are my mother and my brothers!  
 35 <sup>1</sup>Whoever does the will of God is my brother and sister and mother."  
 4 Then he began again to teach by the seashore. And a crowd gathered around him so great that he got into a boat and sat in it, a little way from the shore, while all the people were on the land  
 2 close to the water. He taught them many lessons in figures, and said to them in the course of his teaching,  
 3 "Listen: A sower went out to sow, and as he was sowing, some of the seed  
 4 chanced to fall by the path, and the birds came and ate it up. Some of it fell on rocky ground, and where there was not much soil, and it sprang up at once  
 5 because the soil was not deep, but when the sun came up, it was scorched, and withered up, because it had no root.  
 6 Some of the seed fell among the thorns, and the thorns grew up and choked it  
 7 out, and it yielded no grain. And some fell on good soil, and came up and grew and yielded thirty, sixty, even a hundredfold."  
 8 And he said, "Let him who has ears be sure to listen!"  
 9 When he was by himself, those who stayed about him with the Twelve asked him about the figures he had  
 10 used. And he said to them, "To you has been intrusted the secret of the reign of God, but to those outsiders, everything is offered in figures,  
 11 so that "They may look and look and yet not see,  
 12 And listen and listen and yet not understand,  
 13 Lest possibly they should turn and be forgiven."  
 13 And he said to them, "If you do not understand this figure,

then how will you understand my other figures? What the sower sows is the message. The ones by the path are those into whose hearts the message falls, and as soon as they hear it Satan comes and carries off the message that has been sown in their hearts. It is too  
 14 too with the ones sown on the rocky ground; they gladly accept the message as soon as they hear it, but it takes no  
 15 real root in them and they last only a little while; then when trouble or persecution comes because of the message they give it up at once. It is different  
 16 with those sown among the thorns. They are people who listen to the message, but the worries of the time and the pleasure of being rich and passions for other things creep in and choke the message out and it yields nothing. And  
 17 the ones sown in good ground are the people who listen to the message and welcome it and yield thirty, sixty, even a hundredfold.

"Do people get out the lamp," he said to them, "and then put it under the peck-measure, or under the bed, instead of putting it up on the lampstand? For no one hides anything except for the  
 18 purpose of sometimes bringing it to light again, and people keep things secret only to reveal them some day. If  
 19 anyone has ears let him be sure to listen.

"Take care what you hear," he said to them. "The measure you give will be given to you, and even more besides. For a man who has will have more  
 20 given him, and from a man who has nothing, even what he has will be taken away.

"The reign of God," he said, "is like a man scattering seed on the ground, and then sleeping at night and getting  
 21 up by day, while the seed sprouts and comes up, without his knowing it. The ground of itself is productive, putting forth first a blade, then a head, then fully developed wheat in the head. But  
 22 as soon as the crop will let him, the man goes in with his sickle, for the harvest time has come.

"How can we find any comparison," he said, "for the reign of God, or what figure can we use to describe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world, yet once  
 23 sown, comes up and grows to be the largest of all the plants, and produces

branches so large that the wild birds can roost under the shelter of it."

33 With many such figures he told them the message, as far as they were able to receive it. He said nothing to them except in figures, but in private he explained everything to his own disciples.

35 That same day when it was evening he said to them,

"Let us cross to the other side."

36 So they left the crowd and took him away in the boat in which he was sitting. There were other boats with him.

37 And a heavy squall of wind came on and the waves dashed into the boat, so that it was beginning to fill. He was in the stern, asleep on the cushion. And they woke him up and said to him,

"Master, does it make no difference to you that we are sinking?"

39 Then he awoke and reproved the wind, and said to the sea,

"Hush! Silence!"

And the wind went down and there was a great calm. And he said to them,

"Why are you afraid? Have you still no faith?"

41 And they were very much frightened, and said to one another,

"Who can he be? For even the wind and the sea obey him."

6 So they reached the other side of the sea, and landed in the region of Gerasa.

2 As soon as he got out of the boat, a man possessed by a foul spirit came out of the burial places near by to meet him.

3 This man lived among the tombs, and no one could any longer secure him

4 even with a chain, for he had often been fastened with fetters and chains and had snapped the chains and broken the fetters; and there was no one strong

5 enough to master him, and night and day he was always shrieking among the tombs and on the hills and cutting him-

6 self with stones. And catching sight of Jesus in the distance he ran up and

7 made obeisance to him and screamed out,

"What do you want of me, Jesus, son of the Most High God? In God's name,

8 I implore you, do not torture me." For he was saying to him,

"You foul spirit, come out of this man."

9 He asked him,

"What is your name?"

He said,

"My name is Legion, for there are many of us."

And they begged him earnestly not to send them out of that country.

Now there was a great drove of pigs feeding there on the hillside. And they implored him,

"Send us among the pigs, let us go into them."

So he gave them permission. And the foul spirits came out and went into the pigs, and the drove of about two thousand rushed over the steep bank into the sea, and were drowned in the sea.

And the men who tended them ran away and spread the news in the town and in the country around, and the people came to see what had happened.

When they came to Jesus and found the demoniac sitting there with his clothes on and in his right mind—the same man who had been possessed by Legion—

they were frightened. And those who had seen it told them what had happened to the demoniac, and all about the pigs. And they began to beg him to

leave their district. As he was getting into the boat, the man who had been possessed begged to be allowed to go with him. And he would not permit it, but said to him,

"Go home to your own people, and tell them all the Lord has done for you and how he took pity on you." And he

went off and began to tell everybody in the Ten Towns all Jesus had done for him; and they were all astonished.

When Jesus had crossed again into the boat to the other side, a great crowd gathered about him as he stood on the shore. And a man named Jairus,

the leader of a synagogue, came up and seeing him threw himself at his feet, and appealed to him, saying,

"My little daughter is at the point of death. Come, lay your hands on her, so that she may get well and live!"

So he went with him. And a great crowd followed him and pressed around him. And a woman who had had a hemorrhage for twelve years, and had

had a great deal of treatment from various doctors and had spent all that she had and had not been benefited at all but had actually grown worse, had

heard about Jesus. And she came up in the crowd behind him and touched his coat, for she said,

"If I can only touch his clothes, I shall get well."

The hemorrhage stopped at once,

and she felt in her body that she was  
 30 cured. Jesus instantly perceived that  
 healing power had passed from him,  
 and he turned around in the crowd and  
 said,

"Who touched my clothes?"

31 His disciples said to him,

"You see the crowd pressing around  
 you, and yet you ask, 'Who touched  
 me?'"

32 But he still looked around to see the  
 33 person who had done it. The woman,  
 knowing what had happened to her,  
 came forward frightened and trem-  
 bling, and threw herself down at his feet

34 and told him the whole truth. And he  
 said to her,

"My daughter, it is your faith that  
 has cured you. Go in peace and be free  
 from your disease."

35 Even as he spoke people came from  
 the house of the leader of the synagogue  
 and said,

"Your daughter is dead. Why should  
 you trouble the Master any further?"

36 But Jesus paid no attention to what  
 they said, but said to the leader of the  
 synagogue,

"Do not be afraid, just have faith."

37 He let no one go with him but Peter,  
 38 James, and James's brother John. They  
 came to the house of the leader of the  
 synagogue, and there he found every-  
 thing in confusion, and people weeping  
 39 and wailing loudly. And he went into  
 the house and said to them,

"What is the meaning of all this con-  
 fusion and crying? The child is not  
 40 dead, she is asleep." And they laughed  
 at him. But he drove them all out, and

took the child's father and mother and  
 the men who were with him and went  
 into the room where the child was ly-  
 41 ing. And he grasped her hand and said  
 to her,

"Taleitha, koum!"—that is to say,  
 "Little girl, I tell you, get up!"

42 And the little girl immediately got up  
 and walked about, for she was twelve  
 years old. The moment they saw it  
 43 they were utterly amazed. And he  
 strictly forbade them to let anyone  
 know of it, and told them to give her  
 something to eat.

44 Leaving there he went, followed by  
 his disciples, to his own part of the  
 2 country. When the Sabbath came he  
 began to teach in the synagogue. And

the people were astonished when they  
 heard him, and said,

"Where did he get all this? How does  
 he come to have such wisdom? How  
 are such marvelous things done through  
 him? Is he not the carpenter, Mary's  
 3 son, and the brother of James, Joses,  
 Judas, and Simon? And do not his sis-  
 ters live here among us?"

4 And they took offense at him. Jesus  
 said to them,

"A prophet is treated with honor  
 everywhere except in his native place  
 and among his relatives and at his  
 home."

5 He could not do any wonder there,  
 6 except that he put his hands on a few  
 sick people and cured them. And he  
 wondered at their want of faith.

7 Then he went around among the vil-  
 lages teaching. And he called the  
 8 Twelve to him and sent them off two  
 by two, giving them power over the  
 foul spirits. He forbade them to take  
 9 anything for the journey except a staff  
 —no bread, no bag, no small change  
 even in their girdles; they were to go in  
 sandals, and not to wear two shirts.  
 10 And he said to them,

"Whenever you go to stay at a house  
 remain in it till you leave that place.  
 If any place refuses to receive you or  
 11 listen to you, when you leave it shake  
 off the very dust from the soles of your  
 feet as a warning to them."

12 So they went out and preached that  
 13 men should repent, and drove out  
 many demons, and anointed many sick  
 people with oil and cured them.

14 King Herod heard of him, for his  
 name was now well known, and people  
 were saying that John the baptizer had  
 risen from the dead, and that that was  
 why he was endowed with these ex-  
 traordinary powers. But others said he  
 15 was Elijah, and still others that he was  
 a prophet of the old prophetic kind.  
 But when Herod heard of him he said,  
 16 "John, whom I beheaded, has risen  
 from the dead."

17 For it was Herod who had sent and  
 seized John and bound him and put  
 him in prison, on account of Herodias,  
 his brother Philip's wife, because Herod  
 had married her. For John said to Herod,  
 18 "It is not right for you to be living  
 with your brother's wife."

19 Herodias felt bitterly toward him  
 and wanted to kill him. But she could

20 not do it, for Herod stood in awe of John, knowing that he was an upright and holy man, and he protected him. And when he heard him talk he was very much disturbed, and yet he liked  
21 to hear him. When a holiday came and Herod on his birthday gave a banquet to his courtiers and officers and to the  
22 leading men of Galilee, Herodias' own daughter came in and danced for them. And Herod and his guests were delighted, and the king said to the girl,  
23 "Ask me for anything you like and I will give it to you." And he made oath to her,

"I will give you whatever you ask me for, up to half my kingdom."

24 When she had left the room she said to her mother,

"What shall I ask him for?"

But she said,

"The head of John the baptizer."

25 And she hurried back at once to the king and asked him for it, saying,

"I want you right away to give me John the Baptist's head on a platter."

26 The king was exceedingly sorry, but on account of his oath and his guests he did not like to break his word to her,  
27 and he immediately sent one of his guard with orders to get John's head.

28 And he went off and beheaded him in the prison and brought back his head on a platter and gave it to the girl, and the  
29 girl gave it to her mother. When his disciples heard of it they came and took his body away and put it in a tomb.

30 The apostles rejoiced Jesus and reported to him all they had done and  
31 taught. And he said to them,

"Come away by yourselves to some quiet place, and rest a little while."

For people were coming and going in large numbers, and they had no time  
32 even for meals. So they set off by themselves in their boat for a secluded place.

33 And many people saw them start and knew of it, and hurried around by land from all the neighboring towns, and got  
34 ahead of them. So when he got out of the boat, he found a great crowd gathered, and his heart was touched at the sight of them, because they were like sheep that have no shepherd; and he proceeded to teach them a great deal.  
35 When it grew late his disciples came up to him and said,

36 "This is a lonely place and it is getting late. Send the people off to the

farms and villages around to buy themselves something to eat."

But he answered,

"Give them food yourselves."

They said to him,

"Can we go and buy forty dollars' worth of bread and give it to them to eat?"

But he said to them,

"How many loaves have you? Go and see."

They looked, and told him.

"Five, and two fish."

And he directed them all to sit down in parties on the fresh grass. And they  
4 threw themselves down in groups, in hundreds and in fifties. Then he took  
4 the five loaves and the two fish and looked up to heaven and blessed the loaves and broke them in pieces and gave them to the disciples to pass to the people; and he divided the two fish among them all. And they all ate and  
4 had enough. And the pieces they gathered up filled twelve baskets, besides the pieces of the fish. There were five  
4 thousand men who ate the loaves.

He immediately had his disciples get  
4 into the boat and cross before him to the other side toward Bethsaida, while he was dismissing the crowd. When  
4 he had taken leave of the people he went up on the mountain to pray. When  
4 evening came on, the boat was in the middle of the sea, and he was alone on shore. And he saw that they were strain-  
4 ing at the oars, for the wind was against them, and toward morning he went out to them, walking on the sea, and was going to pass them. When they saw him  
4 walking on the sea, they thought it was a ghost and screamed aloud, for they all  
5 saw him and were terrified. But he immediately spoke to them and said,

"Take courage, it is I. Do not be afraid."

Then he went up to them and got in-  
5 to the boat. And the wind fell. And they were perfectly beside themselves, for they had not understood about the  
5 loaves, but their minds were blinded.

They crossed over to the other side  
5 and came to Gennesaret and moored the boat. As soon as they came ashore,  
5 the people recognized Jesus, and they  
5 hurried all over the countryside and began to bring the sick to him on their mats, wherever they heard he was. And  
5 whatever village or town or farm he

went to, they would lay their sick in the streets and beg him to let them touch just the tassel of his cloak, and all who touched it were cured.

7 The Pharisees gathered about him with some scribes who had come from Jerusalem. They had noticed that some of his disciples ate their food without first giving their hands a ceremonial washing to purify them. For the Pharisees and all the Jews observe the rules handed down from their ancestors, and will not eat until they have washed their hands in a particular way, and they will not eat anything from the market without first purifying it by sprinkling it, and they have a number of other observances which have come down to them, in the way of washing cups, pitchers, and basins. And the Pharisees and the scribes asked him,

"Why do your disciples not observe the rules handed down by our ancestors, but eat food without purifying their hands?"

6 But he said to them, "It was about you hypocrites that Isaiah prophesied so finely, in the words,

"This people honor me with their lips,  
Yet their hearts are far away from me.

7 But their worship of me is all in vain,  
For the lessons they teach are but human precepts."

8 "You give up what God has commanded and hold fast to what men have handed down.

9 "How skilful you are," he said to them, "in nullifying what God has commanded in order to observe what has been handed down to you. For Moses said, 'Honor your father and your mother,' and again, 'Whoever abuses his father or mother must be put to death.' But you say, 'If a man says to his father or mother, "Anything of mine that might have been of use to you is Korban,"' that is, consecrated to God, 12 you let him off from doing anything more for his father or mother, and so you nullify what God has said by what you have handed down. You have many such practices."

14 He called the people to him again and said to them,

"Listen to me, all of you, and under-

stand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him."

When he had left the crowd and gone home, his disciples asked him what he meant by this figure. And he said to them,

"Have not even you any understanding then? Do you not see that nothing that goes into a man from outside can pollute him, since it does not go into his heart but into his stomach and then is disposed of?" So he declared all food clean. He went on to say,

"It is what comes out of a man that pollutes him. For it is from inside, from men's hearts, that designs of evil come; immorality, stealing, murder, adultery, greed, malice, deceit, indecency, envy, abusiveness, arrogance, folly—all these evils come from inside, and they pollute a man."

He left that place and went to the neighborhood of Tyre and Sidon. And he went into a certain house, and wanted no one to know of it. And he could not keep it secret, but a woman whose little daughter was possessed by a foul spirit immediately heard about him and came and threw herself at his feet. Now the woman was a Greek, of Syrophenician birth. And she begged him to drive the demon out of her daughter. He said to her,

"Let the children first eat all they want, for it is not right to take the children's bread and throw it to the dogs."

But she answered, "True, sir! and still the dogs under the table eat what the children leave!"

He said to her, "If you can say that, go home; the demon has left your daughter."

And she went home and found the child lying on the bed, and the demon gone.

He left the neighborhood of Tyre again and went by way of Sidon to the Sea of Galilee, crossing the district of the Ten Towns. And they brought to him a man who was deaf and hardly able to speak, and they begged him to lay his hand on him. He took him off by himself away from the crowd, and put his fingers in the man's ears, and touched his tongue with saliva. And he looked up to heaven and sighed, and said to him,

"Ephphatha!" — which means "Open."

35 And his ears were opened and his tongue was released and he talked plainly. And Jesus forbade them to tell anyone about it, but the more he forbade them the more they spread the news far and wide. And people were utterly amazed, and said,

"How well he has done everything! He even makes the deaf hear and the dumb speak!"

8 In those days when a great crowd had gathered again and they had nothing to eat, he called his disciples to him and said to them,

2 "I pity these people, for they have been staying with me three days now, and they have nothing left to eat. And if I send them home hungry they will give out on the way, for some of them come from a distance."

4 His disciples replied, "Where can anyone get bread enough, here in this solitude, to satisfy these people's hunger?"

5 "How many loaves have you?" he asked.

"Seven," they said.

6 Then he ordered the people to take their places on the ground. And he took the seven loaves and gave thanks and broke them in pieces and gave them to his disciples to pass, and they passed them to the people. They had a few small fish, and he blessed them and told the disciples to pass them also to the people. And they ate and satisfied their hunger. And the pieces that they left, that were picked up, filled seven baskets. There were about four thousand of the people. And he dismissed them. Then he immediately got into the boat with his disciples and went to the district of Dalmanutha.

11 The Pharisees came out and began a discussion with him, testing him by asking him to show them a sign from heaven. And he sighed deeply and said,

"Why do the men of this day ask for a sign? I tell you, no sign will be given them."

13 And he left them and got into the boat again and crossed to the other side.

14 Now they had forgotten to bring any bread, and they had only one loaf with them in the boat. And he warned them, saying,

"Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!"

They were discussing with one another their being without bread. And he noticed it and said to them,

"Why do you discuss your being without bread? Do you not yet see nor understand? Are your minds so dull? When you have eyes can you not see, and when you have ears can you not hear? Do you not remember how many baskets of pieces you picked up when I broke the five loaves in pieces for those five thousand men?"

They said to him,

"Twelve."

"When I broke the seven loaves in pieces for the four thousand, how many baskets of pieces did you pick up?"

They said to him,

"Seven."

He said to them,

"Do you not understand yet?"

And they came to Bethsaida. And people brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him outside of the village, and spitting in his eyes he laid his hands on him and asked him,

"Do you see anything?"

He looked up and said,

"I can see people, for they look to me like trees, only they are moving about."

Then he laid his hands on his eyes again, and he looked steadily and was cured, and saw everything plainly. And he sent him home and said to him,

"Do not even go into the village."

Then Jesus and his disciples went away to the villages around Caesarea Philippi. On the way he questioned his disciples and said to them,

"Who do people say that I am?"

They said to him,

"John the Baptist; others say Elijah, and others that you are one of the prophets."

And he asked them,

"But who do you say that I am?"

Peter answered and said to him,

"You are the Christ."

And he warned them not to say this about him to anyone.

Then he explained to them for the first time that the Son of Man must go through much suffering, and be refused by the elders and the high priests and the scribes, and be killed, and rise again



32 three days after. He told them this plainly. And Peter took him aside, and began to reprove him for it. But turning and seeing his disciples he reprov- ed Peter, and said,

"Get out of my sight, you Satan! for you do not side with God, but with men."

23 And he called the people and his disciples to him and said to them,

"If anyone wants to go with me, he must disregard himself, and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it. For what good does it do a man to gain the whole world and yet part with his life?

37 For what can a man give to buy back his life? For if anyone is ashamed of me and my teachings in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory, with the holy 9 angels." And he said to them, "I tell you, some of you who stand here will certainly live to see the reign of God come in its might."

2 Six days after this Jesus took Peter, James, and John with him, and led them up on a high mountain, off by themselves. And his appearance underwent a change in their presence, and his clothes shone whiter than any earthly 4 bleaching could make them. And Elijah appeared to them, accompanied by Moses, and they talked with Jesus.

5 Then Peter spoke, and said to Jesus,

"Master, how good it is that we are here! Let us put up three huts, one for you and one for Moses and one for Elijah." For he did not know what to say, 7 they were so frightened. And a cloud came and overshadowed them, and from the cloud came a voice,

"This is my Son, my Beloved. Listen to him."

8 And suddenly, on looking around, they saw that there was now no one 9 with them but Jesus alone. As they were going down the mountain, he cautioned them to let no one know what they had seen, until the Son of Man 10 should rise from the dead. And they did not forget what he said, but discussed with one another what he meant 11 by the rising from the dead. And they asked him,

"Why do the scribes say that Elijah has to come first?"

He said to them, 12

"Elijah does come first, and reforms everything, and does not the Scripture say of the Son of Man that he will suffer much and be refused? Why, I tell 13 you, not only has Elijah come, but people have treated him just as they pleased, as the Scripture says about him."

When they came to the disciples, 14 they saw a great crowd around them, and some scribes arguing with them. And all the people were amazed when 15 they saw him, and they ran up to him and greeted him. And he asked them, 16

"What are you discussing with them?"

One of the crowd answered, 17

"Master, I brought my son to you, for he is possessed by a dumb spirit, and wherever it seizes him it throws him 18 on the ground, and he foams at the mouth and grinds his teeth; and he is wasting away. I told your disciples to drive it out, and they could not do it."

He answered them and said, 19

"O you unbelieving people, how long must I be with you? How long must I put up with you? Bring him here to me!"

And they brought the boy to him. 20 As soon as the spirit saw him, it convulsed the boy, and he fell down on the ground and rolled about, foaming at the mouth. Jesus asked the boy's father, 21

"How long has he been like this?"

And he said,

"From his childhood, and many a 22 time it has thrown him into the fire or into the water, to put an end to him. But if there is anything you can do, take pity on us and help us!"

Jesus said to him, 23

"If there is anything I can do! Everything is possible for one who has faith!"

The boy's father immediately cried 24 out,

"I have faith! Help my want of faith!"

Then Jesus, seeing that a crowd was 25 rapidly gathering, reprov- ed the foul spirit and said to it,

"You deaf and dumb spirit, get out of him, I charge you, and never enter him again!"

And it gave a cry and convulsed him 26 terribly, and went out of him.

And the boy was like a corpse, so that most of them said that he was dead.

27 But Jesus grasped his hand and made him rise, and he stood up. When he had gone home, and his disciples were alone with him, they asked him,

28 "Why could not we drive it out?"

29 He said to them,

"This kind of thing can be driven out only by prayer."

30 And they left that place and made their way through Galilee, and he did not wish anyone to know it; for he was teaching his disciples, saying to them,

31 "The Son of Man is to be handed over to men, and they will kill him, and three days after he is killed he will rise again."

32 But they did not understand what he meant, and they were afraid to ask him about it.

33 And they reached Capernaum. When he got home, he asked them,

34 "What was it that you were discussing on the way?"

35 But they made no answer, for on the way they had been discussing with one another which of them was the greatest. And he sat down and called the Twelve in, and said to them,

36 "If anyone wishes to be first, he must be the last of all and the servant of all."

37 And he took a child and made him stand among them, and he put his arms around him, and said to them,

38 "Whoever welcomes one child like this on my account is welcoming me, and whoever welcomes me, welcomes not me but him who has sent me."

39 John said to him,

40 "Master, we saw a man driving out demons with your name, and we told him not to do so, for he was not one of our followers."

41 But Jesus said,

42 "Do not tell him not to do so, for there is no one who will use my name to do a mighty act, and be able soon after to abuse me. For the man who is not against us is for us. For whoever gives you a cup of water to drink, on the ground that you belong to Christ, I tell you, will certainly not fail to be repaid.

43 And whoever causes one of these humble believers to fall might better have a great millstone hung around his neck and be thrown into the sea. If your hand makes you fall, cut it off. You might better enter upon life maimed,

than go with both your hands to the pit, into the fire that cannot be put out. And if your foot makes you fall, cut it off. You might better enter upon life crippled, than be thrown with both your feet into the pit. And if your eye makes you fall, tear it out. You might better get into the Kingdom of God with only one eye than be thrown with both your eyes into the pit, where the worm that feeds upon them never dies and the fire is never put out. Every one must be seasoned with fire. Salt is a good thing, but if salt loses its strength, what will you use to season it? You must have salt within you, and live in peace with one another."

And he left that place and went into the district of Judea and crossed the Jordan, and crowds of people again gathered about him, and again he taught them as he was accustomed to do. Some Pharisees came up, and in order to test him asked him whether a man should be allowed to divorce his wife. But he answered,

"What has Moses commanded you to do?"

They said,

"Moses permits a man to divorce his wife by drawing up a written divorce-notice."

But Jesus said to them,

"It was on account of your perversity that he laid down that law for you. But from the beginning of the creation, God made them male and female. Therefore a man must leave his father and mother, and he and his wife must become one, and so they are no longer two but one. Therefore what God has joined together man must not try to separate."

When they reached the house the disciples asked him about this again. And he said to them,

"Anyone who divorces his wife and marries another woman commits adultery against his former wife, and if a woman divorces her husband and marries another man, she is an adulteress."

And people brought children to him to have him touch them, but the disciples reproved them for it. When Jesus saw it, he was indignant, and said to them,

"Let the children come to me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, 15"

whoever does not accept the Kingdom of God like a child shall not enter it at all."

16 And he took the children in his arms and laid his hands on them and blessed them.

17 As he was starting again on his journey, a man came running up to him, and knelt at his feet and asked him, "Good master, what must I do to make sure of eternal life?"

18 But Jesus said to him, "Why do you call me good? No one is good but God himself. You know the commandments—'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"

20 But he said to him, "Master, I have obeyed all these commandments ever since I was a child."

21 And Jesus looked at him and loved him, and he said to him, "There is one thing that you lack. Go, sell all you have, and give the money to the poor, and then you will have riches in heaven; and come back and be a follower of mine."

22 But his face fell at Jesus' words, and he went away much cast down, for he had a great deal of property.

23 And Jesus looked around and said to his disciples, "How hard it will be for those who have money to enter the Kingdom of God!"

24 But the disciples were amazed at what he said. And Jesus said to them again, "My children, how hard it is to enter the Kingdom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!"

26 They were perfectly astounded and said to him, "Then who can be saved?"

27 Jesus looked at them and said, "For men it is impossible, but not for God, for anything is possible for God."

28 Peter started to say to him, "Well, we have left all we had, and have followed you."

29 Jesus said, "I tell you, there is no one who has given up home or brothers or sisters or mother or father or children or land for me and for the good news, but will re-

ceive now in this life a hundred times as much in homes, brothers, sisters, mothers, children, and lands, though not without persecution—and in the coming age eternal life. But many who are first now will be last then, and the last will be first."

As they went on their way up to Jerusalem, Jesus walked ahead of them, and they were in dismay, and those who still followed were afraid. And he took the Twelve aside again and began to tell them what was going to happen to him.

"See!" he said, "we are going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes, and they will condemn him to death and hand him over to the heathen and they will ridicule him and spit on him and flog him and kill him; and three days after he will rise again."

And Zebedee's two sons, James and John, came up to him and said,

"Master, we want you to do for us whatever we ask."

He said to them, 36

"What do you want me to do for you?"

They said to him, 37

"Let us sit one at your right hand and one at your left, in your triumph."

Jesus said to them, 38

"You do not know what you are asking for. Can you drink the cup that I am drinking, or undergo the baptism that I am undergoing?"

They said to him, 39

"Yes, we can."

Jesus said to them,

"Then you shall drink the cup that I am drinking, and you shall undergo the baptism that I am undergoing; but as for sitting at my right or at my left, that is not mine to give, but belongs to those for whom it is destined."

When the other ten heard of this they were at first very indignant at James and John. And Jesus called them to him, and said to them,

"You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's slave. For the Son of Man himself has not come to be

waited on, but to wait on other people, and to give his life to free many others."

46 And they came to Jericho. As he was leaving the town with his disciples and a great crowd, Timaeus' son Bartimaeus, a blind beggar, was sitting at the roadside. When he heard that it was Jesus of Nazareth he began to cry out,  
"Jesus, you son of David, take pity on me!"

48 Many of the people rebuked him and told him to be still. But he cried out all the louder,  
"You son of David, take pity on me!"

49 Jesus stopped and said,  
"Call him here."  
And they called the blind man and said to him,  
"Courage now! Get up, he is calling you!"

50 And he threw off his coat and sprang to his feet and went up to Jesus. Jesus spoke to him and said,  
"What do you want me to do for you?"  
The blind man said to him,  
"Master, let me regain my sight!"

52 Jesus said to him,  
"Go your way. Your faith has cured you."  
And he immediately regained his sight and followed Jesus along the road.

11 When they were getting near Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, Jesus sent two of his disciples on ahead, and said to them,  
"Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. And if anybody says to you, 'Why are you doing that?' say 'The Master needs it, and will send it back here directly.'"

4 And they set off and found a colt tied in the street at the door of a house, and 5 they untied it. Some of the bystanders said to them,  
"What are you doing, untying the colt?"

6 But they answered them as Jesus had told them to do, and the men let 7 them take it. So they brought the colt to Jesus, and they threw their coats 8 over it and Jesus mounted it. And many of the people spread their coats in the road, and others cut straw from

the fields and scattered it in his path. And those in front and those behind 9 shouted,

"God bless him!

Blessed be he who comes in the Lord's name!

Blessed be the reign of our father 10 David which is coming!

God bless him from on high!"

And he came into Jerusalem and into 11 the Temple, and looked it all over; then, as it was already late, he went out with the Twelve to Bethany.

On the next day, after they had left 12 Bethany, he felt hungry. And he saw 13 in the distance a fig tree covered with leaves, and he went up to it to see if he could find any figs on it. When he reached it he found nothing but leaves, for it was not the time for figs. And he 14 spoke to the tree and said to it,

"May no one ever eat fruit from you any more!"

And his disciples heard it.

When they reached Jerusalem, he 15 went into the Temple, and began to drive out of it those who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he would not allow 16 anyone to carry anything through the Temple. And he taught them, and said, 17  
"Does not the Scripture say, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den."

The high priests and the scribes 18 heard of this, and they cast about for a way of destroying him, for they were afraid of him, for all the people were amazed at what he taught. So when 19 evening came, he and his disciples used to go out of the city.

In the morning as they were passing 20 along, they saw that the fig tree was withered, to its very roots. And Peter 21 remembered about it and said to him,

"Look, Master! The fig tree that you cursed is withered up!"

Jesus answered and said to them, 22

"Have faith in God! I tell you, who- 23 ever says to this mountain, 'Get up and throw yourself into the sea!' and has no doubt in his mind, but has faith that what he says will happen, shall have it. Therefore I tell you, whenever you pray 24 or ask for anything, have faith that it has been granted you, and you shall have it. And whenever you stand up to 25

pray, if you have a grievance against anyone, forgive him, so that your Father in heaven too may forgive you your offenses."

27 Then they went into Jerusalem again. And as Jesus was walking about in the Temple, the high priests, scribes, and elders came up and said to him,

"What authority have you for doing as you do? And who gave you a right to do as you are doing?"

29 Jesus said to them,

"Let me ask you one question, and if you answer me, I will tell you what authority I have for doing as I do. Was John's baptism from heaven or from men? Answer me."

31 And they argued with one another, "If we say, 'It was from heaven,' he will say, 'Then why did you not believe him?' Yet can we say, 'It was from men?'" For they were afraid of the people, because all the people thought John was really a prophet. So they answered Jesus,

"We do not know."

Jesus said to them,

"Nor will I tell you what authority I have for doing as I do."

12 Then he began to speak to them in figures.

"A man once planted a vineyard and fenced it in and hewed out a wine-vat and built a watch tower, and he leased it to tenants and left the neighborhood.

2 At the proper time he sent a slave to the tenants to get from them a share of the vintage. And they took him and beat him and sent him back empty-handed. And again he sent another slave to them. And they beat him over the head and treated him shamefully. 3 And he sent another; and him they killed; and so with many others, some they beat and some they killed. He still had one left to send, a dearly loved son. He sent him to them last of all, thinking, 'They will respect my son.' But the tenants said to one another, 'This is his heir! Come on, let us kill him, and 4 the property will belong to us!' So they took him and killed him, and threw his body outside of the vineyard. What will the owner of the vineyard do? He will come back and put the tenants to death and give the vineyard to others. 5 Did you never read this passage of Scripture:

"That stone which the builders rejected

Has become the cornerstone;

This came from the Lord

And seems marvelous to us?"

11

And they tried to have him arrested, but they were afraid of the people, for they knew that the illustration was aimed at them. And they left him and went away.

They sent some Pharisees and Herodians to him to entrap him in argument. And they came up and said to him,

14

"Master, we know that you tell the truth regardless of the consequences, for you are not guided by personal considerations, but teach the way of God with sincerity. Is it right to pay the poll tax to the emperor or not? Should we pay it, or refuse to pay it?"

But he saw through their pretense, and said to them,

"Why do you put me to such a test? Bring me a denarius to look at."

And they brought him one. He said to them,

"Whose head and title is this?"

And they told him,

"The emperor's."

And Jesus said,

17

"Pay the emperor what belongs to the emperor, and pay God what belongs to God!"

And they were astonished at him.

Some of the Sadducees, who say there is no resurrection, came to him and asked him a question.

"Master," they said, "Moses made us a law that if a man's brother died, leaving a wife but no child, the man should marry the widow and raise up a family for his brother. There were once seven brothers. And the eldest married a wife and died, leaving no child. And the second married her, and died without leaving any child, and so did the third. And none of the seven left any child. Finally, the woman died too. At the resurrection, which one's wife will she be? For all seven of them married her."

Jesus said to them,

24

"Does not this show that you are wrong, and do not understand either the Scriptures or the power of God? For when people rise from the dead, there is no marrying or being married, but they live as angels do in heaven. But as to the dead being raised, have 26

you never read in the Book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' He is not God of dead men but of living! You are entirely wrong."

28 One of the scribes came up and heard them arguing. He saw that Jesus had answered them well, and he asked him, "Which is the first of all the commands?"

29 Jesus answered,

"The first one is, 'Hear, Israel! The Lord our God is one lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.'

31 And this is the second: 'You must love your neighbor as you do yourself.' No other command is greater than these."

32 The scribe said to him,

"Really, Master, you have finely said that he stands alone, and there is none but he, and to love him with one's whole heart, one's whole understanding, and one's whole strength, and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices."

34 And Jesus saw that he answered thoughtfully, and he said to him,

"You are not far from the Kingdom of God!"

And no one ventured to ask him any more questions.

35 As Jesus was teaching in the Temple, he answered them and said,

"How can the scribes say that the Christ is a son of David? David himself, under the influence of the holy Spirit, said,

" 'The Lord has said to my lord, 'Sit at my right hand

Until I put your enemies under your feet.' "

37 David himself calls him lord, and how can he be his son?"

The mass of the people liked to hear him. And in the course of his teaching he said to them,

"Beware of the scribes who like to go about in long robes and to be saluted with respect in public places, and to have the front seats in the synagogues and the best places at dinners—men that eat up widows' houses and to cover it up make long prayers! They will get a far heavier sentence!"

41 And he sat down facing the treasury

and watched the people dropping money into it; and many rich people were putting in large sums. A poor widow came up and dropped in two little copper coins which make a cent. And he called his disciples to him and said,

"I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."

As he was leaving the Temple, one of his disciples said to him,

"Look, Master! What wonderful stones and buildings!"

Jesus said to him,

"Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn down."

As he was sitting on the Mount of Olives opposite the Temple, Peter, James, John, and Andrew asked him, apart from the others,

"Tell us when this is to happen, and what the sign will be when it is all just going to be carried out."

And Jesus said to them,

"Take care that no one misleads you about this. Many will come under my name and say 'I am he,' and many will be misled by them. But when you hear of wars and rumors of war, you must not be alarmed. They have to come, but it is not yet the end. For nation will rise in arms against nation and kingdom against kingdom; there will be earthquakes here and there, there will be famines. This is only the beginning of the sufferings. But you must be on your guard; they will hand you over to courts and you will be taken into synagogues and beaten, and you will be brought before governors and kings on my account, to testify to them. For before the end the good news must be preached to all the heathen. When they are taking you off to trial do not worry beforehand about what you ought to say, but say whatever is given you when the time comes, for it is not you that will speak, but the holy Spirit. Brother will give up brother to be put to death, and the father his child, and children will turn against their parents and have them put to death. You will be hated by everyone, because you bear my name. But he who holds out to the end

14 will be saved. But as soon as you see the dreadful desecration standing where he has no right to stand" (the reader must take note of this), "then those 15 who are in Judea must fly to the hills; a man on the housetop must not go down or go into his house to get anything out of it, and a man in the field 16 must not turn back to get his coat. Alas for women who are with child at that 17 time, or who have babies! Pray that it may not be winter when it comes, for 18 there will be such misery in those days as there has never been since the beginning of God's creation until now, 19 and never will be again. If the Lord had not cut those days short, nobody would have escaped, but for the sake of his own chosen people he has cut the 20 days short. If anyone says to you at that time, 'Look! Here is the Christ!' or 'Look! There he is!' do not believe 21 it. For false Christs and false prophets will appear, and they will show signs and wonders to mislead God's chosen 22 people if they can. But you must be on your guard; I have told you all 23 about it beforehand. But in those days, when that misery is over, the sun will be darkened and the moon will not shed 24 its light and the stars will fall from the sky and the forces in the sky will shake. 25 Then they will see the Son of Man coming on the clouds with great power and 26 glory, and then he will send out the angels and gather his chosen people from the four winds, from one end of the world to the other.

27 "Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves you know that summer 28 is coming. So when you see these things happening, you must know that he is 29 just at the door. I tell you, these things will all happen before the present age 30 passes away. Earth and sky will pass 31 away, but my words will not. But about that day or hour no one knows, not even the angels in heaven, nor the 32 Son; only the Father. You must look out and be on the alert, for you do not 33 know when it will be time; just as a man when he leaves home to go on a journey, and puts his slaves in charge, each with his duties, gives orders to the 34 watchman to keep watch. So you must be on the watch, for you do not know when the master of the house is coming—in the evening or at midnight or to-

ward daybreak or early in the morning—for fear he should come unexpectedly 36 and find you asleep. And what I am 37 telling you I mean for all—Be on the watch!"

It was now two days before the festival of the Passover and of Unleavened Bread. And the high priests and scribes were casting about for a way to arrest him by stealth and put him to death, for they said,

"It must not be during the festival, or there may be a riot."

Jesus was in Bethany, at the house of Simon the leper, and as he was at table, a woman came in, with an alabaster flask of liquid spikenard perfume, very expensive; she broke the flask and poured the perfume on his head. But there were some who said indignantly to themselves,

"What was the use of wasting the perfume like that? It might have been sold for more than sixty dollars, and the money have been given to the poor."

And they grumbled at her. But Jesus said,

"Leave her alone. Why do you bother her? It is a fine thing that she has done to me. For you always have the poor among you, and whenever you please you can do for them, but you will not always have me. She has done all she could; she has perfumed my body in preparation for my burial. I tell you, wherever the good news is preached all over the world, what she has done will also be told in memory of her."

Then Judas Iscariot, one of the twelve, went to the high priests to betray Jesus to them. They were delighted to hear it and promised to pay him for it. So he was watching for an opportunity to betray him to them.

On the first day of the festival of Unleavened Bread, on which it was customary to kill the Passover lamb, Jesus' disciples said to him,

"Where do you wish us to go and make the preparations for you to eat the Passover supper?"

So he sent away two of his disciples, saying to them,

"Go into the city, and you will meet a man carrying a pitcher of water. Follow him, and whatever house he goes into, say to the man of the house, 'The Master says, "Where is my room where I can eat the Passover supper with my

15 disciples?" And he will show you a large room upstairs, furnished and ready. Make your preparations for us there."

16 So the disciples started and went into the city, and found everything just as he had told them; and they prepared the Passover supper.

17 When it was evening he came with the Twelve. And when they were at the table eating, Jesus said,

"I tell you, one of you is going to betray me—one who is eating with me."

18 And they were hurt, and said to him one after another,

"Can it be I?"

19 He said to them,

"It is one of the Twelve, who is dipping his bread in the same dish with me. For the Son of Man is indeed to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born."

20 As they were eating, he took a loaf and blessed it, and he broke it in pieces and gave it to them saying,

"Take this. It is my body."

21 And he took the wine cup and gave thanks and gave it to them and they all drank from it. And he said to them,

"This is my blood which ratifies the agreement, and is to be poured out for many people. I tell you, I will never drink the product of the vine again till the day when I shall drink the new wine in the Kingdom of God."

22 After singing the hymn they went out of the city and up the Mount of Olives.

23 And Jesus said to them,

"You will all desert me, for the Scriptures say, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised to life again I will go back to Galilee before you."

24 But Peter said to him,

"Even if they all desert you, I will not!"

25 Jesus said to him,

"I tell you, this very night before the cock crows twice you yourself will disown me three times!"

26 But he persisted vehemently,

"If I have to die with you, I will never disown you."

And they all said the same thing.

27 They came to a place called Gethsemane, and he said to his disciples,

"Sit down here while I pray."

And he took Peter, James, and John along with him, and he began to feel distress and dread, and he said to them,

"My heart is almost breaking. You must stay here and keep watch." And he went on a little way and threw himself on the ground and prayed that if it were possible he might be spared the hour of trial, and he said,

"Abba!" that is, Father, "anything is possible for you! Take this cup away from me! Yet not what I please but what you do!"

When he went back he found them asleep and he said to Peter,

"Simon, are you asleep? Were you not able to watch for one hour? Keep awake, and pray that you may not be subjected to trial. One's spirit is eager, but human nature is weak."

He went away again and prayed in the same words as before. When he came back he found them asleep again, for they could hardly keep their eyes open; and they did not know what answer to make to him. When he came back for the third time, he said to them,

"Are you still sleeping and taking your rest? Enough of this! The time has come. See! the Son of Man is betrayed into the hands of wicked men. Get up, let us be going. Look, here comes my betrayer!"

Just at that moment, while he was still speaking, Judas, who was one of the Twelve, came up, and with him a crowd of men with swords and clubs, from the high priests, scribes, and elders. Now the man who betrayed him had given them a signal, saying,

"The one I kiss is the man. Seize him and take him safely away."

So when he came he went straight up to Jesus and said, "Master!" and kissed him affectionately.

And they laid hands on him and seized him. But one of the bystanders drew his sword and struck at the high priest's slave and cut his ear off. And Jesus spoke and said to them,

"Have you come out to arrest me with swords and clubs, as though I were a robber? I have been among you day after day in the Temple teaching, and you never seized me. But let the Scriptures be fulfilled!"

Then all the disciples left him and made their escape.



51 And a young man followed him with nothing but a linen cloth about his body; and they seized him, but he left the cloth behind and ran away naked.

52 They took Jesus away to the high priest, and all the high priests, elders, and scribes came together. And Peter followed him at a distance, right into the courtyard of the high priest and sat down with the attendants and warmed himself at the fire. The high priests and the whole council tried to get evidence against Jesus in order to put him to death, and they could find none, for while many gave false testimony against him their evidence did not agree. Then some got up and gave false testimony against him to this effect:

53 "We ourselves have heard him say, 'I will tear down this sanctuary built by men's hands, and in three days I will build another, made without hands.'"

54 And even then their evidence did not agree. Then the high priest got up and came forward into the center and asked Jesus,

55 "Have you no answer to make? What about their evidence against you?"

56 But Jesus was silent and made no answer. The high priest again questioned him and said to him,

57 "Are you the Christ, the son of the Blessed One?"

58 But Jesus said,

59 "I am! and you will see the Son of Man seated at the right hand of the Almighty and coming in the clouds of the sky!"

60 Then the high priest tore his clothing, and said,

61 "What do we want of witnesses now? Did you hear his blasphemy? What is your decision?"

62 And they all condemned him as deserving to be put to death. And some started to spit at him and to blindfold him and strike him, and say to him,

63 "Now show that you are a prophet!"

64 And the attendants slapped him as they took charge of him.

65 While Peter was down in the courtyard, one of the high priest's maids came up, and seeing Peter warming himself, she looked at him and said,

66 "You were with this Jesus of Nazareth too!"

67 But he denied it, saying,

"I do not know or understand what you mean."

He went out into the gateway. And the maid saw him there and began again to tell the bystanders,

"This fellow is one of them!"

But he denied it again. And again a little while after, the bystanders said to Peter,

"You certainly are one of them, for you are a Galilean!"

But he began to swear with the strongest oaths,

"I do not know this man that you are talking about!"

At that moment for the second time a cock crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will disown me three times!" And at that, he wept aloud.

As soon as it was daylight, the high priests held a consultation with the elders and scribes, and they and the whole council bound Jesus and took him away and handed him over to Pilate. Pilate asked him,

"Are you the king of the Jews?"

He answered,

"Yes."

And the high priests kept heaping accusations upon him. But Pilate again asked him,

"Have you no answer to make? See what charges they are making against you."

But Jesus made no further answer at all, so that Pilate wondered. Now at festival time he used to set free for them one prisoner, whom they petitioned for. There was in prison a man called Barabbas, among some revolutionaries who in their outbreak had committed murder. And a crowd of people came up and started to ask him for the usual favor. Pilate asked them,

"Do you want me to set the king of the Jews free for you?"

For he knew that the high priests had handed him over to him out of envy. But the high priests stirred up the crowd to get him to set Barabbas free for them instead. And Pilate again said to them,

"Then what shall I do with the man you call the king of the Jews?"

They shouted back,

"Crucify him!"

And Pilate said to them,

- "Why, what has he done that is wrong?"
- But they shouted all the louder, "Crucify him!"
- 15 And as Pilate wanted to satisfy the crowd, he set Barabbas free for them, and after having Jesus flogged handed him over to be crucified.
- 16 Then the soldiers took him inside the courtyard, that is, of the governor's residence, and they called the whole
- 17 battalion together. And they dressed him up in a purple cloak, and made a wreath of thorns and crowned him with it, and they began to acclaim him, "Long live the king of the Jews!"
- 19 And they struck him on the head with a stick and spat at him, and they knelt down and did homage to him.
- 20 When they had finished making sport of him, they took off the purple cloak and put his own clothes on him.
- 21 Then they took him out of the city to crucify him. And they forced a passer-by, who was coming in from the country, to carry his cross—one Simon, a Cyrenian, the father of Alexander and
- 22 Rufus. And they took him to the place called Golgotha, which means the
- 23 Place of the Skull. They offered him drugged wine, but he would not take it. Then they crucified him, and divided up his clothes, drawing lots for them to
- 25 see what each of them should have. It was nine in the morning when they
- 26 crucified him. And the notice of the charge against him read, "The king of the Jews." They crucified two robbers
- 27 along with him, one at his right and one at his left. And the passers-by jeered at him, shaking their heads and saying, "Aha! you who would tear down the sanctuary and build one in three days!
- 30 Come down from the cross and save yourself!"
- 31 The high priests too made sport of him to one another with the scribes and said,
- "He saved others, but he cannot save himself! Let this Christ, the king of Israel, come down from the cross now, so that we may see it and believe!" And the men who were crucified with him abused him.
- 33 At noon darkness spread over the whole country, and lasted until three
- 34 in the afternoon. And at three o'clock Jesus called out loudly, "Eloi, Eloi, lama sabachthani?"

which means, "My God, my God, why have you forsaken me?"

Some of the bystanders, when they heard it, said,

"See! He is calling for Elijah!"

One man ran off and soaked a sponge in common wine, and put it on the end of a stick and held it up to him to drink, saying,

"Let us see whether Elijah does come to take him down!"

But Jesus gave a loud cry, and expired. And the curtain of the sanctuary was torn in two, from top to bottom. And when the captain who stood facing him saw how he expired he said,

"This man surely must have been a son of God!"

There were some women also watching from a distance, among them Mary of Magdala, Mary the mother of the younger James and of Joseph, and Salome, who used to accompany him and wait on him when he was in Galilee—besides many other women who had come up to Jerusalem with him.

Although it was now evening, yet since it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a highly respected member of the council, who was himself living in expectation of the reign of God, made bold to go to Pilate and ask for Jesus' body. Pilate wondered whether he was dead already, and he sent for the captain and asked whether he was dead yet, and when he learned from the captain that he was, he gave Joseph permission to take the body. And he bought a linen sheet and took him down from the cross and wrapped him in the sheet, and laid him in a tomb that had been hewn out of the rock, and rolled a stone against the doorway of the tomb. And Mary of Magdala and Mary, Josephes' mother, were looking on and saw where he was put.

When the Sabbath was over, Mary of Magdala, Mary, James's mother, and Salome bought spices, in order to go and anoint him. Then very early on the first day of the week they went to the tomb, when the sun had just risen. And they said to one another,

"Who will roll the stone back from the doorway of the tomb for us?"

And they looked up and saw that the stone had been rolled back, for it was very large. And when they went into

the tomb they saw a young man in a white robe sitting at the right, and they were utterly amazed. But he said to them,

"You must not be amazed. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! This is where they laid him. But go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there, just as he told you.'"

And they fled out of the tomb, for they were all trembling and bewildered, and they said nothing about it to anyone, for they were afraid to do so.

#### AN ANCIENT APPENDIX

But they reported briefly to Peter and his companions all they had been told. And afterward Jesus himself sent out by them from the east to the west the sacred and incorruptible message of eternal salvation.

#### ANOTHER ANCIENT APPENDIX

Now after he had risen, early on the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven evil spirits. She went and told his old companions, while they were mourning and weeping. When they heard that he was alive and

that she had seen him, they would not believe it. Afterward he showed himself in a different form to two of them as they were walking along, on their way into the country. They went back and told the rest, but they would not believe them. Still later he appeared to the Eleven themselves when they were at table, and reproached them for their obstinacy and want of faith, because they had not believed those who had seen him after he had been raised from the dead. And he said to them,

"Go to the whole world and proclaim the good news to all the creation. He who believes it and is baptized will be saved, but he who does not believe it will be condemned. And signs like these will attend those who believe: with my name they will drive out demons; they will speak in foreign tongues; they will take snakes in their hands, and if they drink poison it will not hurt them; they will lay their hands on the sick, and they will get well."

So the Lord Jesus, after he had spoken to them, was caught up into heaven and took his seat at God's right hand. And they went out and preached everywhere, while the Lord worked with them and confirmed their message by the signs that attended it.

## THE GOSPEL ACCORDING TO LUKE

**1** MANY writers have undertaken to compose accounts of the movement which has developed among us, just as the original eye-witnesses who became teachers of the message have handed it down to us. For that reason, Theophilus, and because I have investigated it all carefully from the beginning, I have determined to write a connected account of it for Your Excellency, so that you may be reliably informed about the things you have been taught.

**5** In the days when Herod was king of Judea, there was a priest named Zechariah who belonged to the division of Abijah. His wife was also a descendant of Aaron, and her name was Elizabeth. They were both upright in the sight of God, blamelessly observing all the Lord's commands and requirements. They had no children, for Elizabeth was barren; and they were both advanced in life.

**8** Once when he was acting as priest before God, when his division was on duty, it fell to his lot, according to the priests' practice, to go into the sanctuary of the Lord and burn the incense, while all the throng of people was outside, praying at the hour of the incense offering. And an angel of the Lord appeared to him, standing at the right of the altar of incense. When Zechariah saw him he was startled and overcome with fear. And the angel said to him,

"Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John. This will bring gladness and delight to you, and many will rejoice over his birth. For he will be great in the sight of the Lord. He will drink no wine or strong drink, but he will be filled with the holy Spirit from his very birth, and he will turn many of Israel's descendants to the Lord their God. He will go before him with the spirit and the power of Elijah, to reconcile fathers to their children, and to bring the disobedient back to the

wisdom of upright men, to make a people perfectly ready for the Lord."

Zechariah said to the angel, **18**  
"How am I to know that this is so? For I am an old man, and my wife is advanced in life."

The angel answered, **19**  
"I am Gabriel. I stand in the very presence of God. I have been sent to speak to you and to tell you this good news. Now you will keep silent and be unable to speak until the day when this happens, because you have not believed what I have said, for it will all be fulfilled in due time."

The people were waiting for Zechariah, and wondering that he stayed so long in the sanctuary. But when he came out he could not speak to them, and they knew that he had seen a vision in the sanctuary. For his part, he kept making signs to them, and remained dumb. And when his period of service was over, he went back to his home.

Soon afterward his wife Elizabeth began to expect a child, and she kept herself in seclusion for five months.

"This is what the Lord has done for me," she said, "now that he has deigned to remove the disgrace I have endured."

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a maiden there who was engaged to be married to a man named Joseph, a descendant of David. The maiden's name was Mary. And the angel went into the town and said to her,

"Good morning, favored woman! The Lord be with you!"

But she was startled at what he said, and wondered what this greeting meant. And the angel said to her,

"Do not be afraid, Mary, for you have gained God's approval. You are to become a mother and you will give birth to a son, and you are to name him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his forefather David, and he will reign

over Jacob's house forever; his reign will have no end."

34 Mary said to the angel,  
"How can this be, when I have no husband?"

35 The angel answered,  
"The holy Spirit will come over you, and the power of the Most High will overshadow you. For that reason your child will be called holy, and the Son of

36 God. And your relative, Elizabeth, although she is old, is going to give birth to a son, and this is the sixth month with her who was said to be barren.

37 For nothing is ever impossible for God."

38 And Mary said,  
"I am the Lord's slave. Let it be as you say."

Then the angel left her.

39 In those days Mary set out and hurried to the hill-country, to a town in

40 Judah, and she went to Zechariah's house and greeted Elizabeth. When Elizabeth heard Mary's greeting, the

41 babe stirred within her. And Elizabeth was filled with the holy Spirit and she gave a great cry, and said,

"You are the most favored of women, and blessed is your child!  
43 Who am I,  
To have the mother of my Lord come to me?"

44 "For the moment your greeting reached my ears,  
The child stirred with joy within me!

45 Blessed is she who has believed,  
For what the Lord has promised her will be fulfilled!"

46 And Mary said,

"My heart extols the Lord,  
47 My spirit exults in God my Savior.  
48 For he has noticed his slave in her humble station,  
For from this time all the ages will think me favored!

49 "For the Almighty has done wonders for me,  
How holy his name is!  
50 He shows his mercy age after age  
To those who fear him.

"He has done mighty deeds with his arm,  
He has routed the proud-minded,  
He has dethroned monarchs and exalted the poor,  
He has satisfied the hungry with good things, and sent the rich away empty-handed.

"He has helped his servant Israel, Remembering his mercy,  
54 As he promised our forefathers  
55 To have mercy on Abraham and his descendants forever!"

So Mary stayed with her about three months, and then returned home.

Now the time came for Elizabeth's child to be born, and she gave birth to a son. Her neighbors and relatives heard of the great mercy the Lord had shown her, and they came and congratulated her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah, after his father. But his mother said,

60 "No! He is to be named John."

They said to her,  
61 "There is no one among your relatives who bears that name."

But they made signs to the child's father and asked him what he wished to have the child named. He asked for a writing tablet, and wrote,

63 "His name is John."

And they were all amazed. Then his voice and the use of his tongue were immediately restored, and he blessed God aloud. And all their neighbors were overcome with fear, and all over the hill-country of Judea all these stories were told, and everyone who heard them kept them in mind, and said,

66 "What is this child going to be?"

For the Lord's hand was with him.

And his father Zechariah was filled with the holy Spirit and he uttered a divine message, saying,

"Blessings on the Lord, the God of Israel,  
68 Because he has turned his attention to his people, and brought about their deliverance,  
And he has produced a mighty Savior for us  
69 In the house of his servant David.

"By the lips of his holy prophets he promised of old to do this—

- 71 To save us from our enemies and  
from the hands of all who hate  
us,
- 72 Thus showing mercy to our fore-  
fathers,  
And keeping his sacred agreement,
- 73 "And the oath that he swore to our  
forefather Abraham,
- 74 That we should be delivered from  
the hands of our enemies,
- 75 And should serve him in holiness  
and uprightness, unafraid,  
In his own presence all our lives.
- 76 "And you, my child, will be called  
a prophet of the Most High,  
For you will go before the Lord to  
make his way ready,
- 77 Bringing his people the knowledge  
of salvation  
Through the forgiveness of their  
sins.
- 78 "Because the heart of our God is  
merciful,  
And so the day will dawn upon us  
from on high,
- 79 To shine on men who sit in dark-  
ness and the shadow of death,  
And guide our feet into the way to  
peace."
- 80 And the child grew up and became  
strong in the Spirit, and he lived in the  
desert until the day when he proclaimed  
himself to Israel.
- 2 In those days an edict was issued by  
the Emperor Augustus that a census of  
2 the whole world should be taken. It  
was the first census, taken when Quir-  
3 inius was governor of Syria. So every-  
one went to his own town to register.
- 4 And Joseph went up from Galilee from  
the town of Nazareth to Judea to the  
city of David called Bethlehem, be-  
cause he belonged to the house and fam-  
5 ily of David, to register with Mary,  
who was engaged to him and who was  
6 soon to become a mother. While they  
were there, the time came for her child  
7 to be born, and she gave birth to her  
first-born son; and she wrapped him up,  
and laid him in a manger, for there was  
no room for them at the inn.
- 8 There were some shepherds in that  
neighborhood keeping watch through  
the night over their flock in the open

fields. And an angel of the Lord stood  
by them, and the glory of the Lord  
shone around them, and they were ter-  
ribly frightened. The angel said to  
them,

"Do not be frightened, for I bring  
you good news of a great joy that is to  
be felt by all the people, for today, in  
the town of David, a Savior for you has  
been born who is your Messiah and  
Lord. And this will prove it to you:  
You will find a baby wrapped up and  
lying in a manger."

Suddenly there appeared with the  
angel a throng of the heavenly army,  
praising God, saying,

"Glory to God in heaven and on  
earth!

Peace to the men he favors!"

When the angels left them and re-  
turned to heaven, the shepherds said  
to one another,

"Come! Let us go over to Bethle-  
hem, and see this thing that has hap-  
pened, that the Lord has told us of!"

And they hurried there, and found  
Mary and Joseph, with the baby lying  
in the manger. When they saw this,  
they told what had been said to them  
about this child. And all who heard it  
were amazed at what the shepherds  
told them, but Mary treasured up all  
they had said, and pondered over it.  
And the shepherds went back glorifying  
God and praising him for all that they  
had heard and seen in fulfillment of  
what they had been told.

When he was eight days old and it  
was time to circumcise him, he was  
named Jesus, as the angel had named  
him, before his birth was first expected.

When their purification period under  
the Law of Moses was over, they took  
him up to Jerusalem to present him to  
the Lord, in fulfillment of the require-  
ment of the Law of the Lord, "Every  
first-born male shall be considered con-  
secrated to the Lord," and to offer the  
sacrifice prescribed in the Law of the  
Lord, "A pair of turtle-doves or two  
young pigeons."

Now there was a man in Jerusalem  
named Symeon, an upright, devout  
man, who was living in expectation of  
the comforting of Israel, and under the  
influence of the holy Spirit. It had been  
revealed to him by the holy Spirit that  
he should not die without seeing the  
Lord's Messiah. And under the Spirit's

influence he went into the Temple, and when Jesus' parents brought the child there to do for him what the Law required, Symeon also took him in his arms and blessed God, and said,

29 "Now, Master, you will let your slave go free

In peace, as you promised,  
30 For my eyes have seen your salvation

31 Which you have set before all the nations,

32 A light of revelation for the heathen,  
And a glory to your people Israel!"

33 The child's father and mother were  
34 astonished at what Symeon said about him. And he gave them his blessing, and said to Mary, the child's mother,

"This child is destined to cause the fall and rise of many in Israel, and to be a portent that will be much debated—  
35 you yourself will be pierced to the heart—and so the thoughts of many minds will be revealed."

36 There was also a prophetess there named Hannah, the daughter of Phanuel, who belonged to the tribe of Asher. She was very old, for after her girlhood she had been married for seven years,  
37 and she had been a widow until she was now eighty-four. She never left the Temple, but worshipped night and day  
38 with fasting and prayer. She came up just at that time and gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem.

39 When they had done everything that the Law of the Lord required, they returned to Galilee, to their own town of Nazareth.

40 And the child grew up and became strong and filled with wisdom, with God's blessing resting on him.

41 His parents used to go to Jerusalem every year at the Passover Festival.

42 And when he was twelve years old, they went up as usual to the festival and  
43 made their customary stay. When they started back the boy Jesus stayed behind in Jerusalem without his parents' knowledge. They supposed that he was somewhere in the party, and traveled until the end of the first day's journey,

and then they looked everywhere for him among their relatives and acquaintances. As they could not find him, they went back to Jerusalem in search of

him. And on the third day they found  
46 him in the Temple, sitting among the teachers, listening to them and asking them questions, and everyone who  
47 heard him was astonished at his intelligence and at the answers he made. When his parents saw him they were  
48 amazed, and his mother said to him.

"My child, why did you treat us like this? Here your father and I have been looking for you, and have been very anxious."

He said to them,  
49 "How did you come to look for me? Did you not know that I must be at my Father's house?"

But they did not understand what he  
50 told them. And he went back with  
51 them to Nazareth and obeyed them. And his mother treasured all these things up in her mind.

As Jesus grew older he gained in wisdom and won the approval of God and men.

In the fifteenth year of the reign of  
3 the Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod governor of Galilee, while his brother Philip was governor of the territory of Iturea and Trachonitis, and Lysanias was the governor of Abilene, in the high  
2 priesthood of Annas and Caiaphas, a message from God came to Zechariah's son John in the desert. And he went  
3 all through the Jordan Valley preaching repentance and baptism in order to obtain the forgiveness of sins, as the book  
4 of the sermons of the prophet Isaiah says,

"Hark! Someone is shouting in the desert,

Get the Lord's way ready!  
Make his paths straight.  
Every hollow must be filled up,  
5 And every mountain and hill leveled.

What is crooked is to be made straight,  
And the rough roads are to be made smooth,  
And all mankind is to see how God  
6 can save!"

So he would say to the crowds that came out there to be baptized by him,  
"You brood of snakes! Who warned you to fly from the wrath that is coming? Then produce fruit that will be  
8 consistent with your professed repent-

ance! And do not begin to say to yourselves, 'We have Abraham for our forefather,' for I tell you, God can produce descendants for Abraham right out of these stones! But the axe is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire."

10 The crowds would ask him, "Then what ought we to do?"

11 And he answered, "The man who has two shirts must share with the man who has none, and the man who has food must do the same."

12 Even tax-collectors came to be baptized, and they said to him, "Master, what ought we to do?"

13 He said to them, "Do not collect any more than you are authorized to."

14 And soldiers would ask him, "And what ought we to do?" He said to them, "Do not extort money or make false charges against people, but be satisfied with your pay."

15 As all this aroused people's expectations, and they were all wondering in their hearts whether John was the Christ, John said to them all,

"I am only baptizing you in water, but someone is coming who is stronger than I am, whose shoes I am not fit to untie. He will baptize you in the holy Spirit and in fire. He has his winnowing fork in his hand, to clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

18 So with many varied exhortations he would preach the good news to the people, but Herod the governor, whom he condemned because of Herodias, his brother's wife, and all the wicked things Herod had done, crowned them all by putting John in prison.

21 Now when all the people were baptized and when Jesus also after his baptism was praying, heaven opened and the holy Spirit came down upon him in the material shape of a dove, and there came a voice from heaven,

"You are my Son, my Beloved! You are my Chosen!"

23 Jesus himself was about thirty years old when he began his work. He was the son, it was supposed, of Joseph, the

son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nag-gai, the son of Maath, the son of Mat-tathias, the son of Semein, the son of Josech, the son of Joda, the son of Jo-hanan, the son of Resa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Kenan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

Jesus returned from the Jordan full of the holy Spirit, and he was led about in the desert for forty days by the Spirit, and was tempted by the devil. In all those days he ate nothing, and when they were over he was famished. And the devil said to him,

"If you are God's son, tell this stone to turn into bread!"

Jesus answered, "The Scripture says, 'Not on bread alone is man to live!'"

And he took him up and showed him in an instant all the kingdoms of the world. And the devil said to him,

"I will give you all this power and their splendor, for it has been turned over to me, and I can give it to anyone I please. If you will do homage before me, it shall all be yours."

Jesus answered, "The Scripture says, 'You must do



homage before the Lord your God, and worship him alone.' "

9 And he took him to Jerusalem, and made him stand on the summit of the Temple, and said to him,

10 "If you are God's son, throw yourself down from here, for the Scripture says, 'He will give his angels orders about you, to protect you,' and, 'They will lift you up with their hands, so that you may never strike your foot against a stone.' "

12 Jesus answered,

"We have been told, 'You shall not try the Lord your God.' "

13 When the devil had tried every kind of temptation he left him till another time.

14 Under the power of the Spirit Jesus returned to Galilee, and news of him went all over that region. And he taught in their synagogues, and was honored by them all.

16 And he came to Nazareth, where he had been brought up, and on the Sabbath he went to the synagogue, as he was accustomed to do, and stood up to read the Scriptures. And the roll of the prophet Isaiah was handed to him, and he unrolled it and found the place where it says,

18 "The spirit of the Lord is upon me, For he has consecrated me to preach the good news to the poor,

He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, To set the down-trodden at liberty,

19 To proclaim the year of the Lord's favor!"

20 And he rolled up the roll and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed upon him. And he began by saying to them,

"This passage of Scripture has been fulfilled here in your hearing today!"

22 And they all spoke well of him and were astonished at the winning words that fell from his lips, and they said,

"Is he not Joseph's son?"

23 He said to them,

"No doubt you will quote this proverb to me: 'Doctor, cure yourself! Do the things here in your own country

24 that we hear you did at Capernaum.' I tell you," said he, "no prophet is wel-

come in his own country. But I tell 25 you, there were plenty of widows in Israel in Elijah's time, when the sky was closed for three years and a half, and there was a great famine all over the land, and Elijah was not sent to one of 26 them, but to a widow at Zarephath in Sidon. And there were plenty of lepers 27 in Israel in the time of the prophet Elisha, and none of them was cured, but Naaman the Syrian."

And when the people in the syna- 28 gogue heard this, they were all very angry, and they got up and drove him 29 out of the town and took him to the brow of the hill on which their town was built, intending to throw him down from it. But he made his way through 30 the midst of them and went on.

And he came down to Capernaum, a 31 town in Galilee. And he taught them on the Sabbath, and they were amazed 32 at his teaching, for he spoke with authority. There was a man in the syna- 33 gogue who was possessed by the spirit of a foul demon and he cried out loudly,

"Ha! What do you want of us, Jesus, 34 you Nazarene? Have you come to destroy us? I know who you are! You are God's Holy One!"

Jesus reprov'd him and said, 35

"Silence! Get out of him!"

And the demon threw the man down in the midst of them, and came out of him, without doing him any harm. And 36 they were all amazed and said to one another,

"What is the meaning of this teaching? For he gives orders authoritatively and effectually to the foul spirits, and they come out." And news of him 37 spread to every place in that region.

When he got up and left the syna- 38 gogue, he went to Simon's house. And Simon's mother-in-law was suffering with a severe attack of fever, and they asked him about her. And he stood 39 over her and reprov'd the fever and it left her, and she immediately got up and waited on them.

As the sun went down all who had 40 friends sick with various diseases brought them to him, and he laid his hands on every one of them and cured them. And demons came out of many 41 people, crying out,

"You are the Son of God!"

But he reprov'd them and forbade

them to speak, because they knew he was the Christ.

- 42 When it was day, he left the house and made his way to a lonely spot, and crowds of people went in search of him, and overtook him and tried to keep him from leaving them. But he said to them,

"I must preach the good news of the Kingdom of God to the other towns also, for that is what I was sent to do."

- 44 So he went about Judea, preaching in the synagogues.

- 5 Once as the crowd was pressing about him to hear God's message, he happened to be standing by the Lake of 2 Gennesaret, and he saw two boats on the shore of the lake, for the fishermen had gotten out of them and were washing their nets. And he got into one of the boats, which belonged to Simon, and asked him to push out a little from the shore. Then he sat down and taught the crowds of people from the 4 boat. When he stopped speaking, he said to Simon,

"Push out into deep water, and then put down your nets for a haul."

- 5 Simon answered, "Master, we worked all night and caught nothing, but as you tell me to do it, I will put down the nets."

- 6 So they did so, and inclosed such a shoal of fish that their nets began to 7 break. And they signaled to their comrades in the other boat to come and help them. And they came, and they filled both boats so full that they began 8 to sink. When Simon Peter saw it, he fell down at Jesus' feet and said,

"Leave me, Lord, for I am a sinful man."

- 9 For he and all the men with him were perfectly amazed at the haul of fish they had made, and so were Zebedee's sons, James and John, who were Simon's partners. Jesus said to Simon,

"Do not be afraid. From now on you are to catch men!"

- 11 And they brought the boats to land and left everything and followed him.

- 12 When he was in one of the towns, he came upon a man covered with leprosy. And when he saw Jesus he fell down on his face, and begged him, saying, "If you only choose, sir, you can cure me!"

- 13 And he stretched out his hand and touched him, saying,

"I do choose! Be cured!"

And the leprosy immediately left him. Then he warned him to tell no 11 body,

"But go," he said, "show yourself to the priest, and in proof of your cure make the offerings for your purification, just as Moses prescribed."

Yet the news about him spread more 11 and more, and great crowds gathered to hear him and to be cured of their diseases. But Jesus himself would re- 10 tire into the desert and pray.

One day as he was teaching, there 1 were some Pharisees and experts in the Law sitting near by, who had come from every village in Galilee and Judea and from Jerusalem. The power of the Lord was there, so that he might cure people. Some men came up carrying on 11 a bed a man who was paralyzed, and they tried to get him in and lay him before Jesus. And as they could find no 1 way to get him in, on account of the crowd, they went up on the roof and let him down with his mat through the tiles, among the people in front of Je- sus. When he saw their faith, he said, 2

"Friend, your sins are forgiven!"

And the scribes and the Pharisees be- 2 gan to debate and say,

"Who is this man who talks blasphemy? Who can forgive sins but God alone?"

But Jesus saw what they were dis- 2 cussing, and said to them,

"What are you pondering over in your minds? Which is easier, to say, 2: 'Your sins are forgiven,' or to say, 'Get up and walk'? But to let you know 2: that the Son of Man has authority to forgive sins on earth"—turning to the man who was paralyzed he said to him—"I tell you, get up, pick up your mat, and go home!"

And he got up at once before them 2: all, and picked up what he had been lying on, and went home, praising God. They were all seized with astonishment, 2: and praised God, and filled with awe they said,

"We have seen something wonderful today!"

After this he went out, and he saw a 2: tax-collector named Levi sitting at the tollhouse, and he said to him,

"Follow me!"

And he left everything and got up 2: and followed him. Then Levi gave a 2:

great entertainment for him in his house, and there was a great throng of tax-collectors and others who were at table with them. And the Pharisees and their scribes grumbled about it to his disciples, and said,

30 "Why do you eat and drink with tax-collectors and irreligious people?"

31 Jesus answered them,  
"It is not well people but the sick who have to have the doctor. I have not come to invite the pious but the irreligious to repentance!"

32 They said to him,  
"John's disciples observe frequent fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples eat and drink."

33 Jesus said to them,  
"Can you make wedding guests fast while the bridegroom is with them? But other days will come, and when the bridegroom is taken away from them, in those days they will fast."

34 He used this figure also in speaking to them:

"No one tears a piece from a new coat and sews it on an old one, or if he does, he will both tear the new one and the piece from the new one will not match the old one. And nobody puts new wine into old wine-skins, or if he does, the new wine will burst the skins and run out, and the skins will be spoiled. New wine has to be put into fresh skins. No one after drinking old wine wants new, for he says, 'The old is better!'"

35 One Sabbath he happened to be passing through the wheat fields, and his disciples were picking the heads of wheat, and eating them, rubbing them in their hands. And some of the Pharisees said,

"Why do you do what it is against the Law to do on the Sabbath?"

36 Jesus answered,  
"Have you not read even what David did, when he and his companions were hungry? How he went into the house of God and took the Presentation Loaves, which it was against the Law for anyone but the priests to eat, and ate them with his companions?" And he said to them, "The Son of Man is master of the Sabbath."

37 On another Sabbath he happened to go to the synagogue and teach. There was a man there whose right hand was

withered. And the scribes and the Pharisees were on the watch to see whether he would cure people on the Sabbath, in order to find a charge to bring against him. But he knew what they were thinking, and he said to the man with the withered hand,

"Get up and stand in front."  
And he got up and stood there. Jesus said to them,

"I want to ask you, Is it allowable on the Sabbath to do people good or to do them harm? to save life or to destroy it?"

38 And he looked around at them all and said to the man,

"Hold out your hand!"  
And he did so, and his hand was restored.

39 But they were perfectly furious, and discussed with one another what they could do to Jesus.

40 It was in those days that he went up on the mountain to pray, and passed the whole night in prayer to God. When day came, he called his disciples to him, and chose twelve of them whom he named apostles: Simon, whom he named Peter, his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Simon, who was called the Zealot, Judas, the son of James, and Judas Iscariot, who turned out a traitor. And he came down with them and took his stand on a level place with a great throng of his disciples, and a great crowd of people from all over Judea and from Jerusalem and the seacoast district of Tyre and Sidon, who had come to hear him and to be cured of their diseases. And those who were troubled with foul spirits were cured. And all the people tried to touch him, because power went forth from him and cured them all. Then he fixed his eyes on his disciples, and said,

"Blessed are you who are poor, for the Kingdom of God is yours!

"Blessed are you who are hungry now, for you will be satisfied!

"Blessed are you who weep now, for you will laugh!

"Blessed are you when people hate you and exclude you and denounce you and spurn the name you bear as evil, on account of the Son of Man. Be glad when that happens, and leap for joy, for you will be richly rewarded in heav-

- en, for that is the way their forefathers treated the prophets.
- 24 "But alas for you who are rich, for you have had your comfort!
- 25 "Alas for you who have plenty to eat now, for you will go hungry!  
"Alas for you who laugh now, for you will mourn and weep!
- 26 "Alas for you when everyone speaks well of you, for that is the way their forefathers treated the false prophets!
- 27 "But I tell you who hear me, love your enemies, treat those who hate you
- 28 well, bless those who curse you, pray
- 29 for those who abuse you. To the man that strikes you on the cheek, turn the other also, and from the man who takes away your coat, do not keep back your
- 30 shirt either. Give to everyone that asks of you, and if anyone takes away what is yours, do not demand it back.
- 31 And treat men just as you wish them to
- 32 treat you. If you love only those who love you, what merit is there in that? For even godless people love those who
- 33 love them. And if you help only those who help you, what merit is there in that? Even godless people act in that
- 34 way. And if you lend only to people from whom you expect to get something, what merit is there in that? Even godless people lend to godless
- 35 people, meaning to get it back again in full. But love your enemies, and help them and lend to them, never despairing, and you will be richly rewarded, and you will be sons of the Most High, for he is kind even to the ungrateful and
- 36 the wicked. You must be merciful, just as your Father is. Do not judge others,
- 37 and they will not judge you. Do not condemn them, and they will not condemn you. Excuse others and they will
- 38 excuse you. Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others they in turn will use with you."
- 39 And he used a figure saying,  
"Can one blind man lead another?
- 40 Will they not both fall into a hole? A pupil is not better than his teacher, but every pupil when he is fully trained will
- 41 be like his teacher. Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam
- 42 that is in your own? How can you say to your brother, 'Brother, just let me

get that speck out of your eye,' when you cannot see the beam in your own eye? You hypocrite! First get the beam out of your own eye, and then you can see to get out the speck in your brother's eye. For sound trees do not bear bad fruit, nor do trees sound fruit. Every tree is known by its fruit. They do not pick figs off thorns, or gather grapes from brambles. A good man, out of the good he has accumulated in his heart, produces good, and a bad man, out of what he has accumulated that is bad, produces what is bad. For his mouth says only what his heart is full of. Why do you call me: 'Lord! Lord!' and not do what I tell you? If anyone comes to me and listens to this teaching of mine and acts upon it, I will show you whom he is like. He is like a man who was building a house, who dug deep and laid his foundation upon the rock, and when there was a flood the torrent burst upon that house and could not shake it, because it was well built. But the man who listens to it, and does not act upon it, is like a man who built a house on the ground without any foundation. The torrent burst upon it, and it collapsed at once, and the wreck of that house was complete."

When he had finished saying all this in the hearing of the people, he went to Capernaum.

A Roman captain had a slave whom he thought a great deal of, and the slave was sick and at the point of death. When the captain heard about Jesus, he sent some Jewish elders to him, to ask him to come and save his slave's life. And they went to Jesus and urged him strongly to do it, and said,

"He deserves to have you do this for him, for he loves our nation, and it was he who built us our synagogue."

So Jesus went with them. But when he was not far from the house, the captain sent some friends to him, to say to him,

"Master, do not take any more trouble, for I am not a suitable person to have you under my roof. That is why I did not think I was fit to come to you. But simply say the word, and have my servant cured. For I am myself under the orders of others, and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he

comes, and my slave to do something, and he does it."

9 When Jesus heard this, he was astonished at him, and turning to the crowd that was following him, he said,

"I tell you, I have not found such faith as this even in Israel!"

10 And when the messengers went back to the house, they found the slave well.

11 Soon afterward he happened to go to a town called Nain, and his disciples and a great throng of people went with him. As he came up to the gate of the town, a dead man was being carried out; he was his mother's only son, and she was a widow. A crowd of the towns-  
12 13 people was with her. And when the Lord saw her, he pitied her, and said to her,

"Do not weep."

14 And he went up and touched the bier, and the bearers stopped. And he said,

"Young man, I tell you, wake up!"

15 And the dead man sat up and began to speak, and he gave him back to his  
16 mother. And they were all overcome with awe, and they praised God, and said,

"A great prophet has appeared among us!" and "God has not forgotten his people!"

17 This story about him spread all over Judea and all the country around.

18 John's disciples told him of all this, and he called two of them to him, and sent them to the Lord to ask him,

"Are you the one who was to come, or should we look for someone else?"

20 And the men went to him and said,

"John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we look for someone else?'"

21 Just then he cured many of diseases and ailments and evil spirits, and he gave sight to many who were blind.

22 And he answered them,

"Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the  
23 poor. And blessed is the man who finds nothing that repels him in me."

24 When John's messengers were gone, he began to speak to the crowds about John,

"What was it that you went out into the desert to look at? A reed swaying

in the wind? Then what did you go out 25 there to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury you find in palaces. Then what did you go out there to see? 26 A prophet? Yes, I tell you, and far more than a prophet! This is the man 27 of whom the Scripture says,

"Here I send my messenger on before you,

He will prepare the road ahead of you!"

"I tell you, among men born of wom- 28 en there is none greater than John; and yet one who is of little importance in the Kingdom of God is greater than he. And all the people, even the tax- 29 collectors, when they heard him, acknowledged the justice of God's demands, by accepting baptism from John, but the Pharisees and experts in 30 the Law thwarted God's purpose for themselves, by refusing to be baptized by him. So what is there to which I can 31 compare the men of this age? What are they like? They are like children sit- 32 ting about in the bazaar and calling out to one another,

"We have played the flute for you, and you would not dance!

We have weiled and you would not weep!"

"For when John the Baptist came, he 33 did not eat any bread or drink any wine, and you said, 'He has a demon!' Now that the Son of Man has come, he 34 does eat and drink, and you say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' So wisdom is vindicated 35 by all who are really wise."

One of the Pharisees asked him to 36 have dinner with him, and he went to the Pharisee's house and took his place at the table. Now there was a woman 37 in the town who was leading a sinful life, and when she learned that he was having dinner at the Pharisee's house, she got an alabaster flask of perfume, and came and stood behind him at his 38 feet, weeping, and began to wet his feet with her tears, and she wiped them with her hair, and kissed them, and put the perfume on them. When the Pharisee 39 who had invited him saw this, he said to himself,

"If this man were really a prophet, he would know who and what the woman

- is who is touching him, for she leads a wicked life."
- 40 Jesus answered him, and said to him, "Simon, there is something I want to say to you."  
He said,  
"Proceed, Master."
- 41 "Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he canceled what they owed him. Now which of them will be more attached to him?"
- 42 Simon answered,  
"The one, I suppose, for whom he canceled most."
- 44 "You are right," he said. And turning to the woman, he said to Simon,  
"Do you see this woman? I came to your house; you did not give me any water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put any oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little."
- 48 And he said to her,  
"Your sins are forgiven!"
- 49 The men at table with him began to say to themselves,  
"Who is this man, who even forgives sins?"
- 50 But he said to the woman,  
"It is your faith that has saved you. Go in peace."
- 8 Soon afterward he went about among the towns and villages preaching and telling the good news of the Kingdom of God. The Twelve went with him, and some women who had been cured of evil spirits and sickness—Mary, who was called Mary of Magdala, out of whom seven demons had been driven, and Joanna, the wife of Chuza, Herod's manager, and Susanna, and many others, who provided for them with their means.
- 4 When a great throng was gathering and people were coming to him from one town after another, he said in his figurative way,
- 5 "A sower went out to sow his seed. As he was sowing, some of the seed fell by the path and was trodden on, and

the wild birds ate it up. And some of it fell upon the rock, and when it sprang up it withered, because it had no moisture. And some fell among the thorns, and the thorns grew up with it and choked it out. And some fell on good soil, and grew up and yielded a hundred fold!"

As he said this he called out,  
"Let him who has ears to hear with, listen!"

His disciples asked him what this figure meant. And he said,

"You are permitted to know the secrets of the Kingdom of God, but they are given to others in the form of figures, so that they may look and yet not see, and hear and yet not understand. This is what the figure means. The seed is God's message. The ones by the path are those who hear, and then the devil comes and carries off the message from their hearts, so that they may not believe it and be saved. The ones on the rock are those who receive the message joyfully when they first hear it, but it takes no real root. They believe for a little while, and then in the time of trial they draw back. And what falls among the thorns means those who listen and pass on, and the worries and wealth and pleasures of life stifle them and they yield nothing. But the seed in the good soil means those who listen to the message and keep it in good, true hearts, and yield unflinchingly.

"Nobody lights a lamp and then covers it with a dish or puts it under a bed, but he puts it on its stand, so that those who come in may see the light. For there is nothing hidden that shall not be disclosed, nor kept secret that shall not be known and come to light. So take care how you listen. For people who have will have more given to them, and from people who have nothing, even what they think they have will be taken away."

His mother and his brothers came to him, but they could not get near him, on account of the crowd. And the word came to him,

"Your mother and your brothers are standing outside; they want to see you."

He answered,  
"My mother and my brothers are those who listen to God's message and obey it!"

22 It happened one day that he got into a boat with his disciples, and said to them,

"Let us cross to the other side of the lake."

23 So they set sail. As they sailed along, he fell asleep. And a squall of wind came down upon the lake, and they were being swamped and were in peril.

24 And they went to him and woke him up, and said to him,

"Master! Master! We are lost!"

Then he awoke and reproved the wind and the rough water, and they 25 ceased, and there was a calm. And he said to them,

"Where is your faith?"

But they were frightened and amazed, and said to one another,

"Who can he be? For he gives orders even to the winds and the water, and they obey him!"

26 They made a landing in the neighborhood of Gerasa, which is just across the 27 lake from Galilee. And when he landed, he met a man possessed by demons, who was coming out of the town. He had worn no clothing for a long time, and did not live in a house but in the 28 tombs. When he saw Jesus he cried out and threw himself down before him, and said in a loud voice,

"What do you want of me, Jesus, Son of the Most High God? I beg you not to torture me!"

29 For he was commanding the foul spirit to get out of the man. For it had often seized him, and though he had been fastened with chains and fetters, and was closely watched, he would snap his bonds and the demon would drive him 30 away to the desert. And Jesus asked him,

"What is your name?"

He said,

"Legion!" For many demons had 31 gone into him. And they begged him not to order them off to the bottomless 32 pit. Now there was a large drove of pigs feeding there on the hillside, and they begged him to give them leave to 33 go into them. And he did so. Then the demons came out of the man and went into the pigs, and the drove rushed over the steep bank into the lake, and were 34 drowned. When the men who tended them saw what had happened, they ran away and spread the news in the town 35 and in the country around. And the

people came out to see what had happened, and they came to Jesus and found the man out of whom the demons had gone sitting there, at Jesus' feet, with his clothes on and in his right mind, and they were frightened. And 36 those who had seen it told them how the man who had been possessed was cured. Then all the people of the neighborhood 37 of Gerasa asked him to go away from them, for they were terribly frightened. And he got into a boat and went back. The man out of whom the demons had 38 gone begged to go with him, but Jesus sent him away, and said,

"Go back to your home, and tell all 39 that God has done for you."

And he went and told all over the town what Jesus had done for him.

When Jesus returned, the people 40 welcomed him, for they were all watching for him. And a man named Jairus 41 came up—he was leader of the synagogue—and he fell down at Jesus' feet and begged him to come to his house, because he had an only daughter, about 42 twelve years old, and she was dying. As he was going, the crowds of people almost crushed him. And a woman who 43 had had a hemorrhage for twelve years, and whom nobody had been able to cure, came up behind him and touched 44 the tassel of his cloak, and the hemorrhage stopped at once. Jesus said, 45

"Who was it who touched me?"

And as everyone denied having done so, Peter said,

"Master, the people are all around you and they are crowding you."

But Jesus said,

"Somebody touched me, for I know 46 that power passed from me."

When the woman saw that she had 47 not escaped his notice, she came forward trembling, and fell down before him, and before all the people told why she had touched him, and how she had been cured at once. And he said to 48 her,

"My daughter, it is your faith that has cured you. Go in peace."

Even as he spoke someone came from 49 the house of the leader of the synagogue and said,

"Your daughter is dead. Do not trouble the Master any more."

But Jesus heard it and said to him, 50 "Do not be afraid; just have faith, and she will get well."

- 51 When he reached the house, he let no one go in with him but Peter, John, and James, and the child's father and mother. And they were all wailing and beating their breasts for her. But he said, "Stop wailing! For she is not dead, she is asleep."
- 52 And they laughed at him, for they knew that she was dead. But he grasped her hand and called out, "Get up, my child!"
- 53 And her spirit returned and she stood up immediately, and he directed them to give her something to eat. And her parents were amazed, but he ordered them not to tell anyone what had happened.
- 9 Then he called the Twelve together, and gave them power and authority over all the demons, and to cure diseases, and he sent them out to proclaim the Kingdom of God and to cure the sick. He said to them, "Do not take anything for your journey, no staff nor bag nor bread nor money, nor an extra shirt. Whatever house you go to stay in, remain there, and start on again from it. And where they will not welcome you, leave that town and shake off the very dust from your feet as a protest against them."
- 6 And they set forth and went from village to village, telling the good news and curing people everywhere.
- 7 Herod the governor heard of all that was happening, and he was perplexed because some people said that John had risen from the dead, and some that Elijah had appeared, and others that one of the ancient prophets had come back to life. But Herod said, "John I have beheaded, but who can this be about whom I hear such reports?"
- And he endeavored to see him.
- 10 Then the apostles came back and told Jesus what they had done. And he took them and quietly retired to a town called Bethsaida. But the crowds learned of it and followed him, and he welcomed them and spoke to them about the Kingdom of God, and he cured those who needed to be cured.
- 12 When the day began to decline, the Twelve came up and said to him, "Send the crowd away to the villages and farms around to find food and shelter, for we are in a lonely place here."
- 13 But he said to them,

"Give them food yourselves!"

And they said,

"We have only five loaves and two fish, unless we go ourselves and buy food for all these people." For there were about five thousand men.

But he said to his disciples,

"Have them sit down in groups of about fifty each."

And they did so, and made them all sit down. Then he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke them in pieces and gave them to the disciples to pass to the people. And they all ate and had enough, and the pieces left over that were gathered up filled twelve baskets.

Once when he was praying by himself, with only the disciples near him, he asked them,

"Who do the people say that I am?"

They answered,

"John the Baptist, though others say Elijah, and others that one of the old prophets has come back to life."

And he said to them,

"But who do you say that I am?"

Peter answered,

"The Christ of God!"

But he warned them particularly not to tell this to anyone, and said,

"The Son of Man must endure great suffering and be refused by the elders, the high priests, and the scribes, and be killed, and be raised to life on the third day."

And he said to everyone,

"If anyone wants to go with me, he must disregard himself, and take his cross day after day and follow me. For whoever wants to preserve his life will lose it, and whoever loses his life for me will preserve it. What good does it do a man to gain the whole world and lose or forfeit himself? For if anyone is ashamed of me and my teaching the Son of Man will be ashamed of him, when he comes in his glory and the glory of his Father and of the holy angels. I tell you, some of you who stand here will certainly not taste death until they see the Kingdom of God!"

It was about eight days after Jesus said this that he took Peter, John, and James, and went up to the mountain to pray. And as he was praying, the look of his face changed and his clothes turned dazzling white. And two men



were talking with him. They were  
 31 Moses and Elijah, and they appeared  
 in glory and spoke of his departure  
 which he was to go through with at  
 32 Jerusalem. Peter and his companions  
 had been overcome by sleep, but wak-  
 ing up they saw his glorious appearance  
 33 and the two men standing by him. Just  
 as they were parting from him, Peter  
 said to Jesus,

"Master, how good it is that we are  
 here! Let us put up three huts, one for  
 you and one for Moses and one for  
 Elijah!" For he did not know what  
 he was saying.

34 But as he said it, a cloud came and  
 overshadowed them, and they were  
 frightened as they passed under the  
 35 cloud. And from the cloud came a  
 voice that said,

"This is my Son, my Chosen! Listen  
 to him!"

36 At the sound of the voice, they saw  
 that Jesus was alone. And they kept  
 silence, and said nothing about what  
 they had seen to anyone at that time.

37 The next day, when they had come  
 down from the mountain, a great crowd  
 38 met him. And a man in the crowd  
 shouted,

"Master, I beg you to look at my son,  
 for he is my only child, and all at once  
 39 a spirit seizes him, and he suddenly  
 cries out, and it convulses him until he  
 foams at the mouth, and it leaves him,  
 40 after a struggle, badly bruised. And I  
 begged your disciples to drive it out,  
 and they could not."

41 Jesus answered,  
 "O you unbelieving, obstinate peo-  
 ple! How long must I be with you and  
 put up with you? Bring your son here!"

42 Even while the boy was coming, the  
 demon threw him down and convulsed  
 him, but Jesus reproved the foul spirit  
 and cured the boy and gave him back  
 43 to his father. And they were all amazed  
 at the power of God.

While everybody was full of wonder  
 at all that he was doing, he said to his  
 disciples,

44 "You must store up these teachings  
 in your minds, for the Son of Man is go-  
 ing to be handed over to men."

45 But they did not understand what he  
 meant, indeed it was concealed from  
 them, in order that they might not com-  
 prehend it, and they were afraid to ask  
 him what he meant.

A discussion arose among them as to 46  
 which of them would be the greatest.  
 But Jesus knew the question that was 47  
 in their minds and he took a child and  
 made him stand by his side, and said 48  
 to them,

"Whoever welcomes this child on my  
 account is welcoming me, and whoever  
 welcomes me, welcomes him who has  
 sent me. For it is the lowliest among  
 you all who is really great."

John answered, 49

"Master, we saw a man driving out  
 demons with your name, and we told  
 him not to do so, for he does not go  
 with us."

Jesus said to him, 50

"Do not try to stop him, for the man  
 who is not against you is for you."

As the time approached when he was 51  
 to be taken up to heaven, he set his face  
 toward Jerusalem, and sent messengers 52  
 before him. They started out and went  
 into a Samaritan village, to make prepara-  
 tions for him. And the people there 53  
 would not receive him, because he was  
 going to Jerusalem. When the disciples, 54  
 James and John, saw this, they said,

"Master, will you have us order fire  
 to come down from heaven and con-  
 sume them?"

But he turned and reproved them. 55  
 And they went on to another village. 56

As they were going along the road, a 57  
 man said to him,

"I will follow you wherever you go."

Jesus said to him, 58

"Foxes have holes, and wild birds  
 have nests, but the Son of Man has no-  
 where to lay his head!"

He said to another, 59

"Follow me."

But he said,

"Let me first go and bury my fath-  
 er."

Jesus said to him, 60

"Leave the dead to bury their own  
 dead; you must go and spread the news  
 of the Kingdom of God!"

Yet another man said to him, 61

"Lord, I am going to follow you, but  
 let me first say goodbye to my people  
 at home."

Jesus said to him, 62

"No one who puts his hand to the  
 plough, and then looks back, is fitted  
 for the Kingdom of God."

After this the Lord appointed sev- 10  
 enty-two others, and sent them on be-

fore him, two by two, to every town or place to which he intended to come.

2 And he said to them,

"The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to 3 gather it. Now go. Here I send you out 4 like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone 5 on the way. Whenever you go to stay at a house, first say, 'Peace to this 6 household!' If there is anyone there who loves peace, your blessing will rest upon him, but if there is not, it will 7 come back to you. Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house

8 to another. Whenever you come to a town and they welcome you, eat what 9 is offered you, and cure the sick there, and say to them, 'The Kingdom of God 10 is close upon you!' But whenever you come to a town and they do not welcome you, go out into the open streets 11 and say, 'The very dust of your town that sticks to our feet we wipe off in protest. But understand this: the 12 Kingdom of God is at hand!' I tell you, on that Day Sodom will fare better 13 than that town! Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting 14 in sackcloth and ashes! But Tyre and Sidon will fare better than you at the 15 Judgment! And you, Capernaum! Are you to be exalted to the skies? You will 16 go down among the dead! Whoever listens to you listens to me, and whoever disregards you disregards me, and whoever disregards me disregards him who sent me."

17 The seventy-two came back delighted, and said,

"Lord, when we use your name the very demons submit to us!"

18 He said to them,

"I saw Satan fall from heaven like a 19 flash of lightning! Here I have given you the power to tread on snakes and scorpions, and to trample on all the power of the enemy. Nothing will hurt 20 you at all. But do not be glad that the spirits submit to you, but be glad that your names are enrolled in heaven."

At that moment he was inspired with 2. joy, and said,

"I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent, and revealing it to children! Yes, I thank you, Father, for choosing to have it so! Every 2: thing has been handed over to me by my Father, and no one knows who the Son is but the Father, nor who the Father is but the Son, and anyone to whom the Son chooses to reveal him."

And he turned to his disciples when 2: they were alone, and said,

"Blessed are the eyes that see what you see! For I tell you, many prophets 2: and kings have wished to see what you see, and could not see it, and to hear what you hear, and could not hear it!"

Then an expert in the Law got up to 2: test him and said,

"Master, what must I do to make sure of eternal life?"

Jesus said to him,

2: "What does the Law say? How does it read?"

He answered,

2: "'You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind,' and 'your neighbor as you do yourself.'"

Jesus said to him,

2: "You are right. Do that, and you will live."

But he, wishing to justify his ques- 2: tion, said,

"And who is my neighbor?"

Jesus replied,

3: "A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers, and they stripped him and beat him and went off leaving him half dead. Now a priest happened 3: to be going that way, and when he saw him, he went by on the other side of the road. And a Levite also came to the 3 place, and when he saw him, he went by on the other side. But a Samaritan 3: who was traveling that way came upon him, and when he saw him he pitied him, and he went up to him and dressed 3: his wounds with oil and wine and bound them up. And he put him on his own mule and brought him to an inn and took care of him. The next day he took 3: out two dollars and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will pay

36 you for on my way back.' Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?"

37 He said,  
"The man who took pity on him."  
Jesus said to him,  
"Go and do so yourself!"

38 As they continued their journey, he came to a certain village, and a woman named Martha welcomed him to her house. She had a sister named Mary, who seated herself at the Master's feet, and listened to what he was saying.  
40 But Martha was worried with all she had to do for them, and she came up and said,

"Master, does it make no difference to you that my sister has left me to do all the work alone? Tell her to help me."

41 The Master answered,  
"Martha, Martha, you are worried and anxious about many things, but  
42 our wants are few, indeed there is only one thing we need. For Mary has chosen the right thing, and it must not be taken away from her."

11 Once as he was praying in a certain place, when he stopped, one of his disciples said to him,

"Lord, teach us to pray, as John taught his disciples."

2 He said to them,  
"When you pray, say, 'Father, your name be revered! Your kingdom come!  
3 Give us each day our bread for the day,  
4 and forgive us our sins, for we ourselves forgive anyone who is our debtor; and do not subject us to temptation.'"

5 And he said to them,  
"Suppose one of you has a friend, and goes to him in the middle of the night, and says to him, 'Friend, lend me three  
6 loaves, for a friend of mine has just come to my house after a journey, and  
7 I have nothing for him to eat,' and he answers from inside, 'Do not bother me; the door is now fastened, and my children and I have gone to bed; I cannot get up and give you any.' I tell you, even if he will not get up and give him some because he is his friend, yet because of his persistence he will rouse  
9 himself and give him all he needs. So I tell you, ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the  
10 door will open to you. For it is always

the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you fathers, if his son 11 asks him for a fish will give him a snake instead? Or if he asks for an egg, will 12 give him a scorpion? So if you, bad as 13 you are, know enough to give your children what is good, how much more surely will your Father in heaven give the holy Spirit to those who ask him for it!"

Once he was driving out a dumb 14 demon, and when the demon was gone the dumb man spoke. And the people were amazed. But some of them said, 15

"It is with the aid of Beelzebub, the prince of the demons, that he drives the demons out."

Others to test him asked him for a 16 sign from heaven. But he knew what 17 they were thinking, and he said to them,

"Any kingdom that is disunited is on the way to destruction, and one house falls after another. And if Satan is disunited, how can his kingdom last? Because you say that I drive out demons with Beelzebub's aid. But if it is with 19 his aid that I drive out demons, by whose do your sons drive them out? Therefore, they shall be your judges. But if it is with the finger of God that 20 I am driving the demons out, then the Kingdom of God has overtaken you. When a strong man fully armed guards 21 his own dwelling, his property is undisturbed. But when somebody stronger 22 than he attacks him and overcomes him, he strips him of the arms that he relied on, and divides up the spoils. Anyone who is not with me is against 23 me, and anyone who does not join me in gathering, scatters. When a foul 24 spirit goes out of a man, it roams through deserts in search of rest, and when it finds none, it says, 'I will go back to my house that I left.' And it 25 goes and finds it unoccupied, cleaned, and all in order. Then it goes and gets 26 seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before."

As he said this, a woman in the crowd 27 raised her voice and said to him,

"Blessed is the mother who bore you and nursed you!"

But he said,

28

"You might better say, 'Blessed are those who hear God's message and observe it!'"

29 As the crowds pressed around him, he went on to say,

"This is a wicked age! It demands a sign, and no sign will be given it but the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this age. The queen of the south will rise with the men of this generation at the Judgment and will condemn them, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here! Men of Nineveh will rise with this generation at the Judgment and will condemn it, for they repented at Jonah's preaching, and there is more than Jonah here! No one lights a lamp and puts it in the cellar or under a peck measure; he puts it on its stand, so that people who come in can see the light. Your eye is the lamp of your body. When your eye is sound, your whole body is light, but when it is unsound, your body is dark. So take care! Your very light may be darkness! If, therefore, your whole body is light with no darkness in it at all, it will all be as light as a lamp makes things for you by its light."

37 When he said this, a Pharisee asked him to lunch with him, and he went to his house and took his place at table.

38 The Pharisee noticed that he did not wash before luncheon, and he was surprised. But the Lord said to him,

"You Pharisees clean the outside of cups and dishes, but inside you are full of greed and wickedness. You fools! Did not the Creator of the outside make the inside too? But give your inmost life as charity, and you will immediately find everything clean. But alas for you Pharisees! For you pay tithes on mint, rue, and every tiny herb, and disregard justice and the love of God. But you should have observed these, without neglecting the others. Alas for you Pharisees! For you love to have the front seat in the synagogues and to be saluted with respect in public places. Alas for you! For you are like unmarked graves which men tread upon without knowing it."

45 At this, one of the experts in the Law said to him,

"Master, when you say that, you affront us too."

But he said,

"Yes, alas for you experts in the Law too! For you load men with burdens they can hardly carry, and you will not touch them yourselves with a single finger. Alas for you! For you build monuments for the prophets, whom your forefathers killed. So you testify to what your fathers did and approve it, for they killed them and you build their monuments. This is why the Wisdom of God said, 'I will send prophets and apostles to them, and some of them they will kill and some they will persecute'—so that this age may be charged with the blood of all the prophets that has been shed since the creation of the world, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you! This age will be charged with it all! Alas for you experts in the Law! For you have taken the key to the door of knowledge, but you have not entered it yourselves, and you have kept out those who tried to enter."

After he left the house, the scribes and the Pharisees began to watch him closely and to try to draw him out on many subjects, plotting to entrap him in something he might say.

Meanwhile as the people gathered in thousands, until they actually trod on one another, he proceeded to say to his disciples first of all,

"Beware of the yeast of the Pharisees, that is, hypocrisy. There is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. For what you say in the darkness will be heard in the light, and what you whisper in someone's ear, behind closed doors, will be proclaimed from the housetops. I tell you, who are my friends, have no fear of those who kill the body, and after that can do no more. I will show you whom to fear: fear him who, after killing you, has power to hurl you into the pit. Yes, fear him, I tell you. Do not sparrows sell five for two cents? And yet not one of them is forgotten in God's sight. But the very hairs on your heads are all counted! You must not be afraid, you are worth more than a great many sparrows! I tell you, everyone who will acknowledge me before men, the Son of

Man will acknowledge before the angels of God, but anyone who disowns me before men will be disowned before the angels of God. And anyone who speaks against the Son of Man will be forgiven for it, but no one who reviles the holy Spirit will be forgiven. When they bring you before the synagogues or the magistrates or the authorities, you must have no anxiety about how to defend yourselves or what to say, for at the very moment the holy Spirit will teach you what you ought to say."

Someone in the crowd said to him, "Master, tell my brother to give me my share of our inheritance."

But he said to him, "Who made me a judge or arbitrator of your affairs?"

And he said to them, "Take care! You must be on your guard against every form of greed, for a man's life does not belong to him, no matter how rich he is."

And he told them this story:

"A certain rich man's lands yielded heavily. And he said to himself, 'What am I going to do, for I have nowhere to store my crops?' Then he said, 'This is what I will do; I will tear down my barns and build larger ones, and in them I will store all my grain and my goods. And I will say to my soul, "Soul, you have great wealth stored up for years to come. Now take your ease; eat, drink, and enjoy yourself." But God said to him, "You fool! This very night your soul will be demanded of you. Then who will have all you have prepared?' That is the way with the man who lays up money for himself, and is not rich with God."

And he said to his disciples, "Therefore, I tell you, do not worry about life, wondering what you will have to eat, or about your body, wondering what you will have to wear. Life is more important than food, and the body than clothes. Think of the crows! They do not sow or reap, and they have no storehouses or barns, and God feeds them. How much more you are worth than the birds! Which of you with all his worry can add a single hour to his life? So if you cannot do the least good, why should you worry about the rest? See how the lilies grow. They do not toil or spin, but, I tell you, even Solomon in all his splendor was never

dressed like one of them. But if God so dresses the wild grass, which is alive today, and is thrown into the furnace tomorrow, how much more surely will he clothe you, who have so little faith? So you must not ask what you are to have to eat or drink, and you must not be anxious about it. For these are all things the nations of the world are in pursuit of, and your Father knows well that you need them. But you must strive to find his kingdom, and you will have these other things besides. Do not be afraid, little flock, for your Father has chosen to give you the kingdom. Sell what belongs to you, and give away the money! Get yourselves purses that will never wear out, inexhaustible riches in heaven, where thieves cannot get near nor moths destroy. For wherever your treasure is, your heart will be too. You must be ready with your lamps burning, like men waiting for their master to come home from a wedding, so that when he comes and knocks, they can open the door for him at once. Blessed are the slaves whom their master will find on the watch when he comes. I tell you, he will gird up his robe and make them take their places at table, and go around and wait on them. Whether he comes late at night or early in the morning and finds them on the watch, they are blessed. But you may be sure of this, that if the master of the house had known what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. You must be ready too, for the Son of Man is coming at a time when you do not expect him."

Peter said to him,

"Lord, do you mean this figure for us, or is it for everybody?"

And the Lord said,

"Who then will be the faithful, thoughtful manager, whom his master will put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that slave if his master when he returns finds him doing it. I tell you, he will put him in charge of all his property. But if the slave says to himself, 'My master is not coming back for a long time,' and begins to beat the men and women slaves and to eat and drink and get drunk, that slave's master will come back some day when he does not expect him,

and at some time of which he does not know, and will cut him in two, and put  
 47 him with the unbelievers. The slave who knows his master's wishes, but does not get ready or act upon them,  
 48 will be severely punished. But one who does wrong without knowing them will be lightly punished. From anyone who has been given much, much will be required, and of the man to whom people have intrusted much, they will demand  
 49 even more. I have come to bring fire down to the earth, and how I wish it  
 50 were kindled already! I have a baptism to undergo, and how distressed I  
 51 am till it is over! Do you think I have come to bring peace to the earth? Not  
 52 peace, I tell you, but discord! For from now on if there are five people in a house they will be divided three against  
 53 two and two against three. Father will be against son, and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

54 And he said to the crowds,  
 "When you see a cloud rise in the west, you say at once, 'It is going to  
 55 rain,' and it does. And when you see the south wind blowing, you say, 'It is  
 56 going to be very hot,' and it is so. You hypocrites! You know how to interpret the look of the earth and sky; and why can you not interpret this present  
 57 time? Why do you not decide what is  
 58 right yourselves? For when you are going before the magistrate with your opponent, do your best on the way to get rid of him, or he may hurry you off to the judge and the judge hand you over to the constable and the constable  
 59 throw you into prison. I tell you, you will never get out again until you have paid the last cent!"

13 Just then some people came up to bring him word of the Galileans whose blood Pilate had mingled with that of  
 2 their sacrifices. And he answered,  
 "Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you; unless you  
 4 repent, you will all perish as they did! Or those eighteen people at Siloam who were killed when the tower fell upon them—do you think they were worse offenders than all the other people who  
 5 live in Jerusalem? No, I tell you; un-

less you repent, you will all perish as they did!"

He used this figure:

"A man had a fig tree growing in his garden, and he went to look for fruit on it, and could not find any. And he said to the gardener, 'Here I have come three years to look for fruit on this fig tree, without finding any. Cut it down. Why should it waste the ground?' He answered, 'Let it stand this one year more, sir, till I dig around it and manure it; perhaps it will bear fruit next year. But if it does not, you can have it cut down.'"

One Sabbath he was teaching in one of the synagogues, and there was a woman there who for eighteen years had had a sickness caused by a spirit. She was bent double and could not straighten herself up at all. When Jesus saw her he called to her,

"You are freed from your sickness!"

And he laid his hands on her, and she instantly became erect, and praised God. But the leader of the synagogue, in his vexation because Jesus had cured her on the Sabbath, spoke out and said to the crowd,

"There are six days on which it is right to work. Come on them and be cured, but not on the Sabbath day."

But the Lord answered,

"You hypocrites! Does not every one of you untie his ox or his donkey from the stall on the Sabbath and lead him away to water? And ought not this woman, who is a descendant of Abraham, whom Satan has kept bound for eighteen years, to be released from those bonds on the Sabbath day?"

When he said this, all his opponents were humiliated, and all the people were delighted at all the splendid things that he did.

He said, therefore,

"What is the Kingdom of God like, and to what can I compare it? It is like a mustard seed that a man took and dropped in his garden, and it grew and became a tree, and the wild birds roosted on its branches."

And he went on,

"To what can I compare the Kingdom of God? It is like yeast that a woman took and hid in a bushel of flour, till it all rose."

So he went about among the towns and villages, teaching and making his

23 way toward Jerusalem. And someone said to him,

"Are only a few to be saved, Master?"

He said to them,

24 "You must strain every nerve to get in through the narrow door, for I tell you many will try to get in, and will not  
25 succeed, when the master of the house gets up and shuts the door, and you begin to stand outside and to knock on the door, and say, 'Open it for us, sir!' Then he will answer you and say, 'I do not know where you come from.' Then you will go on to say, 'We have been entertained with you, and you have  
27 taught in our streets!' And he will say to you, 'I do not know where you come from. Get away from me all you  
28 wrongdoers!' There you will weep and grind your teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, while  
29 you are put outside. People will come from the east and west and the north and south, and take their places in the  
30 Kingdom of God. There are those now last who will then be first, and there are those now first who will be last."

31 Just then some Pharisees came up and said to him,

"Go! Get away from here, for Herod wants to kill you!"

32 He said to them,

"Go and say to that fox, 'Here I am, driving out demons and performing cures, today and tomorrow, and on the  
33 third day I will be through. But I must go on today and tomorrow and the next day, for it is not right for a prophet to  
34 die outside Jerusalem.' O Jerusalem! Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you re-  
35 fused! Now I leave you to yourselves. And I tell you, you will never see me again until you say, 'Blessed be he who comes in the Lord's name!'"

14 One Sabbath, when he went to take a meal at the house of a member of the council who was a Pharisee, they were watching him. There was a man before him who had dropsy. And Jesus said to the Pharisees and the experts in the Law,

"Is it right to cure people on the Sabbath or not?"

4 But they made no answer. And he took hold of the man and cured him and sent him away. Then he said to them, 5

"Who among you, if his child or his ox falls into a well, will not pull him out at once on the Sabbath?" And they 6 could make no reply to this.

He noticed that the guests picked out 7 the best places, and he gave them this illustration:

"When someone invites you to a 8 wedding supper, do not take the best place, for someone more distinguished than you may have been invited, and his host and yours will come and say to you 'Make room for this man,' and then 9 you will proceed in confusion to take the poorest place. But when you are in- 10 vited anywhere, go and take the poorest place, so that when your host comes in, he will say to you, 'My friend, come to a better place.' So you will be shown consideration before all the other guests. For everyone who exalts him- 11 self will be humbled, but the man who humbles himself will be exalted."

And he said to the man who had in- 12 vited him,

"When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors, for then they will invite you in return and you will be repaid. But 13 when you give an entertainment, invite people who are poor, maimed, lame, or blind. Then you will be blessed, be- 14 cause they cannot repay you; for you will be repaid at the resurrection of the upright."

One of the other guests heard this, 15 and said to him,

"Blessed is the man who shall be at the banquet in the Kingdom of God!"

He said to him, 16

"A man once gave a great dinner, and invited a large number to it, and when the dinner hour came, he sent around 17 his slave, to say to those who were invited, 'Come! for it is now ready!' And 18 they all immediately began to excuse themselves. The first one said to him, 'I have bought a piece of land, and I must go and look at it. Please have me excused.' Another said, 'I have bought 19 five yoke of oxen, and I am going to examine them. Please have me excused.' Another said, 'I have married, and so I 20 cannot come.' So the slave went back 21 and reported this to his master. Then

the master of the house was angry and said to his slave, 'Hurry out into the streets and squares of the city, and bring the poor, the maimed, the blind, and the lame in here!' And the slave said, 'What you ordered, sir, has been done, and there is still room.' And the master said to the slave, 'Go out on the roads, and among the hedges, and make them come in, so that my house may be full. For I tell you that none of those men who were invited shall taste of my dinner!'

There were great crowds accompanying him, and once he turned and said to them,

"If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his very life too, he cannot be a disciple of mine. For no one who does not take up his own cross and come after me can be a disciple of mine. What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough to complete it? Or else when he has laid his foundation and cannot finish the building, everyone who sees it will begin to ridicule him, and say, 'This man started to erect a building, and could not finish it!' Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with twenty thousand? And if he cannot, while the other is still far away, he sends envoys to him and asks on what terms he will make peace. In just that way, no one of you who does not say goodbye to all he has can be a disciple of mine. Salt is good; but if salt loses its strength, what can it be seasoned with? It is fit neither for the ground nor the manure heap; people throw it away. Let him who has ears to hear with, listen!"

All the tax-collectors and irreligious people were crowding up to hear him. And the Pharisees and scribes grumbled, and said,

"This man welcomes irreligious people, and even eats with them!"

So in speaking to them he used this figure:

"What man among you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the

wilderness, and go in search of the one that is lost, until he finds it? And when he finds it, he puts it on his shoulders with joy, and when he reaches home, he calls in his friends and neighbors, and says to them, 'Congratulate me, for I have found my lost sheep!' I tell you, in just that way there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need any repentance. Or what woman who has ten silver coins and loses one, does not light the lamp and sweep the house and look carefully until she finds it? And when she finds it, she calls in her friends and neighbors, and says to them, 'Congratulate me, for I have found the coin that I lost!' In just that way, I tell you, there is joy among the angels of God over one sinful person who repents!"

And he said,

"A man had two sons. The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property between them. Not many days later, the younger son gathered up all he had, and went away to a distant country, and there he squandered his property by fast living. After he had spent it all, a severe famine arose in that country, and he began to be in want. And he went and hired himself out to a resident of the country, and he sent him into his fields to tend pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him anything. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of hunger! I will get up, and go to my father, and say to him, "Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!"' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck, and kissed him. His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!' But his father said to his slaves, 'Make haste and get out the best robe, and put it on him, and put a ring on his hand, and



23 shoes on his feet; and get the calf we are fattening, and kill it, and let us feast  
 24 and celebrate, for my son here was dead, and he has come to life; he was lost, and he is found!' So they began to  
 25 celebrate. But his elder son was in the field. When he came in and approached the house, he heard music and dancing,  
 26 and he called one of the servants to him and asked him what it meant. He said to him, 'Your brother has come, and your father has killed the calf he has been fattening, because he has gotten  
 27 him back alive and well.' But he was angry and would not go into the house. And his father came out and urged him.  
 28 And he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that  
 29 I could entertain my friends. But when your son here came, who has eaten up your property with women of the street, for him you killed the calf you  
 30 have been fattening!' But he said to him, 'My child, you have been with me all the time, and everything I have is  
 31 yours. But we had to celebrate and be glad, because your brother was dead, and has come to life, and was lost and is found! "

16 And he said to his disciples,  
 "There was a rich man who had a manager, and it was reported to him that this man was squandering his  
 2 property. So he called him in and said to him, 'What is this that I hear about you? Make an accounting for your conduct of my affairs, for you cannot be  
 3 manager any longer!' Then the manager said to himself, 'What am I going to do, because my master is going to take my position away from me? I can-  
 4 not dig, I am ashamed to beg. I know what I will do, so that when I am removed from my position people will  
 5 take me into their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much  
 6 do you owe my master?' He said, 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four hundred!'  
 7 Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement;  
 8 write twelve hundred.' And his master praised the dishonest manager, because

he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, 9 so that when it fails, they may take you into the eternal dwellings. The man 10 who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a large one. So if you have proved un- 11 trustworthy in using your ill-gotten wealth, who will trust you with true riches? And if you have been untrust- 12 worthy about what belonged to someone else, who will give you what belongs to you? No servant can belong to two 13 masters, for he will either hate one and love the other, or he will stand by one and make light of the other. You cannot serve God and money!"

The Pharisees, who were avaricious, 14 heard all this, and they ridiculed him. And he said to them, 15

"You are the men who parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in the sight of God. Until John came, it was the Law 16 and the Prophets. From that time the Kingdom of God has been proclaimed, and everyone has been crowding into it. But it is easier for heaven and earth 17 to pass away than for one dotting of an *i* in the Law to go unfulfilled. Anyone 18 who divorces his wife and marries another woman commits adultery, and whoever marries a woman who has been divorced from her husband commits adultery.

"There was once a rich man, who 19 used to dress in purple and fine linen, and to live in luxury every day. And a 20 beggar named Lazarus was put down at his gate covered with sores and eager to 21 satisfy his hunger with what was thrown away from the rich man's table. Why, the very dogs came and licked his sores. And it came about that the beg- 22 gar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and was buried. And in Hades he looked up, 23 tormented as he was, and saw Abraham far away, with Lazarus beside him. And he called to him and said, 'Father 24 Abraham! take pity on me, and send Lazarus to dip the tip of his finger in

water and cool my tongue, for I am in  
 25 torment, here in the flames!' And Abra-  
 ham said, 'My child, remember that  
 you received your blessings in your life-  
 time, and Lazarus had his misfortunes  
 in his; and now he is being comforted  
 26 here, while you are in anguish. Besides  
 there is a great chasm set between you  
 and us, so that those who want to go  
 over from this side to you cannot, and  
 they cannot cross from your side to  
 27 us.' And he said, 'Then I beg you, father,  
 to send him to my father's house,  
 28 for I have five brothers; let him warn  
 them so that they will not also come to  
 29 this place of torture.' Abraham answered,  
 'They have Moses and the  
 30 prophets; let them listen to them.' But  
 he said, 'Not Father Abraham, but if  
 someone will go to them from the dead,  
 31 they will repent!' He answered, 'If they  
 will not listen to Moses and the proph-  
 ets, they will not be convinced even if  
 someone rises from the dead!'"

17 And he said to his disciples,

"It is inevitable that hindrances  
 should arise, but alas for the man who  
 2 causes them! he might better have a  
 millstone hung around his neck, and be  
 thrown into the sea, than be a hin-  
 drance to one of these humble people.  
 3 Be on your guard! If your brother  
 wrongs you, remonstrate with him, and  
 4 if he repents, forgive him. And if he  
 wrongs you seven times a day, and seven  
 times turns to you and says, 'I am  
 sorry,' you must forgive him."

5 The apostles said to the Lord,

"Give us more faith."

6 And the Lord said,

"If your faith is as big as a mustard  
 seed, you could have said to this mul-  
 berry tree, 'Be pulled up by the roots  
 and planted in the sea,' and it would  
 have obeyed you!"

7 "What man among you, if he has a  
 servant ploughing or keeping sheep,  
 will say to him when he comes in from  
 the field, 'Come at once and sit down at  
 8 the table,' instead of saying to him,  
 'Get my supper ready, and dress your-  
 self, and wait on me while I eat and  
 drink, and you can eat and drink after-  
 9 ward'? Is he grateful to the slave for  
 doing what he has been ordered to do?  
 10 So you also, when you do all you have  
 been ordered to do, must say, 'We are  
 good-for-nothing slaves! We have done  
 only what we ought to have done!'"

On his way to Jerusalem, he passed 11:  
 through Samaria and Galilee. And as  
 he was going into one village he met ten 1:  
 lepers, and they stood at a distance,  
 and raising their voices, said, 1:

"Jesus, Master, take pity on us!"

And when he saw them, he said to 1:  
 them,

"Go and show yourselves to the  
 priests."

And as they went they were cured.  
 But one of them, when he saw that he 1:  
 was cured, came back, loudly praising  
 God, and fell on his face at Jesus' feet, 16:  
 and thanked him. He was a Samaritan.

And Jesus said, 17:

"Were not all ten cured? Where are  
 the other nine? Was no one found to 18:  
 return and give thanks to God except  
 this foreigner?"

And he said to him, 16:

"Stand up and go! Your faith has  
 cured you."

He was once asked by the Pharisees 20:  
 when the Kingdom of God would come,  
 and he answered,

"The Kingdom of God is not coming  
 visibly, and people will not say, 'Look! 21:  
 here it is!' or 'There it is!' for the King-  
 dom of God is within you."

And he said to his disciples, 22:

"The time will come when you will  
 long to see one of the days of the Son  
 of Man, and you will not be able to do  
 so. Men will say to you, 'Look! There 23:  
 he is!' or, 'Look! Here he is!' Do not  
 go off in pursuit of him, for just as when 24:  
 the lightning flashes, it shines from one  
 end of the sky to the other, that will be  
 the way with the Son of Man. But first 25:  
 he must go through much suffering,  
 and be refused by this age. In the time 26:  
 of the Son of Man it will be just as  
 it was in the time of Noah. People 27:  
 went on eating, drinking, marrying,  
 and being married up to the very day  
 that Noah got into the ark and the  
 flood came and destroyed them all. Or 28:  
 as it was in Lot's time; they went on  
 eating, drinking, buying, selling, plant-  
 ing, and building, but the day Lot left 29:  
 Sodom, it rained fire and brimstone  
 from heaven and destroyed them all.  
 It will be like that on the day when the 30:  
 Son of Man appears. A man who is on 31:  
 the housetop that day, with his goods  
 in the house, must not go down to get  
 them, and a man in the field, too,

12 must not turn back. Remember Lot's  
13 wife! Whoever tries to preserve his life  
will lose it, and whoever loses his life  
14 will preserve it. I tell you, there will be  
two men in the same bed that night;  
one will be taken and the other left.  
15 There will be two women grinding to-  
gether; one will be taken and the other  
left!"

17 They said to him,  
"Where will this be, Master?"  
And he said to them,  
"Wherever there is a dead body the  
vultures will flock!"

18 He gave them an illustration to show  
that they must always pray and not  
2 give up, and he said,

"There was once in a city a judge  
who had no fear of God and no respect  
3 for men. There was a widow in the city  
and she came to him and said, 'Protect  
4 me from my opponent.' And he would  
not for a time, but afterward he said to  
himself, 'Though I have no fear of God  
5 nor respect for men, yet because this  
widow bothers me, I will protect her, or  
she will finally wear me out with her  
coming.'"

6 And the Master said,  
"Listen to what this dishonest judge  
7 said! Then will not God provide protec-  
tion for his chosen people, who cry out to  
8 him day and night? Is he slow to help  
them? I tell you, he will make haste to  
provide it! But when the Son of Man  
comes, will he find faith on earth?"

9 To some who were confident of their  
own uprightness, and thought nothing  
of others, he used this illustration:

10 "Two men went up to the Temple to  
pray; one was a Pharisee and the other  
11 a tax-collector. The Pharisee stood up  
and uttered this prayer to himself:  
'O God, I thank you that I am not like  
other men, greedy, dishonest, or adul-  
12 terous, or like that tax-collector. I fast  
two days in the week; I pay tithes on  
13 everything I get.' But the tax-collector  
stood at a distance and would not even  
raise his eyes to heaven, but struck his  
breast, and said, 'O God, have mercy  
14 on a sinner like me!' I tell you, it was  
he who went back to his house with  
God's approval, and not the other. For  
everyone who exalts himself will be  
humbled, but the man who humbles  
himself will be exalted."

15 People brought babies to him for  
him to touch, but the disciples, when

they saw it, reproved them for it. But 16  
Jesus called them up to him and said,

"Let the children come to me and do  
not try to stop them, for the Kingdom  
of God belongs to such as they. I tell 17  
you whoever does not accept the King-  
dom of God like a child will not enter it  
at all."

A member of the council asked him, 18  
"Good master, what must I do to  
make sure of eternal life?"

Jesus said to him, 19  
"Why do you call me good? No one  
is good but God himself. You know the 20  
commandments, 'Do not commit adul-  
tery, Do not kill, Do not steal, Do not  
bear false witness, Honor your father  
and mother.'"

And he said, 21  
"I have obeyed all these command-  
ments ever since I was a child."

When Jesus heard this, he said to 22  
him,

"There is one thing that you still  
lack. Sell all that you have, and divide  
the money among the poor, and then  
you will have riches in heaven; and  
come back and be a follower of mine."

But when he heard that, he was 23  
much cast down, for he was very rich.

And when Jesus saw it, he said, 24  
"How hard it will be for those who  
have money to get into the Kingdom of  
God! It is easier for a camel to get 25  
through the eye of a needle than for a  
rich man to get into the Kingdom of  
God!"

And those who heard it said, 26  
"Then who can be saved?"

And he said, 27  
"The things that are impossible for  
men are possible for God!"

Peter said, 28  
"Here we have left home and fol-  
lowed you."

And he said to them, 29  
"I tell you, there is no one who has  
given up home or wife or brothers or  
parents or children for the Kingdom of  
God who will not receive many times 30  
more in this time, and in the coming age  
eternal life."

And he took the Twelve aside and 31  
said to them,

"See! we are going up to Jerusalem,  
and everything written in the prophets  
about the Son of Man will be fulfilled.  
For he will be handed over to the hea- 32  
then, and ridiculed and insulted and

33 spat upon, and they will flog him and kill him, and on the third day he will rise again."

34 And they did not understand any of this; the words were obscure to them, and they did not know what he meant.

35 As he approached Jericho, a blind man happened to be sitting by the roadside begging. And hearing a crowd going by he asked what it meant. They told him that Jesus of Nazareth was coming by. And he shouted,

"Jesus, you Son of David, take pity on me!"

36 And those who were in front reproved him and told him to be quiet, but he cried out all the louder,

"You Son of David, take pity on me!"

37 And Jesus stopped and ordered the man to be brought to him. When he came up, Jesus asked him,

38 "What do you want me to do for you?"

He answered,

"Master, let me regain my sight!"

39 And Jesus said to him,

"Regain your sight! Your faith has cured you!"

40 And he regained his sight immediately, and followed Jesus, giving thanks to God. And all the people saw it and praised God.

19 And he went into Jericho and was passing through it. Now there was a man named Zaccheus, the principal tax-collector, a rich man, who wanted to see who Jesus was, and he could not because of the crowd, for he was a small man. So he ran on ahead and climbed up into a sycamore tree, to see him, for Jesus was coming that way. When Jesus reached the place, he looked up and said to him,

"Zaccheus, come down quickly! for I must stay at your house today."

41 And he came down quickly and welcomed him gladly. And when they saw this, everyone complained, and said,

"He has gone to stay with an irreligious man!"

42 But Zaccheus stopped and said to the Lord,

"See, Lord! I will give half my property to the poor, and if I have defrauded anyone of anything, I will pay him four times as much."

43 Jesus said to him,

"Salvation has come to this house

today, for he too is a descendant of Abraham. For the Son of Man has come to search for what was lost and to save it."

As they were listening to this, Jesus went on to give them an illustration, because he was near Jerusalem and they supposed that the Kingdom of God was immediately going to appear. So he said,

"A nobleman once went to a distant country to secure his appointment to a kingdom and then return. And he called in ten of his slaves and gave them each twenty dollars and told them to trade with it while he was gone. But his countrymen hated him, and they sent a delegation after him to say, 'We do not want this man made king over us.' And when he had secured the appointment and returned, he ordered the slaves to whom he had given the money to be called in, so that he could find out how much they had made. The first one came in and said, 'Your twenty dollars has made two hundred, sir!' And he said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount, you shall be governor of ten towns.' The second came in and said, 'Your twenty dollars has made a hundred, sir!' And he said to him, 'And you shall be governor of five towns!' And the other one came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow? Then why did you not put my money in the bank, so that when I came back I could have gotten it with interest?' And he said to the bystanders, 'Take the twenty dollars away from him, and give it to the man who has the two hundred!' They said to him, 'He has two hundred, sir!'—'I tell you, the man who has will have more given him, and from the man who has nothing, even what he has will be taken away! But bring those enemies of mine here who did not want me made king over them, and slaughter them in my presence!'"

28 With these words he went on ahead of them, on his way to Jerusalem.

29 When he was near Bethphage and Bethany by the hill called the Mount of Olives, he sent two of his disciples 30 and said to them,

"Go to the village that lies in front of you, and as you enter it you will find tied there a colt that has never been 31 ridden. Untie it and bring it here. And if anyone asks you why you are untying it, you are to say, 'The Master needs it.'"

32 And the messengers went and found it just as he had told them. And as they were untying the colt, its owners said to them,

"Why are you untying the colt?"

34 And they said,

"The Master needs it!"

35 And they brought it to Jesus. And they threw their coats on the colt and 36 mounted Jesus on it. And as he went on, people spread their coats in the 37 road. Just as he was coming down the Mount of Olives and approaching the city, the whole throng of his disciples began to praise God loudly and joyfully, for all the wonders they had seen, 38 and to say,

"Blessed is the king who comes in the Lord's name,  
Peace be in heaven and glory on high!"

39 Some Pharisees in the crowd said to him,

"Master, reprove your disciples!"

40 And he answered,

"I tell you, if they keep silence, the stones will cry out!"

41 As he approached the city and saw it, 42 he wept over it, and said,

"If you yourself only knew today the conditions of peace! But as it is, they 43 are hidden from you. For a time is coming upon you when your enemies will throw up earthworks about you and surround you and shut you in on all 44 sides, and they will throw you and your children within you to the ground, and they will not leave one stone upon another within you because you did not know when God visited you!"

45 Then he went into the Temple and proceeded to drive out those who were 46 selling things there, and he said to them,

"The Scripture says, 'And my house

shall be a house of prayer,' but you have made it a robbers' den!"

Every day he taught in the Temple, 47 and the high priests and scribes and the leading men of the people were trying to destroy him, but they could not find 48 any way to do it, for all the people hung upon his words.

One day as he was teaching the peo- 20 ple in the Temple, and preaching the good news, the high priests and scribes came up with the elders and said to 2 him,

"Tell us what authority you have for doing as you do, or who gave you any such authority?"

He said to them, 3

"I will ask you a question too. Tell 4 me, did John's baptism come from heaven or from men?"

And they argued with one another, 5 and said,

"If we say 'From heaven,' he will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet." 6

So they answered that they did not 7 know where it came from. And Jesus 8 said to them,

"Nor will I tell you what authority I have for doing as I do."

Then he went on to give the people 9 this illustration:

"A man once planted a vineyard, and leased it to tenants, and went away for a long absence. At the proper time 10 he sent a slave to the tenants to have them give him a share of the vintage, but the tenants beat him, and sent him back empty-handed. And again he sent 11 another slave, and they beat him also and mistreated him and sent him back empty-handed. And again he sent a 12 third, but they wounded him too, and threw him outside. Then the owner of 13 the vineyard said, 'What can I do? I will send them my dear son; perhaps they will respect him.' But when the 14 tenants saw him, they argued with one another, 'This is his heir! Let us kill him, so that the property will belong to us!' So they drove him out of the vine- 15 yard and killed him. Now what will the owner of the vineyard do to them? He 16 will come and put those tenants to death, and give the vineyard to others."

When they heard this they said,

"Heaven forbid!"

17 He looked at them and said,  
"Then what does this saying of Scrip-  
ture mean,

"That stone which the builders re-  
jected

Has become the cornerstone?"

18 Whoever falls on that stone will be  
shattered, but whoever it falls upon  
will be scattered like chaff."

19 And the scribes and high priests  
wanted to arrest him then and there,  
but they were afraid of the people, for  
they knew that he had aimed this illus-  
tration at them. So they kept watch of  
20 him and set some spies who pretended  
to be honest men to fasten on some-  
thing that he said, so that they might  
hand him over to the control and au-  
21 thority of the governor. And they  
asked him,

"Master, we know that you are right  
in what you say and teach, and that  
you show no favor, but teach the way  
22 of God in sincerity. Is it right for us to  
pay taxes to the emperor, or not?"

23 But he detected their trickery, and  
said to them,

24 "Show me a denarius. Whose head  
and title does it bear?"

They said,

"The emperor's."

25 He said to them,

"Then pay the emperor what be-  
longs to the emperor, and pay God  
what belongs to God!"

26 So they could not fasten on what he  
said before the people, and they were  
amazed at his answer, and said nothing  
more.

27 Then some of the Sadducees, who say  
that there is no resurrection, came up  
and asked him,

28 "Master, Moses made us a law that  
if a man's brother die leaving a wife but  
no children, the man should marry the  
widow and raise up a family for his  
29 brother. Now there were seven broth-  
30 ers. And the eldest married a wife and  
31 died childless. And the second married  
her, and the third, and all the seven  
married her and died without leaving  
32 any child. Afterward the woman died  
33 too. Now at the resurrection, which  
one's wife will the woman be? For all  
seven of them married her."

34 Jesus said to them,

35 "The people of this world marry and  
are married, but those who are thought

worthy to attain that other world and  
the resurrection from the dead, neither  
marry nor are married. For they can-  
not die again; they are like the angels,  
and through sharing in the resurrec-  
tion, they are sons of God. But that the  
3 dead are raised to life, even Moses in-  
dicated in the passage about the bush,  
when he calls the Lord 'the God of  
Abraham, the God of Isaac, and the  
God of Jacob.' He is not the God of  
3 dead men but of living, for all men are  
alive to him."

Some of the scribes replied,

"Master, that was a fine answer!"  
For they did not dare to ask him any  
more questions.

But he said to them,

"How can they say that the Christ  
is a son of David? For David himself  
says in the Book of Psalms,

"The Lord has said to my lord,

"Sit at my right hand,

Until I make your enemies a foot-  
stool for your feet!"

David then calls him lord. So how can  
he be his son?"

While all the people were listening,  
he said to his disciples,

"Beware of the scribes who like to go  
about in long robes, and love to be sa-  
luted with respect in public places, and  
to have the front seats in the syna-  
gogues and the best places at banquets  
—men who eat up widows' houses and  
47 to cover it up make long prayers! They  
will get all the heavier sentence!"

And looking up, he saw the rich peo-  
ple dropping their gifts into the treas-  
ury. And he saw a poor widow drop in  
two coppers. And he said,

"I tell you, this poor widow has put  
in more than all the rest. For they all  
gave from what they had to spare, but  
she in her want has put in all she had to  
live on."

When some spoke about the Temple  
and its decoration with costly stone and  
votive offerings, he said,

"As for all this that you are looking  
at, the time is coming when not one  
stone will be left here upon another  
that will not be torn down!"

Then they asked him,

"Master, when will this happen, and  
what will be the sign that it is going to  
take place?"

And he said,

"Take care not to be misled. For

many will come under my name, and say, 'I am he,' and 'The time is at hand.' Do not follow them. But when you hear of wars and outbreaks, do not be alarmed. These have to come first, but the end does not follow immediately."

10 Then he said to them,  
 "Nation will rise in arms against nation, and kingdom against kingdom.  
 11 There will be great earthquakes, and pestilence and famine here and there. There will be horrors and great signs in  
 12 the sky. But before all this, men will arrest you and persecute you, and hand you over to synagogues and prisons and have you brought before kings and  
 13 governors on my account. It will all lead to your testifying. So make up  
 14 your minds not to prepare your defense, for I will give you such wisdom  
 15 of utterance as none of your opponents will be able to resist or dispute. You  
 16 will be betrayed even by your parents and brothers and kinsmen and friends and they will put some of you to death,  
 17 and you will be hated by everyone because you bear my name. Yet not a  
 18 hair of your head will perish! It is by your endurance that you will win your  
 20 souls. But when you see Jerusalem being surrounded by armies, then you must understand that her devastation  
 21 is at hand. Then those who are in Judea must fly to the hills, those who are in the city must get out of it, and those  
 22 who are in the country must not go into it, for those are the days of vengeance, when all that is written in the Scriptures  
 23 will be fulfilled. But alas for women who are with child at that time, or who have babies, for there will be great misery in the land and anger at this  
 24 people. They will fall by the edge of the sword, and be carried off as prisoners among all nations, and Jerusalem  
 25 will be trampled under foot by the heathen, until the time of the heathen comes. There will be signs too in sun,  
 26 moon, and stars, and on earth dismay among the heathen, bewildered at the roar of the sea and the waves. Men  
 27 will swoon with fear and foreboding of what is to happen to the world, for the forces in the sky will shake. Then they will see the Son of Man coming in a cloud with great power and glory. But  
 28 when this begins to happen, look up

and raise your heads, for your deliverance will be at hand."

And he gave them an illustration: 29  
 "See the fig tree and all the trees. As 30 soon as they put out their leaves, you see them and you know without being told that summer is coming. So when 31 you see these things happen, you must know that the Kingdom of God is at hand. I tell you, it will all happen before the present generation passes away. Earth and sky will pass away, 33 but my words will not. But take care 34 that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will 35 come on all who are living anywhere on the face of the earth. But you must be 36 vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man."

He would spend the days teaching in 37 the Temple, but at night he would go out of the city and stay on the hill called the Mount of Olives. And in the 38 morning all the people would come to him in the Temple to listen to him.

Now the festival of Unleavened 22 Bread, which is called the Passover, was approaching. And the high priests and 2 the scribes were casting about for a way to put him to death, for they were afraid of the people.

But Satan entered into Judas, who 3 was called Iscariot, a member of the Twelve. And he went off and discussed 4 with the high priests and captains of the Temple how he could betray him to them. And they were delighted and 5 agreed to pay him for it. And he accepted their offer, and watched for an opportunity to betray him to them without a disturbance.

When the day of Unleavened Bread 7 came, on which the Passover lamb had to be sacrificed, Jesus sent Peter and 8 John, saying to them,

"Go and make preparations for us to eat the Passover."

They said to him, 9  
 "Where do you want us to prepare it?"

He said to them, 10  
 "Just after you enter the city, you will meet a man carrying a pitcher of water. Follow him to the house to which he goes, and say to the man of 11

the house, "Our Master says to you, "Where is the room where I can eat the Passover supper with my disciples?"

12 And he will show you a large room upstairs with the necessary furniture. Make your preparations there."

13 So they went and found everything just as he had told them, and they prepared the Passover supper.

14 When the time came, he took his place at the table, with the apostles

15 about him. And he said to them, "I have greatly desired to eat this Passover supper with you before I suffer. For I tell you, I will never eat one again until it reaches its fulfilment in the Kingdom of God."

17 And when he was handed a cup, he thanked God, and then said, "Take this and share it among you, for I tell you, I will not drink the product of the vine again until the Kingdom of God comes."

19 And he took a loaf of bread and thanked God, and broke it in pieces, and gave it to them, saying,

21 "This is my body. Yet look! The hand of the man who is betraying me is

22 beside me on the table! For the Son of Man is going his way, as it has been decreed, but alas for the man by whom he is betrayed!"

23 And they began to discuss with one another which of them it was who was

24 going to do this. A dispute also arose among them, as to which one of them ought to be considered the greatest.

25 But he said to them, "The kings of the heathen lord it over them, and their authorities are

26 given the title of Benefactor. But you are not to do so, but whoever is greatest among you must be like the young-

27 est, and the leader like a servant. For which is greater, the man at the table, or the servant who waits on him? Is not the man at the table? Yet I am like

28 a servant among you. But it is you

29 who have stood by me in my trials. So just as my Father has conferred a king-

30 dom on me I confer on you the right to eat and drink at my table in my kingdom, and to sit on thrones and judge

31 the twelve tribes of Israel! O Simon, Simon! Satan has obtained permission

32 to sift all of you like wheat, but I have prayed that your own faith may not fail. And afterward you yourself must turn and strengthen your brothers."

Peter said to him, "Master, I am ready to go to prison and to death with you!"

But he said, "I tell you, Peter, the cock will not crow today before you deny three times that you know me!"

And he said to them, "When I sent you out without any purse or bag or shoes, was there anything you needed?"

They said, "No, nothing."

He said to them, "But now, if a man has a purse let him take it, and a bag too. And a man who has no sword must sell his coat and buy one. For I tell you that this saying of Scripture must find its fulfilment in me: 'He was rated an outlaw.' Yes, that saying about me is to be fulfilled!"

But they said, "See, Master, here are two swords!"

And he said to them, "Enough of this!"

And he went out of the city and up on the Mount of Olives as he was accustomed to do, with his disciples following him. And when he reached the spot, he said to them,

"Pray that you may not be subjected to trial."

And he withdrew about a stone's throw from them, and kneeling down he prayed and said,

"Father, if you are willing, take this cup away from me. But not my will but yours be done!"

When he got up from his prayer, he went to the disciples and found them asleep from sorrow. And he said to them,

"Why are you asleep? Get up, and pray that you may not be subjected to trial!"

While he was still speaking, a crowd of people came up, with the man called Judas, one of the Twelve, at their head, and he stepped up to Jesus to kiss him.

Jesus said to him, "Would you betray the Son of Man with a kiss?"

Those who were about him saw what was coming and said,

"Master, shall we use our swords?"

And one of them did strike at the high priest's slave and cut his right ear off. But Jesus answered,



"Let me do this much!"

And he touched his ear and healed  
52 him. And Jesus said to the high priests,  
captains of the Temple, and elders who  
had come to take him,

"Have you come out with swords and  
53 clubs as though I were a robber? When  
I was among you day after day in the  
Temple you never laid a hand on me!  
But you choose this hour, and the cover  
of darkness!"

54 Then they arrested him and led him  
away and took him to the house of the  
high priest. And Peter followed at a  
55 distance. And they kindled a fire in the  
middle of the courtyard and sat about  
56 it, and Peter sat down among them. A  
maid saw him sitting by the fire and  
looked at him and said,

"This man was with him too."

57 But he denied it, and said,

"I do not know him."

58 Shortly after, a man saw him and  
said,

"You are one of them too!"

But Peter said,

"I am not!"

59 About an hour later, another man in-  
sisted,

"This man was certainly with him  
too, for he is a Galilean!"

60 But Peter said,

"I do not know what you mean."

And immediately, just as he spoke,  
61 a cock crowed. And the Lord turned  
and looked at Peter, and Peter remem-  
bered the words the Lord had said to  
him—"Before the cock crows today,  
62 you will disown me three times." And  
he went outside and wept bitterly.

63 The men who had Jesus in custody  
64 flogged him and made sport of him, and  
they blindfolded him, and asked him,  
"Show that you are a prophet! Who  
65 was it that struck you?" And they said  
many other abusive things to him.

66 As soon as it was day, the elders of  
the people, the high priests and scribes,  
assembled, and brought him before  
their council, and said to him,

67 "If you are the Christ, tell us so."

But he said to them,

"If I tell you, you will not believe me,

68 and if I ask you a question, you will not  
69 answer me. But from this time on, the  
Son of Man will be seated at the right  
hand of God Almighty!"

70 And they all said,

"Are you the Son of God then?"

And he said to them,

"I am, as you say!"

Then they said,

71 "What do we want of testimony  
now? We have heard it ourselves from  
his own mouth!"

Then they arose in a body and took 23  
him to Pilate, and they made this 2  
charge against him:

"Here is a man whom we have found  
misleading our nation, and forbidding  
the payment of taxes to the emperor,  
and claiming to be an anointed king  
himself."

And Pilate asked him,

"Are you the king of the Jews?"

He answered,

"Yes."

And Pilate said to the high priests  
and the crowd,

"I cannot find anything criminal  
about this man."

But they persisted and said,

5 "He is stirring up the people all over  
Judea by his teaching. He began in  
Galilee and he has come here."

When Pilate heard this, he asked 6  
the man were a Galilean and learning 7  
that he belonged to Herod's jurisdiction  
he turned him over to Herod, for Herod  
was in Jerusalem at that time. When 8  
Herod saw Jesus he was delighted, for  
he had wanted for a long time to see  
him, because he had heard about him  
and he hoped to see some wonder done  
by him. And he questioned him at some 9  
length, but he made him no answer.  
Meanwhile the high priests and the 10  
scribes stood by and vehemently ac-  
cused him. And Herod and his guards 11  
made light of him and ridiculed him,  
and they put a gorgeous robe on him  
and sent him back to Pilate. And Her-  
od and Pilate became friends that day,  
for they had been at enmity before.

Pilate summoned the high priests 13  
and the members of the council and the  
people, and said to them,

14 "You brought this man before me  
charged with misleading the people,  
and here I have examined him before  
you and not found him guilty of any of  
the things that you accuse him of. Nei-  
ther has Herod, for he has sent him  
back to us. You see he has done nothing  
to call for his death. So I will teach 16  
him a lesson and let him go."

But they all shouted out.

"Kill him, and release Barabbas for us!"

19 (He was a man who had been put in prison for a riot that had taken place in the city and for murder.) But Pilate wanted to let Jesus go, and he called out to them again. But they kept on shouting,

"Crucify him! Crucify him!"

22 And he said to them a third time,

"Why, what has he done that is wrong? I have found nothing about him to call for his death. So I will teach him a lesson and let him go."

23 But they persisted with loud outcries in demanding that he be crucified, and they shouting won. And Pilate pronounced sentence that what they asked for should be done. He released the man they asked for, who had been put in prison for riot and murder, and handed Jesus over to their will.

26 As they led him away, they seized a man named Simon, from Cyrene, who was coming in from the country, and put the cross on his back, for him to carry behind Jesus. He was followed by a great crowd of people and of women who were beating their breasts and lamenting him. But Jesus turned to them and said,

"Women of Jerusalem, do not weep for me but weep for yourselves and for your children, for a time is coming when they will say, 'Happy are the childless women, and those who have never borne or nursed children!' Then people will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us up!' For if this is what they do when the wood is green, what will happen when it is dry?"

32 Two criminals were also led out to execution with him.

33 When they reached the place called the Skull, they crucified him there, with the criminals one at his right and one at his left. But Jesus said,

"Father, forgive them, for they do not know what they are doing!"

And they divided up his clothes among them by drawing lots for them, while the people stood looking on. Even the councilors jeered at him, and said,

"He has saved others, let him save himself, if he is really God's Christ, his Chosen One!"

36 The soldiers also made sport of him,

coming up and offering him sour wine, saying,

"If you are the king of the Jews, save yourself!" For there was a notice above his head, "This is the king of the Jews!"

One of the criminals who were hanging there, abused him, saying,

"Are you not the Christ? Save yourself and us too!"

But the other reproved him and said, "Have you no fear even of God when you are suffering the same penalty? And we are suffering it justly, for we are only getting our deserts, but this man has done nothing wrong."

And he said,

"Jesus, remember me when you come into your kingdom!"

And he said to him,

"I tell you, you will be in Paradise with me today!"

It was now about noon, and darkness came over the whole country, and lasted until three in the afternoon, as the sun was in eclipse. And the curtain before the sanctuary was torn in two.

Then Jesus gave a loud cry, and said, "Father, I intrust my spirit to your hands!"

With these words he expired.

When the captain saw what had happened he praised God, and said,

"This man must really have been innocent!"

And all the crowds that had collected for the sight, when they saw what happened, returned to the city beating their breasts. And all his acquaintances and the women who had come with him from Galilee, stood at a distance looking on.

Now there was a man named Joseph, a member of the council, a good and upright man, who had not voted for the plan or action of the council. He came from the Jewish town of Arimathea and lived in expectation of the Kingdom of God. He went to Pilate and asked for Jesus' body. Then he took it down from the cross and wrapped it in linen and laid it in a tomb hewn in the rock, where no one had yet been laid. It was the Preparation Day, and the Sabbath was just beginning. The women who had come with Jesus from Galilee followed and saw the tomb and how his body was put there. Then they went home, and prepared spices and perfumes.

14 On the Sabbath they rested in obedience to the commandment, but on the first day of the week, at early dawn, they went to the tomb, taking spices  
 2 they had prepared. But they found the  
 3 stone rolled back from the tomb, and when they went inside they could not  
 4 find the body. They were in great perplexity over this, when suddenly two men in dazzling clothing stood beside  
 5 them. The women were frightened and bowed their faces to the ground, but the men said to them,

"Why do you look among the dead  
 6 for him who is alive? Remember what he told you while he was still in Galilee,  
 7 when he said that the Son of Man must be handed over to wicked men and be crucified and rise again on the third  
 8 day."

8 Then they remembered his words,  
 9 and they went back from the tomb and told all this to the eleven and all the  
 10 rest. They were Mary of Magdala and Joanna and Mary, the mother of James; the other women with them also told  
 11 this to the apostles. But the story seemed to them to be idle talk and they would not believe them.

12 That same day two of them were going to a village called Emmaus, about  
 13 seven miles from Jerusalem, and they were talking together about all these  
 14 things that had happened. And as they were talking and discussing them, Jesus  
 15 himself came up and went with them, but they were prevented from recognizing  
 16 him. And he said to them,

"What is all this that you are discussing with each other on your way?"

17 They stopped sadly, and one of them named Cleopas said to him,

"Are you the only visitor to Jerusalem who does not know what has happened there lately?"

18 And he said,  
 19 "What is it?"

They said to him,

"About Jesus of Nazareth, who in the eyes of God and of all the people  
 20 was a prophet mighty in deed and word, and how the high priests and the members of our council gave him up to  
 21 be sentenced to death, and had him crucified. But we were hoping that he was to be the deliverer of Israel. Why,  
 22 besides all this, it is three days since it happened. But some women of our number have astounded us. They went

to the tomb early this morning and  
 23 could not find his body, but came back and said that they had actually seen a vision of angels who said that he was  
 24 alive. Then some of our party went to the tomb and found things just as the women had said, but they did not see him."

Then he said to them, 25

"How foolish you are and how slow to believe, after all that the prophets have said! Did not the Christ have to  
 26 suffer thus before entering upon his glory?"

And he began with Moses and all the  
 27 prophets and explained to them the passages all through the Scriptures that referred to himself. When they reached  
 28 the village to which they were going, he acted as though he were going on, but  
 29 they urged him not to, and said,

"Stay with us, for it is getting toward evening, and the day is nearly over."

So he went in to stay with them. And  
 30 when he took his place with them at table, he took the bread and blessed it and broke it in pieces and handed it to them. Then their eyes were opened and  
 31 they knew him, and he vanished from them. And they said to each other, 32

"Did not our hearts glow when he was talking to us on the road, and was explaining the Scriptures to us?"

And they got up immediately and  
 33 went back to Jerusalem, and found the eleven and their party all together, saying that the Master had really risen and  
 34 had been seen by Simon. And they told what had happened on the road, and how they had known him when he  
 35 broke the bread in pieces.

While they were still talking of these  
 36 things, he himself stood among them. They were startled and panic-stricken,  
 37 and thought they saw a ghost. But he said to them, 38

"Why are you so disturbed, and why do doubts arise in your minds? Look at  
 39 my hands and feet, for it is I myself! Feel of me and see, for a ghost has not flesh and bones, as you see I have."

But they could not yet believe it for  
 40 sheer joy and they were amazed. And he said to them,

"Have you anything here to eat?"

And they gave him a piece of broiled  
 42 fish, and he took it and ate it before  
 43 their eyes.

Then he said to them, 44

"This is what I told you when I was still with you—that everything that is written about me in the Law of Moses and the Prophets and the Psalms must come true."

45 Then he opened their minds to the  
46 understanding of the Scriptures, and  
said to them,

"The Scriptures said that Christ  
47 should suffer as he has done, and rise  
from the dead on the third day, and  
that repentance leading to the forgive-  
ness of sins should be preached to all

the heathen in his name. You are to be witnesses to all this, beginning at Jerusalem. And I will send down upon you what my Father has promised. Wait here in the city until you are clothed with power from on high."

And he led them out as far as Bethany. Then he lifted up his hands and blessed them. And as he was blessing them, he parted from them. And they went back with great joy to Jerusalem, and were constantly in the Temple, blessing God.

## THE GOSPEL ACCORDING TO JOHN

1 **I**N THE beginning the Word existed. The Word was with God, and the Word was divine.

2 It was he that was with God in  
3 the beginning. Everything came into existence through him, and apart from him  
4 nothing came to be. It was by him that  
5 life came into existence, and that life  
6 was the light of mankind. The light is  
7 still shining in the darkness, for the  
8 darkness has never put it out.

9 There appeared a man by the name  
10 of John, with a message from God. He  
11 came to give testimony, to testify to the  
12 light, so that everyone might come to  
13 believe in it through him. He was not  
14 the light; he came to testify to the light.

15 The real light, which sheds light upon  
16 everyone, was just coming into the  
17 world. He came into the world, and  
18 though the world came into existence  
19 through him, the world did not recog-  
20 nize him. He came to his home, and his  
21 own family did not welcome him. But  
22 to all who did receive him and believe  
23 in him he gave the right to become chil-  
24 dren of God, owing their birth not to  
25 nature nor to any human or physical  
26 impulse, but to God.

27 So the Word became flesh and blood  
28 and lived for a while among us, abounding  
29 in blessing and truth, and we saw  
30 the honor God had given him, such  
31 honor as an only son receives from his  
32 father. (John testified to him and cried  
33 out--for it was he who said it--"He  
34 who was to come after me is now ahead  
35 of me, for he existed before me!")

36 For from his abundance we have all  
37 had a share, and received blessing after  
38 blessing. For while the Law was given  
39 through Moses, blessing and truth  
40 came to us through Jesus Christ. No  
41 one has ever seen God; it is the divine  
42 Only Son, who leans upon his Father's  
43 breast, that has made him known.

44 Now this is the testimony that John  
45 gave when the Jews sent priests and  
46 Levites to him from Jerusalem to ask  
47 him who he was. He admitted--he  
48 made no attempt to deny it--he ad-

mitted that he was not the Christ.

Then they asked him,

"What are you then? Are you Elijah?"

He said,

"No, I am not."

"Are you the Prophet?"

He answered,

"No."

Then they said to him,

"Who are you? We must have some  
answer to give those who sent us here.  
What have you to say for yourself?"

He said,

"I am a voice of one shouting in the  
desert, 'Straighten the Lord's way!' as  
the prophet Isaiah said."

Now the messengers were Pharisees.  
And they asked him,

"Then why are you baptizing people,  
if you are not the Christ, nor Elijah,  
nor the Prophet?"

"I am only baptizing in water," John  
answered, "but someone is standing  
among you of whom you do not know.  
He is to come after me, and I am not  
worthy to undo his shoe!"

This took place at Bethany, on the  
farther side of the Jordan, where John  
was baptizing.

The next day he saw Jesus coming  
toward him, and he said,

"There is God's lamb, who is to re-  
move the world's sin! This is the man  
of whom I spoke when I said, 'After me  
there is coming a man who is even now  
ahead of me, for he existed before me.'  
I did not know him, but it is in order  
that he may be made known to Israel  
that I have come and baptized people  
in water."

And John gave this testimony:

"I saw the Spirit come down from  
heaven like a dove, and it remained  
upon him. I did not know him, but he  
who sent me to baptize in water said to  
me, 'The one on whom you see the Spirit  
come down and remain, is the one  
who is to baptize in the holy Spirit.'  
And I did see it, and I testify that he is  
the Son of God."

Again the next day John was stand-

- 36 ing with two of his disciples, and looking at Jesus as he passed, he said,  
"There is God's lamb!"
- 37 The two disciples heard him say this,  
38 and they followed Jesus. But Jesus turned, and seeing them following him he said,  
"What do you want?"  
They said to him,  
"Rabbi"—that is to say, Master—  
"Where are you staying?"
- 39 He said to them,  
"Come and you will see."  
So they went and saw where he was staying, and they spent the rest of the day with him. It was about four in the afternoon.
- 40 Andrew, Simon Peter's brother, was one of the two who heard what John  
41 said and followed Jesus. Andrew immediately sought out his own brother Simon and said to him,  
"We have found the Messiah!"—that is to say, the Christ.
- 42 He took him to Jesus. Jesus looked at him and said,  
"You are Simon, son of John. You shall be called Cephas"—that is, Peter, which means rock.
- 43 The next day Jesus decided to leave for Galilee. And he sought out Philip and said to him,  
"Come with me."
- 44 Now Philip came from Bethsaida,  
45 the town of Andrew and Peter. Philip sought out Nathanael, and said to him,  
"We have found the one about whom Moses wrote in the Law and about whom the prophets wrote; it is Jesus, the son of Joseph, who comes from Nazareth!"
- 46 Nathanael said to him,  
"Can anything good come from Nazareth?"  
Philip said to him,  
"Come and see!"
- 47 Jesus saw Nathanael coming toward him, and he said of him,  
"Here is really an Israelite without any deceit in him!"
- 48 Nathanael said to him,  
"How do you know me?"  
Jesus answered,  
"Before Philip called you, while you were still under that fig tree, I saw you."
- 49 Nathanael answered,  
"Master, you are the Son of God! You are king of Israel!"

Jesus answered,  
"Do you believe in me because I told you that I had seen you under that fig tree? You will see greater things than that!" And he said to him, "I tell you: all, you will see heaven opened and God's angels going up and coming down upon the Son of Man!"

Two days later there was a wedding at Cana in Galilee, and Jesus' mother was present. Jesus and his disciples were also invited to the wedding. The wine gave out, and Jesus' mother said to him,

"They have no more wine!"

Jesus said to her,

"Do not try to direct me. It is not yet time for me to act."

His mother said to the servants,

"Do whatever he tells you."

Now there were six stone water jars there, for the ceremonial purification practiced by the Jews, each large enough to hold twenty or thirty gallons. Jesus said to them,

"Fill these jars with water."

So they filled them full. And he said to them,

"Now draw some out and take it to the master of the feast."

And they did so. When the master of the feast tasted the water which had now turned into wine, without knowing where it had come from—though the servants who had drawn the water knew—he called the bridegroom and said to him,

"Everyone else serves his good wine first, and his poorer wine after people have drunk deeply, but you have kept back your good wine till now!"

This, the first of the signs of his mission, Jesus showed at Cana in Galilee. By it he showed his greatness, and his disciples believed in him.

After this Jesus went down to Capernaum with his mother, his brothers, and his disciples, and they stayed there for a few days.

Now the Jewish Passover was approaching, and Jesus went up to Jerusalem. In the Temple he found the dealers in cattle, sheep, and pigeons, and the money-changers sitting at their tables. And he made a lash out of rope, and drove them all, sheep and cattle, out of the Temple, and scattered the money-changers' coins on the ground,

16 and overturned their tables. And he said to the pigeon-dealers,

"Take these things away! Do not turn my Father's house into a market!"

17 His disciples remembered that the Scriptures said, "My zeal for your house will consume me!"

18 Then the Jews addressed him and said, "What sign have you to show us, for acting in this way?"

19 Jesus answered, "Destroy this sanctuary, and I will raise it in three days!"

20 The Jews said, "It has taken forty-six years to build this sanctuary, and are you going to raise it in three days?"

21 But he was speaking of his body as the sanctuary. So afterward when he had risen from the dead, his disciples remembered that he had said this, and they believed the passage of Scripture and what Jesus had said.

22 Now while he was in Jerusalem, at the Passover Festival, many, when they saw the signs that he showed, came to believe in him. But Jesus on his part would not trust himself to them, for he knew them all, and had no need of anybody's evidence about men, for he knew well what was in their hearts.

23 Among the Pharisees there was a man named Nicodemus, a member of the Jewish Council. This man went to Jesus one night, and said to him,

"Master, we know that you are a teacher who has come from God, for no one can show the signs that you do, unless God is with him."

24 Jesus answered him, "I tell you, unless a man is born over again from above, he can never see the Kingdom of God!"

25 Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and be born?"

26 Jesus answered, "I tell you, if a man does not owe his birth to water and spirit, he cannot get into the Kingdom of God. Whatever owes its birth to the physical is physical, and whatever owes its birth to the

27 Spirit is spiritual. Do not wonder at my telling you that you must be born over

28 again from above. The wind blows wherever it pleases, and you hear the sound of it, but you do not know where

it comes from or where it goes. That is the way with everyone who owes his birth to the Spirit."

Nicodemus said to him, 9

"How can that be?"

Jesus answered, 10

"Are you the teacher of Israel and yet ignorant of this? I tell you, we know what we are talking about, and we have seen the things we testify to, yet you all reject our testimony. If you will not believe the earthly things that I have told you, how can you believe the heavenly things I have to tell? Yet no one has gone up into heaven except the Son of Man who came down from heaven. And just as Moses in the desert lifted the serpent up in the air, the Son of Man must be lifted up, so that everyone who believes in him may have eternal life."

For God loved the world so much that he gave his only Son, so that no one who believes in him should be lost, but that they should all have eternal life. For God did not send his Son into the world to pass judgment upon the world, but that through him the world might be saved. No one who believes in him has to come up for judgment. Anyone who does not believe stands condemned already, for not believing in God's only Son. And the basis of the judgment is this, that the light has come into the world, and yet, because their actions were wicked, men have loved the darkness more than the light. For everyone who does wrong hates the light and will not come to it, for fear his actions will be exposed. But everyone who is living the truth will come to the light, to show that his actions have been performed in dependence upon God.

After this Jesus went into the country of Judea with his disciples, and stayed there with them and baptized. John too was baptizing at Aenon, near Salim, for there was plenty of water there, and people came there and were baptized. For John had not yet been put in prison. So a discussion arose between John's disciples and a Jew, about purification. And they went to John and said to him,

"Master, the man who was with you across the Jordan, and to whom you yourself gave testimony, is baptizing, and everybody is going to him."

- 27 John answered,  
 "A man cannot get anything unless  
 28 it is given to him from heaven. You  
 will bear me witness that I said, 'I am  
 not the Christ; I have been sent in ad-  
 29 vance of him.' It is the bridegroom  
 who has the bride; but the bridegroom's  
 friend who stands outside and listens  
 for his voice is very glad when he hears  
 the bridegroom speak. So this happi-  
 30 ness of mine is now complete. He must  
 grow greater and greater, but I less and  
 less."  
 31 He who comes from above is above  
 all others. A son of earth belongs to  
 earth and speaks of earth. He who  
 comes from heaven is above all others.  
 32 It is to what he has seen and heard that  
 he gives testimony, and yet no one ac-  
 33 cepts his testimony. Whoever does ac-  
 cept it has thereby acknowledged that  
 34 God is true. For he whom God has sent  
 speaks God's words, for God gives him  
 35 his Spirit without measure. The Fa-  
 ther loves his Son, and has put every-  
 36 thing in his hands. Whoever believes  
 in the Son possesses eternal life, but  
 whoever disobeys the Son will not ex-  
 perience life, but will remain under the  
 anger of God.
- 4 So when the Lord learned that the  
 Pharisees had been told that he was  
 gaining and baptizing more disciples  
 2 than John—though it was not Jesus  
 himself who baptized them, but his dis-  
 3 ciples—he left Judea and went back  
 4 again to Galilee. Now he had to pass  
 5 through Samaria. So he came to a town  
 6 in Samaria called Sychar, near the field  
 6 that Jacob gave to his son Joseph, and  
 Jacob's spring was there. So Jesus,  
 tired with his journey, sat down just as  
 he was by the spring. It was about  
 7 noon. A Samaritan woman came to  
 draw water. Jesus said to her,  
 "Give me a drink."  
 8 For his disciples had gone into the  
 9 town to buy some food. So the Samari-  
 tan woman said to him,  
 "How is it that a Jew like you asks a  
 Samaritan woman like me for a drink?"  
 For Jews have nothing to do with Sam-  
 10 aritans. Jesus answered,  
 "If you knew what God has to give,  
 and who it is that said to you, 'Give me  
 a drink,' you would have asked him,  
 and he would have given you living  
 water."  
 11 She said to him,

"You have nothing to draw water  
 with, sir, and the well is deep. Where  
 can you get your living water? Are you  
 a greater man than our forefather Ja-  
 cob, who gave us this well, and drank  
 from it himself, with his sons and his  
 flocks?"

Jesus answered,

"Anyone who drinks this water will  
 be thirsty again, but anyone who drinks  
 the water that I will give him will never  
 be thirsty, but the water that I will give  
 him will become a spring of water with-  
 in him, bubbling up for eternal life."

The woman said to him,

"Give me this water, sir, so that I  
 may never be thirsty, nor have to come  
 all this way to draw water."

He said to her,

"Go and call your husband and come  
 back here."

The woman answered,

"I have no husband."

Jesus said to her,

"You are right when you say you  
 have no husband, for you have had five  
 husbands and the man you are now liv-  
 ing with is not your husband. What  
 you say is true."

The woman said to him,

"I see that you are a prophet, sir.  
 Our forefathers worshiped God on this  
 mountain, and yet you Jews say that  
 the place where people must worship  
 God is in Jerusalem."

Jesus said to her,

"Believe me, the time is coming when  
 you will worship the Father neither on  
 this mountain nor at Jerusalem. You  
 worship something you know nothing  
 about; we know what we worship, for  
 salvation comes from the Jews. But a  
 time is coming—it is already here!—  
 when the true worshipers will worship  
 the Father in spirit and sincerity, for  
 the Father wants such worshipers. God  
 is spirit, and his worshipers must wor-  
 ship him in spirit and in sincerity."

The woman said to him,

"I know that the Messiah is coming  
 —he who is called the Christ. When he  
 comes, he will tell us everything!"

Jesus said to her,

"I who am talking to you am he!"

Just then his disciples came back,  
 and they were surprised to find him  
 talking with a woman, yet no one of  
 them asked him what he wanted or  
 why he was talking with her. So the



woman left her pitcher and went back to the town, and said to the people,  
 129 "Come, here is a man who has told me everything I ever did! Do you suppose he is the Christ?"  
 130 The people left the town and went to him.  
 131 Meanwhile the disciples urged him, saying,  
 "Master, eat something."  
 132 But he said to them,  
 "I have food to eat of which you do not know."  
 133 So the disciples said to one another,  
 "Do you suppose that someone has brought him something to eat?"  
 134 Jesus said to them,  
 "My food is doing the will of him who has sent me, and finishing his work.  
 135 Are you not saying, 'Four months more and the harvest will come'? Look, I tell you! Raise your eyes and see the fields, for they are white for harvest-  
 136 ing. The reaper is already being paid and gathering the harvest for eternal life, so that the sower may be glad with  
 137 the reaper. For here the saying holds good, 'One sows, another reaps.' I have sent you to reap a harvest on which you have not worked. Other men have worked and you have profited by their work."  
 138 Many of the Samaritans in that town came to believe in him because of the testimony the woman gave when she said, "He has told me everything I ever did!" So when the Samaritans came to  
 140 Jesus, they asked him to stay with them, and he did stay there two days.  
 141 And a great many more believed because of what he said, and they said to the woman,  
 "It is no longer because of your statement that we believe, for we have heard him ourselves, and we know that he is really the Savior of the world."  
 143 When the two days were over, Jesus  
 144 went on to Galilee, for he himself declared that a prophet is not honored in  
 145 his own country. So when he reached Galilee, the Galileans welcomed him, for they had seen everything he had done in Jerusalem, at the festival, for they too had gone to the festival.  
 146 So he came again to Cana in Galilee, where he had made the water into wine. There was at Capernaum one of the king's officials whose son was sick.  
 147 When he heard that Jesus had come

back from Judea to Galilee, he went to him and begged him to come down and cure his son, for he was at the point of death. Jesus said to him,

"Unless you see signs and marvels you will never believe!"

The official said to him,  
 "Come down, sir, before my child is dead!"

Jesus said to him,  
 "You can go home. Your son is going to live."

The man believed what Jesus said to him and went home. While he was on his way, his slaves met him and told him that his boy was going to live. So he asked them at what time he had begun to get better, and they said to him,  
 "Yesterday at one o'clock the fever left him."

So the father knew that it was the very time when Jesus had said to him "Your son is going to live." And he and his whole household believed in Jesus. This second sign Jesus showed after coming back from Judea to Galilee.

After this there was a Jewish festival and Jesus went up to Jerusalem. Now there is in Jerusalem near the Sheepgate a pool called in Hebrew Bethzatha, which has five colonnades. In these there used to lie a great number of people who were sick, blind, lame, or paralyzed. There was one man there who had been sick for thirty-eight years. Jesus saw him lying there, and finding that he had been in this condition for a long time, he said to him,

"Do you want to get well?"

The sick man answered,  
 "I have nobody, sir, to put me into the pool when the water stirs, but while I am getting down someone else steps in ahead of me."

Jesus said to him,  
 "Get up, pick up your mat, and walk!"

And the man was immediately cured, and he picked up his mat and walked.

Now it was the Sabbath. So the Jews said to the man who had been cured,

"It is the Sabbath, and it is against the Law for you to carry your mat."

But he answered,  
 "The man who cured me said to me, 'Pick up your mat and walk.'"

They asked him,

"Who was it that said to you, 'Pick it up and walk'?"

13 But the man who had been cured did not know who it was, for as there was a crowd there, Jesus had left the place.

14 Afterward Jesus found him in the Temple, and said to him,

"See! You are well again. Give up sin, or something worse may happen to you."

15 The man went and told the Jews that it was Jesus who had cured him. This was why the Jews used to persecute Jesus, because he did things like this on the Sabbath. But he answered them,

"My Father is still at work, and I work too."

18 On account of this the Jews were all the more eager to kill him, because he not only broke the Sabbath but actually called God his Father, thus putting himself on an equality with God.

19 So Jesus answered them,

"I tell you, the Son cannot do anything of his own accord, but only what he sees the Father doing. For whatever

20 the Father does, the Son also does. For the Father loves the Son and lets him see everything that he himself is doing, and he will let him see greater deeds

21 than these, to make you wonder. For just as the Father awakens the dead and brings them to life, the Son brings

22 anyone he chooses to life. For the Father passes judgment on no one, but he has committed the judgment entire-

23 ly to the Son, so that all men may honor the Son just as they honor the Father. Whoever refuses to honor the

24 Son refuses to honor the Father. Whoever listens to my message and believes him who has sent me, possesses eternal life, and will not come to judgment, but has al-

25 ready passed out of death into life. I tell you, the time is coming—it is here already!—when those who are dead will listen to the voice of the Son of God, and those who listen to it will

26 live. For just as the Father is self-existent, he has given self-existence to

27 the Son, and he has given him the authority to act as judge, because he is a

28 son of man. Do not be surprised at this, for the time is coming when all who are in their graves will listen to his

29 voice, and those who have done right will come out to resurrection and life,

and those who have done wrong, to resurrection and judgment. I cannot do anything of my own accord. I pass judgment just as I am told to do, and my judgment is just, for I am not seeking to do what I please, but what pleases him who has sent me.

"If I testify to myself, my testimony is not true. It is someone else who testifies to me, and I know that the testimony that he gives about me is true.

You yourselves sent to John, and he testified to the truth. But the testimony that I accept is not from any man; I only speak of this that you

may be saved. He was the lamp that burned and shone, and you were ready to be gladdened for a while by his light.

But I have higher testimony than John's, for the things that my Father has intrusted to me to accomplish, the very things that I am doing, are proof

that my Father has sent me, and my Father who has sent me has thus borne witness to me. You have never heard

his voice or seen his form, and you do not keep his message in your hearts, for

you do not believe the messenger whom he has sent. You pore over the Scrip-

tures, for you think that you will find eternal life in them, and these very

Scriptures testify to me, yet you refuse to come to me for life. I do not accept

any honor from men, but I know well that you have not the love of God in

your hearts. I have come in my Father's name, and you refuse to accept

me. If someone else comes in his own name you will accept him. Yet how can

you believe in me, when you accept honor from one another, instead of seeking the honor that comes from the one

God? Do not suppose that I will accuse you to the Father. It is Moses that

accuses you—Moses, on whom you have fixed your hopes! For if you really

believed Moses, you would believe me, for it was about me that he wrote. But

if you refuse to believe what he wrote, how are you ever to believe what I say?"

After this Jesus went to the other side of the Sea of Galilee, or Tiberias, and

a great crowd followed him, because they could see the signs he showed

in what he did for the sick. But Jesus went up on the hill, and sat down there

with his disciples. Now the Jewish festival of the Passover was at hand. So

Jesus, raising his eyes and seeing that

a great crowd was coming up to him, said to Philip,

"Where can we buy food for these people to eat?"

6 Now he said this to test him, for he  
7 knew what he meant to do. Philip answered,

"Two hundred dollars' worth of bread would not be enough for each of them to have even a little."

8 Andrew, Simon Peter's brother, another of his disciples, said to him,

9 "There is a boy here who has five barley loaves and a couple of fish, but what is that among so many people?"

10 Jesus said,

"Make the people sit down."

There was plenty of grass there, so the men threw themselves down, about  
11 five thousand of them. Then Jesus took the loaves, and gave thanks, and distributed them among the people who were resting on the ground, and in the same way as much of the fish as they  
12 wanted. When they were satisfied, he said to his disciples,

"Pick up the pieces that are left, so that nothing may be wasted."

13 So they picked them up, and they filled twelve baskets with pieces of the five barley loaves that were left after the people had eaten.

14 When the people saw the signs that he showed, they said,

"This is really the Prophet who was to come into the world!"

15 So Jesus, seeing that they meant to come and carry him off to make him king, retired again to the hill by himself.

16 But in the evening his disciples went  
17 down to the sea and got into a boat and started across the sea for Capernaum. By this time it was dark, and Jesus had  
18 not yet joined them; a strong wind was blowing and the sea was growing rough.

19 When they had rowed three or four miles, they saw Jesus walking on the sea and approaching the boat, and they  
20 were terrified. But he said to them,

"It is I; do not be afraid!"

21 Then as soon as they consented to take him into the boat, the boat was at the shore they had been trying to reach.

22 Next day the people who had stayed on the other side of the sea saw that there had been only one boat there, and that Jesus had not embarked in it with

his disciples, but that the disciples had gone away by themselves. But some 23 boats from Tiberias landed near the place where they had eaten the bread after the Lord had given thanks for it. So when the people saw that neither 24 Jesus nor his disciples were any longer there, they got into the boats and went to Capernaum in search of him. And 25 when they had crossed the sea and found him, they said to him,

"When did you get here, Master?"

Jesus answered,

26 "I tell you, it is not because of the signs you have seen that you have come in search of me, but because you ate that bread and had all you wanted of it. You must not work for the food that 27 perishes, but for that which lasts for eternal life, which the Son of Man will give you, for God the Father has authorized him to do so."

Then they said to him,

28 "What must we do to carry out God's work?"

Jesus answered them,

29 "The work God has for you is to believe in the messenger that he has sent to you."

Then they said to him,

30 "Then what sign do you show for us to see and so come to believe you? What work are you doing? Our fore- 31 fathers in the desert had manna to eat; as the Scripture says, 'He gave them bread out of heaven to eat!'"

Jesus said to them,

32 "I tell you, Moses did not give you the bread out of heaven, but my Father gives you the true bread out of heaven, 33 for it is God's bread that comes down out of heaven and gives life to the world."

Then they said to him,

34 "Give us that bread always, sir!"

Jesus said to them,

35 "I am the bread that gives life. No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty. But as I have told you, 36 although you have seen me, you will not believe. All that my Father gives 37 to me will come to me, and I will never refuse anyone who comes to me, for I 38 have come down from heaven not to do what I please but what pleases him who has sent me. And the purpose of him 39 who has sent me is this, that I should lose nothing of all that he has given

me, but should raise them to life on the  
 40 Last Day. For it is the purpose of my  
 Father that everyone who sees the Son  
 and believes in him shall have eternal  
 life, and that I shall raise him to life on  
 the Last Day."

41 The Jews complained of him for say-  
 ing, "I am the bread that has come out  
 42 of heaven," and they said,

"Is he not Joseph's son, Jesus, whose  
 father and mother we know? How can  
 he now say, 'I have come down out of  
 heaven?'"

43 Jesus answered,  
 "Do not complain to one another.

44 No one can come to me unless the Father  
 who sent me draws him to me; then  
 I myself will raise him to life on the

45 Last Day. In the prophets it is written,  
 'And all men will be taught by God!'  
 Everyone who listens to the Father and

46 learns from him will come to me. Not  
 that anyone has ever seen the Father,  
 except him who is from God; he has  
 47 seen the Father. I tell you, whoever  
 believes already possesses eternal life.

48 I am the bread that gives life. Your  
 forefathers in the desert ate the manna  
 49 and yet they died. But this bread that  
 comes down out of heaven is such that  
 51 no one who eats it will ever die. I am  
 this living bread that has come down  
 out of heaven. Whoever eats this bread  
 will live forever, and the bread that I will  
 give for the world's life is my own flesh!"

52 This led the Jews to dispute with one  
 another. They said,

"How can he give us his flesh to eat?"

53 Then Jesus said to them,

"I tell you, unless you eat the flesh  
 of the Son of Man and drink his blood,  
 54 you have no self-existent life. Whoever  
 lives on my flesh and drinks my blood  
 possesses eternal life, and I will raise  
 55 him to life on the Last Day. For my  
 flesh is real food and my blood is real  
 56 drink. Whoever lives on my flesh and  
 drinks my blood remains united to me  
 57 and I remain united to him. Just as the  
 living Father has sent me, and I live  
 because of the Father, so he who lives  
 58 on me will live because of me. This is  
 the bread that has come down out of  
 heaven—not like that which your fore-  
 fathers ate and yet died. Whoever lives  
 on this bread will live forever."

59 Jesus said all this while he was teach-  
 ing in the synagogue at Capernaum.

Many of his disciples on hearing it said, 6  
 "This is a harsh teaching! Who can  
 listen to it?"

But Jesus, knowing that his disciples 6  
 were complaining about this, said to  
 them,

"Does this stagger you? Then what 6  
 if you see the Son of Man go up where  
 he was before? The Spirit is what gives 6  
 life; flesh is of no use at all. The things  
 that I have said to you are spirit and  
 they are life. Yet there are some of you 6  
 who will not believe." For Jesus knew  
 from the first who would not believe,  
 and who was going to betray him. And 6  
 he added,

"This is why I said to you, 'No one  
 can come to me unless he is enabled to  
 do so by the Father.'"

In consequence of this many of his 6  
 disciples drew back and would not go  
 about with him any longer. So Jesus 6  
 said to the Twelve,

"Do you mean to go away too?"

Simon Peter answered,

"To whom can we go, Lord? You 6  
 have a message of eternal life, and we 6  
 believe and are satisfied that you are  
 the Holy One of God."

Jesus answered them,

"Did I not myself select all twelve 7  
 of you? And even of you, one is an in-  
 former." He meant Judas the son of Si-  
 mon Iscariot, for he, though he was one  
 of the Twelve, was going to betray him.

After this Jesus went from place to T  
 place in Galilee, for he would not do so  
 in Judea, because the Jews were mak-  
 ing efforts to kill him. But the Jewish 2  
 camping festival was coming. So his 3  
 brothers said to him,

"You ought to leave here and go to  
 Judea, to let your disciples also see the  
 things you are doing. For no one acts 4  
 in secret when he desires to be publicly  
 known. If you are going to do these  
 things, let the world see you." For even 5  
 his brothers did not believe in him.  
 Then Jesus said to them,

"It is not yet time for me to act, but 7  
 any time is suitable for you. It is im-  
 possible for the world to hate you, but  
 it does hate me for testifying that its  
 ways are wrong. As for you, go up to 8  
 the festival; I am not going up to this  
 festival as yet, for it is not quite time  
 for me to go."

9 That was what he told them, and he stayed on in Galilee.

10 But after his brothers had gone up to the festival, then Jesus went up also, not publicly, but as though he did not wish to be observed. Now the Jews were looking for him at the festival and asking where he was, and there was a great deal of muttering about him among the crowds, some saying that he was a good man, and others that he was not, but was imposing on the people.  
13 But no one spoke of him in public, for fear of the Jews.

14 But when the festival was half over, Jesus went up to the Temple and began to teach. This astonished the Jews.

"How is it that this man knows his letters?" they said, "when he has never gone to school?"

16 So Jesus answered,

"My teaching is not my own; it comes from him who has sent me. Any-  
17 one who resolves to do his will will know whether my teaching comes from  
18 God, or originates with me. Whoever speaks simply for himself is looking for honor for himself, but whoever looks for honor for the person who has sent him shows his sincerity; there is no dishonesty about him. Was it not Moses who gave you the Law? Yet not one of you obeys the Law. Why are you trying to kill me?"

20 The crowd answered,

"You must be possessed! Who is trying to kill you?"

21 Jesus answered,

"I have done just one deed, and you  
22 are all astonished at it. Yet Moses gave you the rite of circumcision—not that it began with Moses but with your forefathers—and you practice it even on the  
23 Sabbath. But if a person undergoes circumcision on a Sabbath, to avoid breaking the Law of Moses, are you  
24 angry at me for making a man perfectly well on a Sabbath? You must not judge so externally; you must judge justly!"

25 Some of the people of Jerusalem said,

"Is not this the man they want to  
26 kill? And here he is speaking publicly, and they say nothing to him! Can the authorities really have found that he  
27 is the Christ? But then, we know where this man comes from, but when the Christ comes, no one will know where he is from."

So Jesus, as he was teaching in the 28 Temple, cried out,

"You do know me and you do know where I come from, and I have not come of my own accord but someone who is very real, whom you do not know, has sent me. I do know him, be-  
29 cause I come from him, and he has sent me here."

Then they tried to arrest him, and  
30 yet no one laid hands on him, because he was not yet ready. But many of the  
31 people believed in him, and said,

"Will the Christ show more signs when he comes than this man has shown?"

The Pharisees heard the people say-  
32 ing these things about him in whispers, and the high priests and the Pharisees sent attendants to arrest him. Jesus  
33 said,

"I am to be with you a little while longer, and then I am going to him who has sent me. You will look for me and  
34 you will not find me, and you will not be able to go where I shall be."

Then the Jews said to one another, 35

"Where is he going, that we shall not find him? Is he going to our people scattered among the Greeks, and will he teach the Greeks? What does he mean  
36 by saying 'You will look for me and you will not find me, and you will not be able to go where I shall be'?"

Now on the last day, the great day of  
the festival, Jesus stood up and cried out,

"If anyone is thirsty, let him come to me and drink. If anyone believes in  
38 me, streams of living water, as the Scripture says, shall flow forth from his heart."

He meant by this the Spirit which  
39 those who believed in him were to receive—for the Spirit had not yet come, because Jesus had not yet been glorified. So some of the people, when they  
40 heard these words, said,

"This is certainly the Prophet!"

Others said, 41

"This is the Christ!"

But they rejoined,

"What! Is the Christ to come from Galilee? Do not the Scriptures say  
42 that the Christ is to spring from the descendants of David and to come from the village of Bethlehem where David lived?"

So the people were divided about 43

- 44 him, and some of them wanted to arrest him, yet no one laid hands on him.
- 45 The attendants went back to the high priests and Pharisees, and they said to the attendants,  
"Why have you not brought him?"
- 46 The attendants answered,  
"No man ever talked as he does!"
- 47 The Pharisees answered,  
"Have you been imposed upon too?"
- 48 Have any of the councilors or of the Pharisees believed in him? But these common people who do not know the Law are doomed!"
- 50 One of them, Nicodemus, who had previously gone to Jesus, said to them,
- 51 "Does our Law condemn the accused without first hearing what he has to say, and finding out what he has done?"
- 52 They answered,  
"Are you from Galilee too? Study and you will find that no prophet is to appear from Galilee."
- 8:12 Then Jesus spoke to them again and said,  
"I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life."
- 13 The Pharisees said to him,  
"You are testifying to yourself. Your testimony is not true."
- 14 Jesus answered,  
"Even if I am testifying to myself, my testimony is true, for I know where I have come from and where I am going; but you do not know where I come from or where I am going. You judge by material standards, but I am judging nobody. But even if I do judge, my decision is just, because I am not by myself, but the Father who sent me is with me."
- 17 Why, in your own Law it is stated that the testimony of two persons is valid.
- 18 Here I am testifying to myself, and the Father who has sent me testifies to me."
- 19 Then they said to him,  
"Where is your Father?"
- Jesus answered,  
"You do not know either me or my Father. If you knew me, you would know my Father too."
- 20 He said these things in the treasury, as he was teaching in the Temple, and no one arrested him, because he was not yet ready.
- 21 Then he said to them again,  
"I am going away, and you will look

for me, but you will die in the midst of your sin. You cannot come where I am going."

So the Jews said,  
"Is he going to kill himself, and is that why he says, 'You cannot come where I am going?'"

He said to them,  
"You are from below; I am from above. You belong to this world; I do not belong to this world. That is why I said to you that you would die in the midst of your sins, for unless you believe that I am what I say, you will die in the midst of your sins."

They said to him,  
"Who are you?"

Jesus said to them,  
"Why do I even talk to you at all? I have a great deal to say about you and to condemn you, yet he who sent me is truthful, and the things that I say to the world are things that I have learned from him."

They did not understand that he was speaking to them of the Father. So Jesus said,

"When you lift the Son of Man up in the air, then you will know that I am what I say, and that I do nothing of my own accord, but speak as the Father has instructed me. And he who has sent me is with me; he has not left me alone, for I always do what pleases him."

As he said this, many believed in him. So Jesus said to the Jews who had believed in him,

"If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will set you free."

They answered,  
"We are descended from Abraham, and have never been anyone's slaves. How can you say to us, 'You will be set free?'"

Jesus answered,  
"I tell you, everyone who commits sin is a slave to sin. Now a slave does not belong to a household permanently; but a son does. So if the Son sets you free you will be really free. I know that you are descended from Abraham, yet you want to kill me, because there is no room in your hearts for my teaching. It is what I have seen in the presence of my Father that I tell, and it is what you have heard from your father that you do."

39 They answered,  
 "Our father is Abraham."  
 Jesus said to them,  
 "If you are Abraham's children, then  
 40 do what Abraham did. But instead you  
 are trying to kill me, a man who has  
 told you the truth he has heard from  
 God. Abraham would not have done  
 41 that. You are doing as your father  
 does."  
 They said to him,  
 "We are not illegitimate children.  
 We have one father, God himself."  
 42 Jesus said to them,  
 "If God were your father, you would  
 love me, for I have come from God. I  
 have not come of my own accord, but  
 43 he has sent me. Why is it that you do  
 not understand what I say? It is be-  
 cause you cannot bear to listen to my  
 44 message. The devil is the father you  
 are sprung from, and you want to carry  
 out your father's wishes. He was a  
 murderer from the first, and he has  
 nothing to do with the truth, for there  
 is no truth in him. When he tells a lie,  
 he speaks in his true character, for he is  
 45 a liar and the father of them. But be-  
 cause I tell the truth you will not be-  
 lieve me. Who among you can prove  
 me guilty of sin? But if I tell you the  
 truth, why do you refuse to believe me?  
 47 Whoever is sprung from God listens to  
 God's words. The reason you refuse to  
 listen is that you are not sprung from  
 God."  
 48 The Jews answered,  
 "Are we not right in saying that you  
 are a Samaritan and are possessed?"  
 49 Jesus answered,  
 "I am not possessed, but I have re-  
 spect for my Father, and you have no  
 50 respect for me. But I do not seek hon-  
 or for myself; there is someone who  
 seeks it for me, and is the judge of it.  
 51 I tell you, if anyone observes my  
 teaching, he will never experience  
 death."  
 52 The Jews said to him,  
 "Now we are sure that you are pos-  
 sessed! Abraham is dead and so are  
 the prophets, and yet you say, 'If any-  
 one observes my teaching, he will never  
 53 know what death is!' Are you a greater  
 man than our forefather Abraham?  
 Yet he is dead and the prophets are  
 dead. What do you claim to be?"  
 54 Jesus answered,  
 "If I show special honor to myself,

such honor counts for nothing. It is  
 my Father who shows me honor. You  
 say he is your God, yet you have never  
 55 come to know him. But I know him. If  
 I say I do not know him, I will be a liar  
 like yourselves. No! I do know him,  
 and I am faithful to his message. Your  
 56 forefather Abraham exulted at the  
 thought of seeing my coming. He has  
 seen it, and it has made him glad."

The Jews said to him, 57  
 "You are not fifty years old, and  
 have you seen Abraham?"

Jesus said to them, 58  
 "I tell you, I existed before Abraham  
 was born!"

At that, they picked up stones to 59  
 throw at him, but Jesus disappeared  
 and made his way out of the Temple.

As he passed along, he saw a man 9  
 who had been blind from his birth. His  
 2 disciples asked him,

"Master, for whose sin was this man  
 born blind? For his own, or for that of  
 his parents?"

Jesus answered, 3

"It was neither for his own sin nor  
 for that of his parents, but to let what  
 God can do be illustrated in his case.  
 We must carry on the work of him who  
 4 has sent me while the daylight lasts.  
 Night is coming, when no one can do  
 any work. As long as I am in the world, 5  
 I am a light for the world."

As he said this he spat on the ground 6  
 and made clay with the saliva, and he  
 put the clay on the man's eyes, and 7  
 said to him,

"Go and wash them in the Pool of  
 Siloam"—a name which means One  
 who has been sent. So he went and  
 washed them, and went home able to  
 see.

Then his neighbors and people who 8  
 had formerly seen him begging, said,

"Is not this the man who used to sit  
 and beg?"

Some said, 9

"Yes! It is he!"

Others said,

"No! but he looks like him."

He himself said,

"I am the man."

So they said to him, 10

"Then how does it happen that you  
 can see?"

He answered, 11

"The man they call Jesus made some  
 clay and smeared it on my eyes, and said

- to me, 'Go to Siloam and wash them.' So I went and when I had washed them I could see."
- 12 They said to him, "Where is he?" He answered, "I do not know."
- 13 They took the man who had been blind to the Pharisees. Now it was on the Sabbath that Jesus had made the 14 clay and made him able to see. So once more the Pharisees asked him how he had become able to see, and he said to them, "He put some clay on my eyes, and I washed them, and I can see."
- 16 Then some of the Pharisees said, "This man does not come from God, for he does not keep the Sabbath." But others said, "How can a sinful man show such signs as this?"
- And there was a division of opinion 17 among them. So they asked the blind man again, "What have you to say about him, because he has made you able to see?" He said, "He is a prophet!"
- 18 But the Jews would not believe that he had been blind and had become able to see until they summoned the parents of the man who had been given his 19 sight, and asked them, "Is this your son, who you say was born blind? How is it that he can see now?"
- 20 His parents answered, "We know that this is our son, and 21 that he was born blind. But we do not know how it is that he can see now, or who has made him able to see. You must ask him. He is grown up. Let him tell you about himself."
- 22 His parents said this because they were afraid of the Jews, for the Jews had already made an agreement that if anyone acknowledged Jesus as the Christ, he should be excluded from the 23 synagogues. That was why his parents said, "He is grown up; you must ask 24 him." So they again summoned the man who had been blind, and they said to him, "Give God the praise. This man we know is a sinful man."
- 25 He answered, "I do not know about his being a sin-

ful man. All I know is that I was blind before and now I can see."

- They said to him, "What did he do to you? How did he make you able to see?"
- He answered, "I have already told you and you would not listen. Why do you want to hear it again? Do you want to become disciples of his too?"
- Then they sneered at him, and said, "You are a disciple of his yourself, but we are disciples of Moses. We know that God spoke to Moses, but we do not know where this man came from."
- The man answered, "There is something very strange about this! You do not know where he came from, and yet he has made me able to see! We know that God does not listen to sinful people, but if a man is devout and obeys God, God will listen to him. It was never heard of in this world that anyone made a man born blind able to see. If this man were not from God, he could not do anything."
- They answered, "You were born in utter sin, and are you trying to teach us?"
- So they excluded him from the synagogue
- Jesus learned that they had excluded him, and he found the man and said to him, "Do you believe in the Son of Man?"
- The man answered, "Who is he, sir? Tell me, so that I may believe in him."
- Jesus said to him, "You have seen him already, and it is he who is now talking to you."
- He said, "I believe, sir!" and he fell on his knees before him.
- And Jesus said, "I have come into this world to judge men, that those who cannot see may see, and that those who can see may become blind."
- Some Pharisees who were present heard this, and they said to him, "Then are we blind too?"
- Jesus said to them, "If you were blind, you would be guilty of no sin, but as it is, you say 'We can see'; so your sin continues.
- "I tell you, any man who does not enter the sheepfold by the door, but



climbs over at some other place, is a thief and robber. But the man who enters by the door is the shepherd of the flock. The watchman opens the door to him, and the sheep obey his voice, and he calls to his own sheep and leads them out. When he gets his own flock all out, he goes in front of them, and the sheep follow him, because they know his voice. But they will never follow a stranger but will run away from him, because they do not know the voices of strangers."

6 This was the figure Jesus used in speaking to them, but they did not understand what he meant by it.

7 So Jesus said again,

8 "I tell you, I am the door of the sheep. All who have come before me are thieves and robbers, but the sheep would not obey them. I am the door. Whoever enters through me will be saved, and will pass in and out and find pasture. A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance. I am the good shepherd. A good shepherd will give his life for his sheep. A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the sheep and run away, and the wolf will carry them off and scatter the flock. For he is only a hired man, and does not care about the sheep. I am the good shepherd. I know my sheep and my sheep know me, just as the Father knows me and I know the Father, and I am giving my life for my sheep. I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd. This is why the Father loves me, because I am giving my life, but giving it to take it back again. No one has taken it from me, but I am giving it of my own accord. I have power to give it, and I have power to take it back again. These are the orders I have received from my Father."

10 These words caused a fresh division of opinion among the Jews. Many of them said,

"He is possessed and mad! Why do you listen to him?"

12 Others said,

"These are not the words of a man

who is possessed. Can a madman make blind men see?"

That was the time of the Rededication Festival at Jerusalem. It was winter time and Jesus was walking up and down inside the Temple, in Solomon's Colonnade. So the Jews gathered around him and said to him,

"How much longer are you going to keep us in suspense? If you are really the Christ, tell us so frankly!"

Jesus answered,

"I have told you so, and you will not believe it. The things I have been doing by my Father's authority are my credentials, but you do not believe it because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me, and I give them eternal life, and they shall never be lost, and no one shall tear them out of my hands. What my Father has intrusted to me is of more importance than everything else, and no one can tear anything out of the Father's hands. The Father and I are one."

The Jews again picked up stones to stone him with. Jesus answered,

"I have let you see many good things from the Father; which of them do you mean to stone me for?"

The Jews answered,

"We are not stoning you for doing anything good, but for your impious talk, and because you, a mere man, make yourself out to be God."

Jesus answered,

"Is it not declared in your Law, 'I said, "You are gods"?' If those to whom God's message was addressed were called gods—and the Scripture cannot be set aside—do you mean to say to me whom the Father has consecrated and made his messenger to the world, 'You are blasphemous,' because I said, 'I am God's Son'? If I am not doing the things my Father does, do not believe me. But if I am doing them, then even if you will not believe me, believe the things I do, in order that you may realize and learn that the Father is in union with me, and I am in union with the Father."

In consequence of this they again tried to arrest him, and he withdrew out of their reach.

He went across the Jordan again to the place where John used to baptize at

41 first, and there he stayed. And people came to him in great numbers, and they said of him,

"John did not show any sign in proof of his mission, but all that he said about this man was true."

42 And many became believers in him in that place.

11 Now a man named Lazarus was sick; he lived in Bethany, the village of Mary and her sister Martha. It was the Mary who poured perfume upon the Lord and wiped his feet with her hair, whose brother Lazarus was sick. So the sisters sent word to Jesus: "Master, he whom you love is sick." When Jesus received it he said,

"This sickness is not to end in death, but is for the honor of God, that through it the Son of God may be honored."

5 Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed on for two days in the place where he was, and then afterward said to his disciples,

"Let us go back to Judea."

6 The disciples said to him, "Master, the Jews have just been trying to stone you, and are you going back there again?"

9 Jesus answered, "Is not the day twelve hours long? If a man travels by day he will not stumble, for he can see the light of this world; but if he travels at night he will stumble because he has no light."

11 He told them this, and then he added,

"Our friend Lazarus has fallen asleep, but I am going there to wake him."

12 The disciples said to him, "Master, if he has fallen asleep he will recover."

13 Now Jesus had referred to his death. But they supposed that he meant a natural falling asleep. So Jesus then told them plainly,

15 "Lazarus is dead, and for your sake I am glad that I was not there, so that you may learn to believe in me. But let us go to him."

16 So Thomas the Twin said to his fellow-disciples,

"Let us go also, and die with him."

17 When Jesus arrived he found that Lazarus had been buried for four days.

18 Now Bethany is only about two miles from Jerusalem, and a number of Jews

had come out to see Mary and Martha, to condole with them about their brother. When Martha heard that Jesus was coming she went out to meet him, but Mary remained at home. Martha said to Jesus,

"Master, if you had been here, my brother would not have died! Even now I know that anything you ask God for, he will give you."

Jesus said to her,

"Your brother will rise."

Martha said to him,

"I know that he will rise at the resurrection, on the Last Day."

Jesus said to her,

"I myself am Resurrection and Life. He who believes in me will live on, even if he dies, and no one who is alive and believes in me will ever die. Do you believe that?"

She said to him,

"Yes, Master, I do indeed believe that you are the Christ, the Son of God, who was to come into the world."

With these words she went and called her sister Mary, whispering to her,

"Here is the Master, asking for you."

When she heard it she sprang up and went to him, for Jesus had not yet come into the village, but was still at the place where Martha had met him. The Jews who were sitting with her in the house, condoling with her, when they saw Mary spring up and go out, supposed that she was going to weep at the tomb, and followed her. When Mary came where Jesus was and saw him, she fell at his feet, and said,

"Master, if you had been here, my brother would not have died!"

When Jesus saw her weep and the Jews who had come with her weeping too, repressing a groan, and yet showing great agitation, he said,

"Where have you laid him?"

They answered,

"Come and see, Master."

Jesus shed tears. So the Jews said,

"See how much he loved him!"

But some of them said,

"Could not this man, who opened the eyes of that blind man, have kept Lazarus from dying?"

Again repressing a groan, Jesus went to the tomb. It was a cave with a stone laid against the mouth of it. Jesus said,

"Move the stone away."

The dead man's sister, Martha, said to him,

"Master, by this time he is decaying, for he has been dead four days."

Jesus said to her,

"Have I not promised you that if you will believe in me you will see the glory of God?"

So they moved the stone away. And Jesus looked upward and said,

"Father, I thank you for listening to me, though I knew that you always listen to me. But I have said this for the sake of the people that are standing around me that they may believe that you have made me your messenger."

After saying this he called out in a loud voice,

"Lazarus, come out!"

The dead man came out, bound hand and foot with wrappings, and with his face muffled with a handkerchief. Jesus said to them,

"Unbind him and let him go."

So it came about that many of the Jews who had come to visit Mary and saw what Jesus did, came to believe in him, but some of them went back to the Pharisees and told them what he had done.

Then the high priests and the Pharisees called a meeting of the council, and they said,

"What are we to do about the fact that this man is showing so many signs? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people."

But one of them, Caiaphas, who was high priest that year, said to them,

"You know nothing about it. You do not realize that it is to your interest that one man should die for the people, instead of the whole nation being destroyed."

Now he was not self-moved in saying this, but as high priest for that year he was inspired to say that Jesus was to die for the nation—and not only for the nation but also for the purpose of uniting the scattered children of God. So from that day they planned to kill Jesus.

In consequence of this, Jesus did not appear in public among the Jews any longer, but he left that neighborhood and went to the district near the desert, to a town called Ephraim, and stayed

there with his disciples. Now the Jewish Passover Festival was approaching and many people went up from the country to Jerusalem before the Passover, to purify themselves. So they were looking for Jesus there, and saying to one another as they stood about the Temple, "What do you think? Do you think he will not come to the festival at all?"

For the high priests and the Pharisees had given orders that anyone who found out where he was should let them know, so that they might arrest him.

Six days before the Passover Jesus came to Bethany, where Lazarus, whom he had raised from the dead, was living. They gave a dinner for him there, and Martha waited on them, while Lazarus was one of those at the table with him. And Mary took a pound of liquid spikenard perfume, very costly, and poured it on Jesus' feet, and then wiped his feet with her hair, and the whole house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples, who was going to betray him, said,

"Why was this perfume not sold for sixty dollars, and the money given to the poor?"

But he did not say this because he cared about the poor, but because he was a thief and when he had charge of the purse he used to take what was put in it. Jesus said,

"Let her alone; let her keep it for the day of my funeral, for you always have the poor among you, but you will not always have me."

A great crowd of the Jews found out that he was there, and they came not only to see Jesus but also to see Lazarus, whom he had raised from the dead. But the high priests planned to kill Lazarus also, for because of him many of the Jews were leaving them and becoming believers in Jesus.

On the following day the great throng that had come up to the festival, hearing that Jesus was coming to Jerusalem, got palm branches and went out to meet him, shouting,

"Bless him!

Bless him who comes in the Lord's name!

Bless the king of Israel!"

And Jesus found a young ass and mounted it, in accordance with the Scripture,

- 15 "Do not be afraid, Daughter of Zion!  
See, your king is coming  
Mounted on an ass's colt!"
- 16 His disciples did not understand this  
at the time but after Jesus was glorified  
they remembered that this was said of  
him in Scripture and that they had
- 17 done this to him. The crowd that had  
been with him when he called Lazarus  
out of the tomb and raised him from
- 18 the dead bore witness to it. That was  
why the crowd went out to meet him,  
because they heard that he had showed
- 19 that sign. So the Pharisees said to one  
another,  
"You see, you cannot do anything!  
The whole world has run after him!"
- 20 There were some Greeks among those  
who had come up to worship at the
- 21 festival, and they went to Philip, who  
was from Bethsaida in Galilee, and  
made this request to him:  
"Sir, we want to see Jesus."
- 22 Philip went and told Andrew, and  
Andrew and Philip went to Jesus and
- 23 told him. Jesus answered,  
"The time has come for the Son of
- 24 Man to be glorified. I tell you, unless a  
grain of wheat falls on the ground and  
dies, it remains just one grain. But if
- 25 it dies, it yields a great harvest. Who-  
ever loves his life loses it, and whoever  
hates his life in this world will preserve
- 26 it for eternal life. If anyone serves me,  
he must follow me, and wherever I am,  
my servant must be also. If anyone
- 27 serves me, my Father will show him  
honor. Now my heart is troubled; what  
can I say? Father, save me from this
- 28 trial! And yet it was for this very pur-  
pose that I have come to this trial.  
Father, honor your own name!"
- Then there came a voice from  
heaven,  
"I have honored it, and I will honor  
it again!"
- 29 The crowd of bystanders heard it and  
said it was thunder. Others said,  
"An angel spoke to him!"
- 30 Jesus answered,  
"It was not for my sake that the
- 31 voice came, but for yours. The judg-  
ment of this world is now in progress.  
Its evil genius is now to be expelled,
- 32 and if I am lifted up from the ground,  
I will draw all men to myself."
- 33 He said this to show the kind of death
- 34 he was going to die. The crowd an-  
swered,

"We have heard from the Law that  
the Christ is to remain here forever.  
So how can you say that the Son of  
Man must be lifted up? Who is this  
Son of Man?"

Jesus said to them,

"You will have the light only a little  
while longer. Go on while you still have  
the light, so that darkness may not  
overtake you, for those who go about  
in the dark do not know where they are  
going. While you have the light believe  
in the light, that you may become sons  
of light."

With these words Jesus went away,  
and disappeared from them. But for  
all the signs he had shown among them,  
they would not believe in him, in fulfil-  
ment of the saying of the prophet  
Isaiah,

"Lord, who has believed our ac-  
count?

And to whom has the Lord's  
arm been unveiled?"

So they could not believe; for Isaiah  
says again,

"He has made their eyes blind and  
their minds dull,

To keep them from seeing with  
their eyes, and understanding  
with their minds,

And turning to me to be cured."

Isaiah said this because he saw his  
glory; it was of him that he spoke. Yet  
for all that, even among the members of  
the Council, many came to believe in  
him, but on account of the Pharisees  
they would not acknowledge it, for fear  
of being expelled from the synagogues,  
for they cared more for the approval of  
men than for the approval of God.

But Jesus cried loudly,

"Whoever believes in me, believes  
not in me but in him who has sent me;  
and whoever sees me, sees him who has  
sent me. I have come into the world as  
a light, so that no one who believes in  
me may die to remain in darkness.  
If anyone hears my words and disre-  
gards them, it is not I that judge him,  
for I have not come to judge the world  
but to save the world. Whoever rejects  
me and refuses to accept my teachings  
is not without his judge; the very mes-  
sage I have given will be his judge on  
the Last Day, for I have not spoken on  
my account, but the Father who has  
sent me has himself given me orders  
what to tell and what to say. And I :

know his orders mean eternal life. So whatever I say, I say only as the Father has told me."

3 Before the Passover Festival began, Jesus knew that the time had come for him to leave this world and go to the Father, but he had loved those who were his own in the world, and he loved 2 them to the last. So at supper—the devil having by this time put the thought of betraying Jesus into the mind of Judas Iscariot, Simon's son— 3 Jesus, fully aware that the Father had put everything into his hands, and that he had come from God and was going 4 back to God, rose from the table, took off his outer clothing, and fastened a 5 towel about his waist. Then he poured water into the basin and began to wash the disciples' feet, wiping them with the 6 towel that was about his waist. So he came to Simon Peter. He said to him, "Master, are you going to wash my feet?"

7 Jesus answered, "You cannot understand now what I am doing, but you will learn by and by."

8 Peter said to him, "You shall never wash my feet!" Jesus answered, "You will have no share with me unless I wash you."

9 Simon Peter said to him, "Master, wash not only my feet but my hands and my face too!"

10 Jesus said to him, "Anyone who has bathed only needs to have his feet washed to be altogether clean. And you are already clean— 1 though not all of you." For he knew who was going to betray him; that was why he said, "You are not all of you clean."

2 When he had washed their feet and put on his clothes and taken his place, he said to them again,

"Do you understand what I have 3 been doing to you? You call me Teacher and Master, and you are right, for 4 that is what I am. If I then, your Master and Teacher, have washed your feet, you ought to wash one another's feet 5 too. For I have set you an example, in order that you may do what I have 6 done to you. I tell you, no slave is superior to his master, and no messenger is greater than the man who sends him. 7 Now that you have this knowledge, you

will be blessed if you act upon it. I do 18 not mean all of you; I know whom I have chosen; but let the Scripture be fulfilled:

"He who is eating my bread  
Has raised his heel against me."

From now on I will tell you things be- 19 fore they happen, so that when they do happen you may believe that I am what I say. I assure you, whoever welcomes 20 any messenger of mine welcomes me and whoever welcomes me welcomes him who has sent me."

After Jesus had said this he was 21 greatly moved and said solemnly,

"I tell you, it is one of you that will betray me!"

The disciples looked at one another 22 in doubt as to which of them he meant. Next to Jesus, at his right at the table, 23 was one of his disciples whom Jesus especially loved. So Simon Peter nodded 24 to him and said to him,

"Tell us whom he means."

He leaned back from where he lay, on 25 Jesus' breast, and said to him,

"Master, who is it?"

Jesus answered, 26

"It is the one to whom I am going to give this piece of bread when I have dipped it in the dish." So he dipped the piece of bread and took it and gave it to Judas, Simon Iscariot's son. After he 27 took the bread, Satan took possession of him. Then Jesus said to him,

"Be quick about your business."

But no one else at the table knew 28 what he meant by telling him this, for 29 some of them thought that as Judas had the purse Jesus meant to say to him, "Buy what we need for the festival," or to have him give something to the poor. So immediately after taking 30 the piece of bread he went out. It was then night.

When he was gone, Jesus said, 31

"Now the Son of Man has been honored, and God has been honored, through him, and God will through himself honor 32 him; he will honor him immediately. My 33 children, I am to be with you only a little longer. You will look for me, but, as I said to the Jews, 'Where I am going you cannot follow,' I now say to you. I give 34 you a new command: Love one another. Just as I have loved you, you must love one another. By this they will all know 35 that you are my disciples—by your love for one another."

- 36 Simon Peter said to him,  
 "Master, where are you going?"  
 Jesus answered,  
 "I am going where you cannot follow me now, but you will follow me later."
- 37 Peter said to him,  
 "Master, why cannot I follow you now? I will lay down my life for you."
- 38 Jesus answered,  
 "You will lay down your life for me? I tell you, before a cock crows, you will disown me thrice over!"
- 14 "Your minds must not be troubled; you must believe in God, and believe in me. There are many rooms in my Father's house; if there were not, I would have told you, for I am going away to make ready a place for you. And if I go and make it ready, I will come back and take you with me, so that you may be where I am. You know the way to the place where I am going."
- 5 Thomas said to him,  
 "Master, we do not know where you are going; how can we know the way?"
- 6 Jesus said to him,  
 "I am Way and Truth and Life. No one can come to the Father except through me. If you knew me, you would know my Father also. From now on you do know him and you have seen him."
- 8 Philip said to him,  
 "Master, let us see the Father, and it will satisfy us."
- 9 Jesus said to him,  
 "Have I been with you so long, and yet you, Philip, have not recognized me? Whoever has seen me has seen the Father. How can you say, 'Let us see the Father'? Do you not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words that I say to you, but the Father who is united with me is doing these things himself. You must believe that I am in union with the Father and that the Father is in union with me, or else you must believe because of the things themselves. I tell you, whoever believes in me will do such things as I do, and things greater yet, because I am going to the Father."
- 13 Anything you ask for as followers of mine I will grant, so that the Father may be honored through the Son. I will grant anything you ask me for as my followers.

"If you really love me, you will observe my commands. And I will ask the Father and he will give you another Helper to be with you always. It is the Spirit of Truth. The world cannot obtain it, because it does not see it or recognize it; you recognize it because it stays with you and is within you. I am not going to leave you friendless. I am coming back to you. In a little while the world will not see me any more, but you will still see me, because I shall live on, and you will live on too. When that day comes you will know that I am in union with my Father and you are with me and I am with you. It is he who has my commands and observes them that really loves me, and whoever loves me will be loved by my Father, and I will love him, and show myself to him."

Judas (not Judas Iscariot) said to him,

"Master, how does it happen that you are going to show yourself to us and not to the world?"

Jesus answered,

"Anyone who loves me will observe my teaching, and my Father will love him and we will come to him and live with him. No one who does not love me will observe my teaching, and yet the teaching you are listening to is not mine but is that of him who has sent me."

"I have told you this while I am still staying with you, but the Helper, the holy Spirit which the Father will send in my place, will teach you everything and remind you of everything that I have told you. I leave you peace; I give you my own peace. I do not give it to you as the world gives. Your minds must not be troubled or afraid. You have heard me say that I am going away and am coming back to you; if you loved me you would be glad that I am going to the Father, for the Father is greater than I. And I have told you of it now before it happens, in order that when it happens you may believe in me. I shall not talk much more with you, for the evil genius of the world is coming. He has no power over me, but he is coming that the world may know that I love the Father and am doing what he has commanded me to do. Come, let us go away.

"I am the true vine, and my Father:

2 is the cultivator. Any branch of mine that does not bear fruit he trims away, and he prunes every branch that bears 3 fruit, to make it bear more. You are pruned already because of the teaching 4 that I have given you. You must remain united to me and I will remain united to you. Just as no branch can bear fruit by itself unless it remains united to the vine, you cannot unless 5 you remain united to me. I am the vine, you are the branches. Anyone who remains united to me, with me united to him, will be very fruitful, for you cannot do anything apart from me. 6 Anyone who does not remain united to me is thrown away like a branch and withers up, and they gather them and throw them into the fire and burn 7 them. If you remain united to me and my words remain in your hearts, ask for whatever you please and you shall 8 have it. When you are very fruitful and show yourselves to be disciples of mine, 9 my Father is honored. I have loved you just as the Father has loved me. 10 You must retain my love. If you keep my commands you will retain my love, just as I have observed the Father's 11 commands and retain his love. I have told you all this so that you may have the happiness that I have had, and your 12 happiness may be complete. The command that I give you is to love one another just as I have loved you. No one can show greater love than by giving up 13 his life for his friends. You are my friends if you do what I command you 14 to do. I do not call you slaves any longer, for a slave does not know what his master is doing, but now I call you friends, for I have made known to you 15 everything that I have learned from my Father. It was not you who chose me, it is I who have chosen you, and appointed you to go and bear fruit—fruit that shall be lasting, so that the Father may grant you whatever you ask him for as my followers. 16  
17 "What I command you to do is to love one another. If the world hates you, remember that it hated me first. 18 If you belonged to the world, the world would love what was its own. But it is because you do not belong to the world, but I have selected you from the world, 19 that the world hates you. Remember what I said to you: No slave is greater than his master. If they have perse-

cuted me they will persecute you too. If they have observed my teaching, they will observe yours too. But they will do 20 all this to you on my account, because they do not understand who has sent me. If I had not come and spoken to 21 them, they would not have been guilty of sin, but as it is, they have no excuse for their sin. Whoever hates me hates 22 my Father also. If I had not done 23 things before them that no one else ever did they would not be guilty of sin. But as it is, they have both seen and hated both me and my Father. But the 24 saying of their Law, 'They hated me without cause,' must be fulfilled. When 25 the Helper comes whom I will send to you from the Father—that Spirit of Truth that comes from the Father—he will bear testimony to me, and you must bear testimony too, because you have 26 been with me from the first.

"I have told you this to keep you 16 from faltering. They will exclude you 2 from their synagogues; why, the time is coming when anyone who kills you will think he is doing religious service to God. They will do this because they 3 do not know the Father or me. But I 4 have told you about these things in order that when the time comes for them to happen, you may remember that I told you of them. I did not tell you this at first because I was still staying with you. But now I am going away to him 5 who sent me, and not one of you asks me where I am going, but your minds 6 are full of sorrow because I have told you this. Yet it is only the truth when 7 I tell you that it is better for you that I should go away. For if I do not go, the Helper will not come to you, but if I go I will send him to you. When he comes, 8 he will bring conviction to the world about sin and uprightness and judgment; about sin, as shown in their not 9 believing in me; about uprightness, 10 as shown by my going away to the Father, where you can no longer see me; and about judgment, as shown by the 11 condemnation of the evil genius of this world. I have much more to tell you, 12 but you cannot take it in now, but 13 when the Spirit of Truth comes, he will guide you into the full truth, for he will not speak for himself but will tell what he hears, and will announce to you the things that are to come. He will do hon-

or to me, for he will take what is mine  
15 and communicate it to you. All that the Father has belongs to me. That is why I said that he will take what is mine and communicate it to you.

16 "In a little while you will not see me any longer, and a little while after, you will see me again."

17 Then some of his disciples said to one another,

"What does he mean when he tells us, 'In a little while you will not see me any longer, and a little while after, you will see me again,' and 'Because I am  
18 going away to the Father?'" So they kept saying "What does he mean by 'In a little while'? We do not know what he is talking about."

19 Jesus saw that they wanted to ask him a question, and he said to them,

"Are you asking one another about my saying 'In a little while you will not see me any longer, and a little while after, you will see me again'? I tell you,  
20 you will weep and wail while the world will be happy; you will grieve, but your  
21 grief will change to happiness. When a woman is in labor she is sorrowful, for her time has come; but when the child is born, she forgets her pain in her joy that a human being has been brought  
22 into the world. So you, too, are sorrowful now; but I will see you again, and your hearts will be happy, and no one  
23 can rob you of your happiness. When that time comes, you will not ask me any question; I tell you, whatever you ask the Father for, he will give you as  
24 my followers. Hitherto you have not asked for anything as my followers, but now ask, and you will receive, so that your happiness may be complete.

25 "I have said all this to you in figures, but a time is coming when I shall not do so any longer, but will tell you  
26 plainly about the Father. When that time comes you will ask as my followers, and I do not promise to intercede with  
27 the Father for you, for the Father loves you himself because you love me and believe that I have come from the  
28 Father. I did come from the Father and enter the world. Now I am leaving the world again and going back to the Father."

29 His disciples said,

"Why, now you are talking plainly and not speaking figuratively at all.  
30 Now we know that you know every-

thing and do not need to have anyone ask you questions. This makes us believe that you have really come from God."

Jesus answered,

31  
"Now do you believe that? Why, a 32 time is coming—it is already come!—when you will all be scattered to your homes and will leave me alone. And yet I am not alone, for the Father is with me. I have told you all this, so 33 that through me you may find peace. In the world you have trouble; but take courage! I have conquered the world."

When Jesus had said all this he raised 34 his eyes to heaven and said,

"Father, the time has come. Do honor to your son, that your son may do honor to you, just as you have done in  
2 giving him power over all mankind, so that he may give eternal life to all whom you have given him. And eternal  
3 life means knowing you as the only, true God, and knowing Jesus your messenger as Christ. I have done honor to  
4 you here on earth, by completing the work which you gave me to do. Now,  
5 Father, do such honor to me in your presence as I had done me there before the world existed.

"I have revealed your real self to the  
6 men you gave me from the world. They were yours and you gave them to me, and they have obeyed your message. Now at last they know that all that you  
7 have given me comes from you, for I have given them the truths that you gave me, and they have accepted them and been convinced that I came from you, and they believe that you sent me. I have a request to make for them. I make no request for the world, but only for those whom you have given me, for they are yours—all that is mine is yours  
8 and what is yours is mine—and they have done me honor. Now I am to be  
9 no longer in this world, but they are to remain in the world, while I return to you. Holy Father, keep them by your power which you gave me, so that they may be one just as we are. As long as I  
10 was with them I kept them by your power which you gave me, and I protected them, and not one of them was lost (except the one who was destined to be lost), so that what the Scripture says might come true. But now I am coming to you, and I say this here in  
11 this world in order that they may have



the happiness that I feel fully realized  
 14 in their own hearts. I have given them  
 your message, and the world has come  
 to hate them, for they do not belong to  
 the world any more than I belong to the  
 15 world. I do not ask you to take them  
 away from the world, but to keep them  
 16 from the evil one. They do not belong to  
 the world any more than I belong to  
 the world. Consecrate them by truth.  
 18 Your message is truth. Just as you sent  
 me to the world, I have sent them to  
 19 the world. And it is for their sake that  
 I consecrate myself, that they also may  
 be consecrated by the truth.

20 "It is not for them only that I make  
 this request. It is also for those who  
 through their message come to believe  
 21 in me. Let them all be one. Just as  
 you, Father, are in union with me and  
 I am with you, let them be in union  
 with us, so that the world may believe  
 22 that you sent me. I have given them  
 the glory that you gave me, so that  
 23 they may be one just as we are, I in  
 union with them and you with me, so  
 that they may be perfectly unified, and  
 the world may recognize that you sent  
 me and that you love them just as you  
 24 loved me. Father, I wish to have those  
 whom you have given me with me  
 where I am, to see my glory that you  
 have given me, for you loved me before  
 25 the creation of the world. Righteous  
 Father, though the world did not know  
 you, I knew you, and these men knew  
 26 that you had sent me. I have made  
 your self known to them and I will do  
 so still, so that the love which you have  
 had for me may be in their hearts, and  
 I may be there also."

18 When Jesus had said this, he went  
 out with his disciples to the other side  
 of the Ravine of the Cedars where there  
 was a garden, and he went into it with  
 2 his disciples. Judas who betrayed him  
 also knew the place, for Jesus often met  
 3 his disciples there. So Judas got out the  
 garrison and some attendants from the  
 high priests and Pharisees, and came  
 there with lanterns, torches, and weap-  
 4 ons. Then Jesus, as he knew everything  
 that was going to happen to him, came  
 forward and said to them,

"Whom are you looking for?"

5 They answered,  
 "Jesus of Nazareth."  
 He said to them,  
 "I am he."

Judas who betrayed him was stand-  
 ing among them. When Jesus said to 6  
 them, "I am he," they drew back and  
 fell to the ground. Then he asked them 7  
 again,

"Whom are you looking for?"

They said,  
 "Jesus of Nazareth."

Jesus answered, 8  
 "I have told you that I am he, so if  
 you are looking for me, let these men  
 go." This was to fulfill the saying he 9  
 had uttered, "I have not lost one of  
 those whom you have given me."

Then Simon Peter, who had a sword 10  
 with him, drew it and struck at the  
 high priest's slave and cut off his right  
 ear. The slave's name was Malchus.  
 Then Jesus said to Peter, 11

"Put your sword back into the  
 sheath. Shall I not drink the cup which  
 the Father has offered me?"

So the garrison and the colonel 12  
 the attendants of the Jews seized Jesus  
 and bound him, and they took him first  
 13 to Annas. For he was the father-in-law  
 of Caiaphas, who was high priest that  
 year. Now it was Caiaphas who had 14  
 advised the Jews that it was to their  
 interest that one man should die for the  
 people.

But Simon Peter and another disciple 15  
 followed Jesus. This other disciple was  
 an acquaintance of the high priest, and  
 he went on with Jesus into the high  
 priest's courtyard, while Peter stood 16  
 outside at the door. So this other disci-  
 ple, the acquaintance of the high priest,  
 went out and spoke to the woman at  
 the door and brought Peter in. The 17  
 maid at the door said to Peter,

"Are you also one of this man's disci-  
 ples?"

He said,  
 "No, I am not."

As it was cold the slaves and attend- 18  
 ants had made a charcoal fire, and stood  
 about it warming themselves. And Peter  
 also was among them, standing and  
 warming himself.

Then the high priest questioned Je- 19  
 sus about his disciples and his teaching.  
 Jesus answered, 20

"I have spoken openly to the world.  
 I have always taught in synagogues or  
 in the Temple where all the Jews meet  
 together, and I have said nothing in secret.  
 Why do you question me? Ask 21  
 those who have heard me what it was

- that I said to them. They will know what I have said."
- 22 When he said this, one of the attendants who stood near struck him and said,  
"Is that the way you answer the high priest?"
- 23 Jesus replied,  
"If I have said anything wrong, testify to it; but if what I have said is true, why do you strike me?"
- 24 So Annas sent him over still bound to Caiaphas the high priest.
- 25 But Simon Peter still stood warming himself. So they said to him,  
"Are you also one of his disciples?"  
He denied it and said,  
"No, I am not."
- 26 One of the high priest's slaves, a relative of the man whose ear Peter had cut off, said,  
"Did I not see you with him in the garden?"
- 27 Peter again denied it, and at that moment a cock crowed.
- 28 Then they took Jesus from Caiaphas to the governor's house. It was early in the morning, and they would not go into the governor's house themselves, to avoid being ceremonially defiled and to be able to eat the Passover supper.
- 29 So Pilate came out to them, and said,  
"What charge do you make against this man?"
- 30 They answered,  
"If he were not a criminal, we would not have turned him over to you."
- 31 Pilate said to them,  
"Take him yourselves, and try him by your law."  
The Jews said to him,  
"We have no authority to put anyone to death."
- 32 This was to fulfil what Jesus said when he declared how he was to die.
- 33 So Pilate went back into the governor's house and called Jesus and said to him,  
"Are you the king of the Jews?"
- 34 Jesus answered,  
"Did you think of that yourself, or have other people said it to you about me?"
- 35 Pilate answered,  
"Do you take me for a Jew? Your own people and the high priests handed you over to me. What offense have you committed?"

- Jesus answered, 34  
"My kingdom is not a kingdom of this world. If my kingdom were a kingdom of this world, my men would have fought to keep me from being handed over to the Jews. But as it is, my kingdom has no such origin."
- Pilate said to him, 35  
"Then you are a king?"  
Jesus answered,  
"Yes, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice."
- Pilate said to him, 36  
"What is truth!"  
With these words he went out again to the Jews, and said to them,  
"I can find nothing to charge him with. But it is your custom to have me release one man for you at Passover time. Do you want me therefore to release the king of the Jews for you?"
- Then they shouted back, 37  
"No! Not him, but Barabbas!"  
Now Barabbas was a robber.
- Then Pilate took Jesus and had him flogged. And the soldiers made a wreath out of thorns and put it on his head, and put a purple coat on him, and they marched up to him, saying, 38  
"Long live the king of the Jews!"  
each one giving him a blow. And Pilate went out again and said to the Jews, 39  
"See! I will bring him out to you, to show you that I can find nothing to charge him with."  
So Jesus came out, still wearing the wreath of thorns and the purple coat. And Pilate said to them, 40  
"Here is the man!"  
When the high priests and their attendants saw him, they shouted,  
"Crucify him! Crucify him!"  
Pilate said to them,  
"Take him yourselves and crucify him, for I can find nothing to charge him with."  
The Jews answered, 41  
"We have a law, and by our law he deserves death, for declaring himself to be a son of God."  
When Pilate heard that, he was more frightened than before and he went back into the governor's house and said to Jesus,

"Where do you come from?"

10 But Jesus made him no answer. Then Pilate said to him,

"Do you refuse to speak to me? Do you not know that it is in my power to release you or to crucify you?"

11 Jesus answered him,

"You would have no power at all over me, if it were not given to you from above. So you are less guilty than the man who betrayed me to you."

12 This made Pilate try to find a way to let him go, but the Jews shouted,

"If you let him go, you are no friend of the emperor's! Anyone who calls himself a king utters treason against the emperor!"

13 When Pilate heard that, he brought Jesus out and had him sit in the judge's seat in the place they call the Stone Platform, or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, and it was about noon. And Pilate said to the Jews,

"There is your king!"

15 At that they shouted, "Kill him! Kill him! Crucify him!"

Pilate said to them,

"Am I to crucify your king?"

The high priests answered,

"We have no king but the emperor!"

16 Then Pilate handed him over to them to be crucified.

17 So they took Jesus, and he went out carrying the cross by himself to a place called the Place of the Skull, or in Hebrew, Golgotha. There they crucified him, with two others, one on each side and Jesus in the middle. Pilate wrote a placard and put it on the cross; it read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this placard, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek.

21 So the Jewish high priests said to Pilate, "Do not write 'The king of the Jews,' but write 'He said, I am king of the Jews.'"

22 Pilate answered,

"What I have written, I have written!"

23 When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier, besides his shirt. Now his shirt had no seam; it was woven in one piece from top to bottom. So they said to one another,

"Let us not tear it, but let us draw for it, to see who gets it." This was to fulfil what the Scripture says:

"They divided my garments among them,  
And for my clothing they cast lots."

This was what the soldiers did. Near 25 Jesus' cross stood his mother and her sister, Mary, the daughter of Clopas, and Mary of Magdala. So Jesus, seeing 26 his mother and the disciple whom he loved standing near, said to his mother,

"There is your son!"

Then he said to his disciple,

"There is your mother!"

And from that time his disciple took her into his home.

After that, Jesus, knowing that 28 everything was now finished, to fulfil the saying of Scripture, said,

"I am thirsty."

A bowl of sour wine was standing 29 there. So they put a sponge soaked in the wine on a pike and held it to his lips. When Jesus had taken the wine, he 30 said,

"It is finished!"

Then bowing his head he gave up his spirit.

As it was the day of Preparation for 31 the Passover, in order that the bodies might not be left on the crosses over the Sabbath, for that Sabbath was an especially important one, the Jews asked Pilate to have the men's legs broken and the bodies removed. So the soldiers 32 went and broke the legs of the first man and then of the other who had been crucified with him. But when they 33 came to Jesus they saw that he was dead already, and they did not break his legs, but one of the soldiers thrust a 34 lance into his side, and blood and water immediately flowed out. The man who 35 saw it testifies to it—his testimony is true; he knows that he is telling the truth—to lead you also to believe. For 36 this happened to fulfil what the Scripture says:

"Not one of its bones shall be broken." Moreover, it says in another 37 place,

"They will look at the man whom they pierced."

After this, Joseph, of Arimathea, 38 who was a disciple of Jesus, but a secret one, because of his fear of the Jews,

asked Pilate to let him remove Jesus' body, and Pilate gave him permission. So Joseph went and took the body down. And Nicodemus also, who had first come to Jesus at night, went, taking a roll of myrrh and aloes weighing about a hundred pounds. So they took Jesus' body, and wrapped it with the spices in bandages, in the Jewish way of preparing bodies for burial. There was a garden at the place where Jesus had been crucified, and in the garden was a new tomb in which no one had yet been laid. So because it was the Jewish Preparation day, and the tomb was close by, they put Jesus there.

20 On the day after the Sabbath, very early in the morning while it was still dark, Mary of Magdala went to the tomb, and she saw that the stone had been removed from it. So she ran away and went to Simon Peter and the other disciple who was dear to Jesus, and said to them,

"They have taken the Master out of the tomb, and we do not know where they have put him."

3 So Peter and the other disciple went out of the city and started for the tomb. And they both ran, and the other disciple ran faster than Peter and got to the tomb first. And he stooped down and saw the bandages lying on the ground, but he did not go in. Then Simon Peter came up behind him, and he went inside the tomb, and saw the bandages lying on the ground, and the handkerchief that had been over Jesus' face not on the ground with the bandages, but folded up by itself. Then the other disciple who had reached the tomb first went inside too, and saw and was convinced. For they did not yet understand the statement of Scripture that he must rise from the dead. So the disciples went back to their homes.

11 But Mary stood just outside the tomb, weeping. And as she wept she looked down into the tomb, and saw two angels in white sitting where Jesus' body had been, one at his head and one at his feet. And they said to her,

"Why are you weeping?"

She said to them,

"They have taken my Master away, and I do not know where they have put him."

14 As she said this she turned around and saw Jesus standing there, but she

did not know that it was he. Jesus said 15 to her,

"Why are you weeping? Who are you looking for?"

She, supposing that he was the gardener, said to him,

"If it was you, sir, that carried him away, tell me where you have put him, and I will take him away."

Jesus said to her,

"Mary!" 16

She turned and said to him in Hebrew,

"Rabbouni!" which means Master.

Jesus said to her,

"You must not cling to me, for I have not yet gone up to my Father, but go to my brothers and say to them, 'I am going up to my Father and your Father, to my God and your God.'" 17

Mary of Magdala went and declared 18 to the disciples,

"I have seen the Master!" and she told them that he had said this to her.

When it was evening on the first day 19 after the Sabbath, and the doors of the house where the disciples met were locked for fear of the Jews, Jesus came in and stood among them and said to them,

"Peace be with you!"

Then he showed them his hands and his 20 side, and the disciples were full of joy at seeing the Master. Jesus said to them 21 again,

"Peace be with you! Just as my Father sent me forth so I now send you."

As he said this he breathed upon 22 them, and said,

"Receive the holy Spirit! If you for- 23 give any men's sins, they are forgiven them, and if you fix any men's sins upon them, they will remain fixed."

But Thomas, one of the Twelve, who 24 was called the Twin, was not with them when Jesus came in. So the rest of the 25 disciples said to him,

"We have seen the Master!"

But he said to them,

"Unless I see the marks of the nails in his hands, and put my finger into the marks of the nails, and put my hand into his side, I will never believe it!"

A week later, his disciples were again 26 in the house, and Thomas was with them. Although the doors were locked, Jesus came in and stood among them, and said,

"Peace be with you!"

27 Then he said to Thomas,  
"Put your finger here and look at my  
hands, and take your hand and put it  
in my side, and be no longer unbeliev-  
ing, but believe!"

28 Thomas answered him,  
"My Master and my God!"

29 Jesus said to him,  
"Is it because you have seen me that  
you believe? Blessed be those who have  
not seen me and yet believe!"

30 There were many other signs that  
Jesus showed before his disciples which  
31 are not recorded in this book. But these  
have been recorded so that you may be-  
lieve that Jesus is the Christ, the Son of  
God, and through believing you may  
have life as his followers.

21 After this Jesus again showed him-  
self to the disciples at the Sea of Ti-  
berias, and he did so in this way. Simon  
Peter, Thomas called the Twin, Na-  
thanael, of Cana in Galilee, the sons of  
Zebedee, and two other disciples of Je-  
3 sus were all together. Simon Peter said  
to them,

"I am going fishing."

They said to him,

"We will go with you."

They went out and got into the boat,  
and that night they caught nothing.

4 But just as day was breaking, Jesus  
stood on the beach, though the disciples  
5 did not know that it was he. So Jesus  
said to them,

"Children, have you any fish?"

They answered,

"No."

6 "Throw your net in on the right of  
the boat," he said to them, "and you  
will find them."

They did so, and they could not haul  
7 it in for the quantity of fish in it. Then  
the disciple who was dear to Jesus said  
to Peter,

"It is the Master!"

When Simon Peter heard that it was  
the Master, he put on his clothes, for he  
had taken them off, and sprang into the  
8 sea. The rest of the disciples followed  
in the boat, for they were not far from  
land, only about a hundred yards, drag-  
9 ging in the net full of fish. When they  
landed they saw a charcoal fire burning,  
10 with a fish on it, and some bread. Jesus  
said to them,

"Bring some of the fish you have just  
caught."

So Simon Peter got into the boat, and 11  
hauled the net ashore, full of large fish,  
a hundred and fifty-three of them, and  
though there were so many, the net was  
not torn. Jesus said to them, 12

"Come and have breakfast."

None of the disciples dared to ask him  
who he was, for they knew it was the  
Master. Jesus went and got the bread 13  
and gave it to them, and the fish also.  
This was the third time that Jesus 14  
showed himself to his disciples, after he  
had risen from the dead.

When they had finished breakfast, 15  
Jesus said to Simon Peter,

"Simon, son of John, are you more  
devoted to me than these others?"

Peter said to him,

"Yes, Master, you know that I love  
you."

He said to him,

"Then feed my lambs!"

Again he said to him a second time, 16

"Simon, son of John, are you devoted  
to me?"

He said to him,

"Yes, Master, you know that I love  
you."

He said to him,

"Then tend my sheep!"

He said to him the third time, 17

"Simon, son of John, do you love  
me?"

Peter was hurt because the third  
time Jesus asked him if he loved him,  
and he answered,

"Master, you know everything, you  
can see that I love you."

Jesus said to him,

"Then feed my sheep! I tell you, 18  
when you were young, you used to gird  
yourself and go where you pleased,  
but when you grow old, you will stretch  
out your hands and someone else will  
gird you and take you where you do  
not wish to go."

He said this to show the kind of 19  
death by which Peter was to honor  
God; and after he had said it he said to  
Peter,

"Follow me!"

Peter turned and saw following them 20  
the disciple who was dear to Jesus, who  
at the supper leaned back on Jesus'  
breast and said, "Master, who is it that

21 is going to betray you?" When Peter saw him, he said to Jesus,

"But, Master, what about him?"

22 Jesus said to him,

"If I wish him to wait till I come, what does it matter to you? You must follow me."

23 So the story spread among the brothers that this disciple was not going to die. But Jesus did not tell him that he was not going to die; he said, "If I wish

him to wait till I come, what does it matter to you?"

It is this disciple who testifies to 24 these things and who wrote them down, and we know that his testimony is true.

There are many other things that Je- 25 sus did, so many in fact that if they were all written out, I do not suppose that the world itself would hold the books that would be written.

## THE ACTS OF THE APOSTLES

1 **I**N MY first volume, Theophilus, I  
2 dealt with all that Jesus did and  
3 taught from the beginning until  
4 the day when through the holy  
5 Spirit he gave the apostles he had chosen  
6 their instructions, and was taken up  
7 to heaven. He had shown himself alive  
8 about the Kingdom of God. And once  
9 when he ate with them, he instructed  
10 them not to leave Jerusalem, but to  
11 wait for what the Father had promised.

"You have heard me speak of it," he  
12 said, "for John baptized people in water,  
13 but in a few days you will be baptized  
14 in the holy Spirit."

15 So those who were present asked him,  
16 "Master, is this the time when you  
17 are going to re-establish the kingdom for  
18 Israel?"

19 He said to them,

"It is not for you to know times and  
20 dates which the Father has fixed by his  
21 own authority, but you will be given  
22 power when the holy Spirit comes upon  
23 you, and you will be witnesses for me in  
24 Jerusalem and all over Judea and  
25 Samaria and to the very ends of the  
26 earth."

27 As he said this, he was caught up before  
28 their eyes and a cloud took him up  
29 from their sight. And while they were  
30 gazing after him into the sky, two men  
31 dressed in white suddenly stood beside  
32 them, and said to them,

"Men of Galilee, why do you stand  
33 looking up into the sky? This very Jesus  
34 who has been caught up from you into  
35 heaven will come in just the way that  
36 you have seen him go up to heaven."

37 Then they went back to Jerusalem  
38 from the hill called the Olive-orchard,  
39 which is near Jerusalem, half a mile  
40 away.

41 When they entered the city they  
42 went to the upstairs room where they  
43 were staying. There were Peter, John,  
44 James and Andrew, Philip and Thom-

45 as, Bartholomew and Matthew, James,  
46 the son of Alphaeus, Simon the Zealot,  
47 and Judas, the son of James. They were  
48 all devoting themselves with one mind  
49 to prayer, with the women and Mary,  
50 Jesus' mother, and his brothers.

51 It was at that time that Peter got up  
52 among the brothers—there were about  
53 a hundred and twenty persons present  
54—and said,

"Brothers, the prediction of the  
55 Scriptures had to come true that the  
56 holy Spirit uttered by the lips of David,  
57 about Judas, who acted as guide for the  
58 men that arrested Jesus—for he was  
59 one of our number and a share in this  
60 ministry of ours fell to his lot." (This  
61 man bought a piece of land with the  
62 money paid him for his treachery, and  
63 his body swelled up and burst open in  
64 the middle and all his vitals poured out.  
65 This fact was well known to all the resi-  
66 dents of Jerusalem, so that the piece of  
67 land came to be called in their language  
68 Akeldamach, the bloody field.) "For in  
69 the Book of Psalms it is written,

" 'Let his estate be desolate, with no  
70 one to live on it,'

and

" 'Let someone else take his position.'

"So one of the men who has been as-  
71 sociated with us all the time that the  
72 Lord Jesus moved about among us,  
73 from his baptism by John to the time  
74 when he was caught up from us, must  
75 join us as a witness to his resurrection."

76 Then they proposed two men, Joseph  
77 called Barsabbas, who was known as  
78 Justus, and Matthias. And they  
79 prayed, saying,

"Lord, you who know all hearts,  
80 show us which one of these two you  
81 have chosen to take this place of serv-  
82 ice as an apostle which Judas left to go  
83 where he belonged."

84 Then they drew lots between them,  
85 and the lot fell on Matthias, and he was  
86 added to the eleven apostles.

87 On the day of the Harvest Festival,  
88 they were all meeting together, when 2

suddenly there came from the sky a sound like a violent blast of wind, and it filled the whole house where they were sitting. And they saw tongues like flames separating and settling one on each of them, and they were all filled with the holy Spirit and began to say in foreign languages whatever the Spirit prompted them to utter.

Now there were devout Jews from every nation under heaven living in Jerusalem. And when this sound was heard, the crowd gathered in great excitement, because each one heard them speaking in his own language. They were amazed and said in their astonishment,

"Are not all these men who are speaking Galileans? Then how is it that each of us hears his own native tongue? Parthians, Medes, Elamites, residents of Mesopotamia, and Judea and Cappadocia, of Pontus, and Asia, of Phrygia, and Pamphylia, of Egypt and the district of Africa about Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabs—we all hear them speak in our native tongues the mighty deeds of God."

And they were all amazed and bewildered and said to one another,

"What can this mean?"

But others said derisively, "They have had too much new wine!"

Then Peter stood up with the eleven around him, and raising his voice addressed them.

"Men of Judea," he said, "and all you residents of Jerusalem, let me explain this to you, and pay attention to what I say. These men are not drunk as you suppose, for it is only nine in the morning. But this is what was predicted by the prophet Joel,

" 'It will come about in the last days, God says,

That I will pour out my Spirit upon all mankind;

Your sons and daughters will become prophets,

Your young men will have visions, And your old men will have dreams.

Even on my slaves, both men and women,

I will pour out my Spirit in those days,

And they will become prophets.

I will show wonders in the sky above,

And signs on the earth below, Blood and fire and thick smoke.

The sun will turn to darkness, And the moon to blood,

Before the coming of the great, splendid Day of the Lord.

Then everyone who calls on the name of the Lord will be saved."

"Men of Israel, listen to what I say. Jesus of Nazareth, as you know, was a man whom God commended to you by the wonders, portents, and signs that God did right among you through him. But you, by the fixed purpose and intention of God, handed him over to wicked men, and crucified and killed him. But God set aside the pain of death and raised him up, for death could not control him. For David says of him,

" 'I constantly regarded the Lord before me,

For he is at my right hand, so that I may not be displaced.

Therefore my heart is glad, and my tongue rejoices,

And my body will still live in hope.

For you will not desert my soul in death,

You will not let your Holy One see destruction.

You have made the ways of life known to me,

And you will fill me with joy in your presence.'

"Brothers, one may say to you confidently of the patriarch David that he died and was buried, and his grave is here among us to this very day. But he was a prophet, and knew that God had promised him with an oath that he would put one of his descendants upon his throne, he foresaw the resurrection of the Christ and told of it, for he was not deserted in death and his body did not see destruction. This Jesus, God raised from the dead, and to his resurrection we are all witnesses. So he has been exalted to God's right hand, and has received from his Father the promise of the holy Spirit and has poured out what you see and hear.

"For David did not go up to heaven, but he said,

" 'The Lord said to my lord, Sit at my right hand,

Until I make your enemies your footstool.'



36 "Therefore the whole nation of Israel must know beyond doubt that God has declared this Jesus whom you crucified both Lord and Christ."

37 When they heard this, they were stung to the heart, and they said to Peter and the rest of the apostles,

"Brothers, what shall we do?"

38 Peter said to them,

"Repent, and be baptized every one of you in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the holy

39 Spirit. For the promise of it belongs to you and your children, as well as to all those far away whom the Lord our God calls to him."

40 He said much more besides in giving his testimony, and exhorted them, saying,

"Save yourselves from this crooked generation."

41 So they welcomed his message and were baptized, and about three thousand people joined them that day. And they devoted themselves to the teaching and the society of the apostles, the breaking of bread, and the prayers.

42 Everyone felt a sense of awe, and many wonders and signs were done by the apostles. The believers all shared everything they had with one another,

43 and sold their property and belongings, and divided the money with all the rest, according to their special needs. Day after day they all went regularly to the Temple, they broke their bread together in their homes, and they ate their food with glad and simple hearts, praising God and respected by all the people. And every day the Lord added people who were saved to their number.

44 Peter and John were on their way up to the Temple for the three o'clock

45 hour of prayer, when a man who had been lame from his birth was carried by. He used to be placed every day at what was known as the Beautiful Gate of the Temple, to beg from the people

46 on their way into the Temple, and when he saw Peter and John on the point of going into the Temple he asked them to give him something. Peter fixed his eyes on him, as John did also, and said to him,

"Look at us!"

47 He looked at them, supposing that they were going to give him something.

48 But Peter said,

"I have no silver or gold, but I will give you what I have. In the name of Jesus Christ of Nazareth, walk!"

49 And he took him by the right hand and raised him up, and his feet and ankles immediately became strong, and he sprang to his feet and began to walk, and he went into the Temple with them, walking, leaping, and praising God. When all the people saw him walking about, praising God, and recognized him as the man who used to sit and beg at the Beautiful Gate of the Temple, they were filled with wonder and astonishment at what had happened to him.

50 And as he still clung to Peter and John, all the people crowded about them in the utmost astonishment in what was known as Solomon's Colonnade. When Peter saw this, he said to the people.

51 "Men of Israel, why are you so surprised at this? Why do you stare so at us, as though it were by some power or some piety of ours that we had made him able to walk? The God of Abraham, Isaac, and Jacob, the God of our forefathers, has done this honor to his servant Jesus, whom you betrayed and disowned before Pilate, when he had decided to let him go. But you disowned the Holy, Righteous One. You asked to have a murderer released for you, and killed the very source of life. But God raised him from the dead, as we can testify. It is his power that through faith has made this man whom you see and recognize strong again, and it is faith inspired by him that has given him the perfect health you all see. Yet I know, brothers, that you did not know what you were doing, any more than the members of your council did; but it was in this way that God fulfilled what he by all the prophets foretold that his Christ must suffer. So repent and turn to God, to have your sins wiped out, that happier times may come from the presence of the Lord, and that he may send Jesus, your destined Christ. Yet he must remain in heaven till the time for the universal reformation of which God told in ancient times by the lips of his holy prophets. Moses said, 'The Lord God will raise up a prophet for you from among your brothers, as he raised me up. You must listen to everything that he tells you.

23 Anyone that will not listen to that prophet will be annihilated from  
24 among the people.' Why, all the prophets from Samuel down, who have spoken, have also foretold these days. You are the descendants of the prophets and the heirs of the agreement that God made with your forefathers when he said to Abraham, 'Through your posterity all the families of the earth will be blessed.' It was to you that God first sent his servant after he had raised him from the dead, to bless you by making every one of you turn from his wickedness."

4 As they were talking to the people, the high priests, the commander of the Temple, and the Sadducees came up 2 to them, greatly disturbed because they were teaching the people and declaring that in the case of Jesus there had been 3 a resurrection from the dead. They arrested them, and as it was already evening, they shut them up until next 4 morning. But many of those who had heard what they said believed it, and the number of men grew to be about five thousand.

5 On the next day the leading members of the council, the elders, and the 6 scribes met in Jerusalem, with Annas the high priest, Caiaphas, John, Alexander, and all who belonged to the high 7 priest's family. They had the apostles brought before them and demanded of them,

"By what power or authority have men like you done this?"

8 Then Peter, filled with the holy Spirit, said to them,

"Members of the council and elders 9 of the people, if it is for benefiting a helpless man, and as to how he was cured, that we are called to account 10 here today, you and the people of Israel must all know that it is through the power of Jesus Christ of Nazareth whom you crucified but whom God raised from the dead, that he stands 11 here before you well. He is the stone that you builders rejected, which has 12 become the cornerstone. There is no salvation through anyone else, for there is no one else in the world who has been named to men as our only means of being saved."

13 They were amazed to see how outspoken Peter and John were, and to find that they were uneducated, ordi-

nary men. They recognized them as companions of Jesus, and seeing the 11 man who had been cured standing beside them, they had nothing to say. But they ordered them out of the presence of the council and conferred together. They said,

"What can we do with these men? For it is plain to everyone in Jerusalem that an extraordinary wonder has been done by them. We cannot deny that. But to keep it from spreading farther 1 among the people, let us warn them to say nothing to anyone else at all about this person."

So they called them in and ordered 11 them not to speak or teach at all about the name of Jesus. But Peter and John 12 answered them,

"You must decide whether it is right in the sight of God to obey you instead of him, for we cannot help telling of 21 what we have seen and heard."

But after further threats they let 21 them go, as they could find no way to punish them, on account of the people, for they were all giving honor to God for what had happened, for the man on 21 whom this wonder of healing had been done was more than forty years old.

After being released, they went 21 back to their friends, and told them what the high priests and elders had said to them. When they heard it, with 24 one impulse they all raised their voices to God and said,

"Master, it was you who made heaven, earth, and sea, and everything that is in them, and who said through the 25 holy Spirit by the lips of our forefather David, your servant,

"Why did the heathen rage,

And the peoples form vain designs?

The kings of the earth stood by, 26

And the rulers assembled

Against the Lord and against his Christ.'

For indeed they have assembled here in 27 this city against your holy servant Jesus, whom you had consecrated—Herod and Pontius Pilate, with the heathen and the peoples of Israel, to 28 carry out what your hand and will had destined should happen. And now, Lord, 29 take note of their threats, and give your slaves the power to utter your message fearlessly, when you stretch out your 30 hand to heal, and signs and wonders are

done by the power of your holy servant Jesus."

1 When they had prayed, the place where they were gathered shook, and they were all filled with the holy Spirit, and fearlessly uttered God's message.

2 There was but one heart and soul in the multitude who had become believers, and not one of them claimed anything that belonged to him as his own, but they shared everything they had with one another. The apostles gave their testimony to the resurrection of the Lord Jesus with great power, and God's favor rested richly upon them.

3 No one among them was in any want, for any who owned lands or houses would sell them and bring the proceeds of the sale and put them at the disposal of the apostles; then they were shared with everyone in proportion to his need.

4 Joseph, a Levite, and a native of Cyprus, whom the apostles had named Barnabas, which means Son of Encouragement, sold a piece of land that belonged to him, and brought the money and put it at the disposal of the apostles.

5 But a man named Ananias, who, with his wife Sapphira, had sold a piece of property, with his wife's connivance appropriated some of the price received, and brought only a part of it and put it at the disposal of the apostles. And Peter said,

"Ananias, why has Satan taken such possession of your heart that you should lie to the holy Spirit, by appropriating part of the price of your land?"

6 As long as it was unsold was it not yours, and after it was sold was not the money under your control? How could you think of doing such a thing? You did not lie to men but to God!"

7 When Ananias heard these words he fell down and expired, and everyone who heard them spoken was appalled.

8 The younger men got up and wrapping him up carried him out and buried him.

9 About three hours later, his wife came in, without having learned what had happened. Peter said to her,

"Tell me, did you sell the land for such and such a sum?"

"Yes," she said, "that was it."

10 Peter said to her,

"How could you two agree to test the Spirit of the Lord? There at the door are the footsteps of the men who have

buried your husband, and they will carry you out."

11 She instantly fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and buried her beside her husband. And the whole church and all who heard this were appalled. They would all meet together in Solomon's Colonnade. None of the others dared to associate with them, but the people made much of them, and men and women in increasing numbers believed in the Lord and came over to their side.

12 Signs and wonders in great numbers continued to be done among the people by their hands, so that people would carry their sick right out into the streets, and lay them down on beds and mats, to have at least Peter's shadow fall on some of them as he went by. Even from the towns around Jerusalem crowds would come in bringing sick people and those who were troubled with foul spirits, and they were all cured.

13 This aroused the high priest and all his supporters, the party of the Sadducees, and filled them with jealousy, and they arrested the apostles and put them in the common jail. But an angel of the Lord opened the jail doors in the night and let them out, and said to them,

"Go, take your stand in the Temple, and tell the people all about this new life."

14 And they obeyed, and about daybreak went into the Temple and began to teach. The high priest and his party came over and called together the council and indeed the whole senate of the Israelites, and sent to the prison to have the apostles brought in. But the attendants who went for them could not find them in the jail, and they came back and reported,

15 "We found the prison securely locked up, with the sentries on duty at the doors, but on opening the doors we found no one inside."

16 When the commander of the Temple and the high priests heard this report, they were very much at a loss as to what would come of it. Someone came over and reported to them,

17 "The men that you put in jail are standing right here in the Temple, teaching the people!"

26 Then the commander and his men went and brought them back, but without using violence, for they were afraid  
 27 of being stoned by the people. So they brought them before the council and the high priest questioned them.  
 28 "We strictly forbade you," he said, "to teach on this authority, and here you have filled Jerusalem with your teaching, and propose to hold us responsible for this man's death!"  
 29 Peter and the apostles answered, "We must obey God rather than  
 30 men. The God of our forefathers raised Jesus to life when you had hung him  
 31 on a tree and killed him. God took him up to his right hand as leader and savior, in order to give repentance  
 32 and forgiveness of sins to Israel. We and the holy Spirit which God has given to those who obey him are witnesses to these things."  
 33 When they heard this, they were furious, and wanted to kill them. But a Pharisee named Gamaliel, a teacher of the Law highly regarded by all the people, got up in the council and ordered  
 35 the men to be removed for a while, and then said,  
 "Men of Israel, take care what you  
 36 propose to do with these men. For some time ago Theudas appeared, claiming to be a person of importance, and a group of men numbering some four hundred joined him. But he was killed and all his followers were dispersed and disappeared. After him, at the time of the census, Judas of Galilee appeared, and raised a following, but he too perished, and all his followers  
 38 were scattered. So in the present case, I tell you, keep away from these men and let them alone, for if this idea or movement is of human origin, it will  
 39 come to naught, but if it is from God, you will not be able to stop it. You may actually find yourselves fighting God!"  
 40 They were convinced by him, and they called the apostles in and had them flogged, and warned them not to speak about the name of Jesus, and  
 41 then let them go. So they went out from before the council, glad that they had been thought worthy to bear disgrace for the sake of Jesus, and they did not for a single day stop teaching and preaching in the Temple and in private houses the good news of Jesus, the Christ.

In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food. So the Twelve called in the whole body of disciples and said to them,

"It is not desirable that we should give up preaching the word of God to keep accounts. You, brothers, must pick out from your number seven men of good standing, who are wise and full of the Spirit, and we will put them in charge of this matter, while we devote ourselves to prayer and to delivering the message."

This plan met the approval of the whole body, and they selected Stephen, a man full of faith and of the holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, who had been a convert to Judaism. They brought these men before the apostles, and they prayed and laid their hands upon them.

So God's message continued to spread; the number of the disciples in Jerusalem increased rapidly, and a great many priests accepted the faith.

Stephen, greatly strengthened by God's favor, did remarkable signs and wonders among the people. But members of the synagogue known as that of the Libyans, Cyreneans, and Alexandrians, and men from Cilicia and Asia undertook to debate with Stephen, but they could not meet his wisdom and the inspiration with which he spoke. So they instigated people to say,

"We have heard him use abusive language about Moses and about God."

They aroused the people, the elders, and the scribes, and they set upon him and seized him, and brought him before the council. Then they brought forward false witnesses, who said,

"This man is constantly saying things against this holy place and against the Law, for we have heard him say that Jesus of Nazareth will tear this place down and change the customs that have been handed down to us by Moses."

Everyone who sat in the council fixed his eyes on him, and they saw that his face was like that of an angel. The high priest said,

"Is this so?"

2 He answered,  
 "Brothers and fathers, listen. The  
 glorious God appeared to our forefather  
 Abraham when he was in Mesopotamia,  
 3 before he settled in Haran, and he said  
 to him, 'Leave your country and your  
 relatives and come to the country that  
 4 I will show you.' So he left the country  
 of the Chaldeans and went to live in  
 Haran, and from there after the death  
 of his father, God caused him to move  
 into this country where you now live.  
 5 He gave him no property in it, not a  
 single foot, but he promised to give it  
 to him and his posterity after him per-  
 manently, though he had no children at  
 6 that time. This was what God said:  
 'His descendants will be strangers, living  
 in a foreign land, and they will be  
 7 enslaved and misused for four hundred  
 years, and I will sentence the nation  
 that has enslaved them,' God said, 'and  
 afterward they will leave that country  
 8 and worship me on this spot.' And he  
 made the agreement of circumcision  
 with him, and so Abraham became the  
 father of Isaac and circumcised him on  
 the eighth day, and Isaac became the  
 father of Jacob, and Jacob of the twelve  
 9 patriarchs. The patriarchs became jealous  
 of Joseph and sold him into slavery  
 10 in Egypt. But God was with him, and  
 rescued him from all his troubles, and  
 enabled him to win favor and to show  
 wisdom when he stood before Pharaoh,  
 king of Egypt, and he appointed him  
 11 governor of Egypt and of his whole  
 household. Then a famine spread all  
 over Egypt and Canaan, and there was  
 great suffering, and our forefathers  
 12 could not find any food. But Jacob  
 heard that there was food in Egypt,  
 and he sent our forefathers on their  
 13 first visit there. On their second visit,  
 Joseph made himself known to his  
 brothers, and Pharaoh learned of Jo-  
 14 seph's parentage. Then Joseph sent and  
 invited his father Jacob and all his relatives,  
 15 seventy-five in all, and Jacob  
 came down to Egypt. There he and our  
 16 forefathers died, and they were carried  
 back to Shechem, and laid in the tomb  
 that Abraham had bought for a sum of  
 17 money from the sons of Hamor in She-  
 chem. As the time drew near for the  
 fulfillment of the promise God had made  
 to Abraham, the people became more  
 18 and more numerous in Egypt, until another  
 king, who knew nothing about

Joseph, became ruler of Egypt. He took 19  
 advantage of our people and oppressed  
 our forefathers, making them abandon  
 their infant children, so that they  
 should not live. It was at this time that 20  
 Moses was born. He was a wonderfully  
 beautiful child, and for three months he  
 was taken care of in his father's house.  
 When he was abandoned, the daughter 21  
 of Pharaoh adopted him and brought  
 him up as her own son. So Moses was 22  
 educated in all the Egyptian culture;  
 he was strong in speech and action.  
 When he was forty years old, it oc- 23  
 curred to him to visit his brothers, the  
 descendants of Israel. Seeing one of 24  
 them being imposed upon, he interfered  
 and defended the man who was being  
 ill treated, striking down the Egyptian.  
 He supposed that his brothers would 25  
 understand that God was using him as  
 the means of delivering them, but they  
 did not. The next day, he came across 26  
 two of them fighting and tried to pacify  
 them. He said to them, 'You are brothers.  
 Why should you injure each other?'  
 But the aggressor thrust him off, say- 27  
 ing, 'Who made you our ruler and  
 judge? Do you mean to kill me as you 28  
 did that Egyptian yesterday?' At those 29  
 words Moses fled, and went and lived  
 for a time in Midian, and two sons were  
 born to him there. When forty years 30  
 had passed, an angel appeared to him in  
 the desert of Mount Sinai, in the flame  
 of a burning bush. When Moses saw it 31  
 he wondered at the sight, and when he  
 went up to see what it was, the voice of  
 the Lord said, 'I am the God of your 32  
 forefathers, the God of Abraham, Isaac,  
 and Jacob.' Moses was terrified and  
 did not dare to look at it. Then the 33  
 Lord said to him, 'Take off your shoes,  
 for the place where you are standing is  
 holy ground. I have certainly seen the 34  
 oppression of my people in Egypt, and  
 I have heard their groans, and I have  
 come down to save them. So come! I  
 will make you my messenger to Egypt!'  
 The Moses whom they had refused, 35  
 saying to him, 'Who made you our ruler  
 and judge?' God sent both to rule and  
 to deliver them, with the help of the  
 angel who had appeared to him in the  
 bush. It was he who brought them out 36  
 of Egypt, and did wonders and signs  
 there, and at the Red Sea, and for forty  
 years in the desert. This was the Moses 37  
 who said to the descendants of Israel.

'God will raise up a prophet for you from among your brothers, just as he raised me up.' It was he who with the congregation in the desert went between the angel who spoke to him on Mount Sinai and our forefathers, and received and communicated to you utterances that still live. Yet our forefathers would not listen to him, but thrust him off, and their hearts turned back to Egypt, for they said to Aaron, 'Make us gods to march in front of us, for as for this Moses, who brought us out of Egypt, we do not know what has become of him!' They even made a calf in those days, and offered sacrifice to their idol, and held a celebration over what their own hands had made. So God turned his back on them and left them to worship the starry host, just as the Book of the Prophets says,

"Was it to me that you offered victims and sacrifices, O house of Israel,

Those forty years in the desert?

You took up the tent of Moloch and the star of your god Rompha,

The images you had made to worship!

So I will deport you beyond Babylon.'

In the desert our forefathers had the Tent of the Testimony built like the model Moses had seen, just as he who spoke to him told him to make it. This tent was handed down to our forefathers and they brought it here with them when under Joshua they dispossessed the nations that God drove out before them, and it existed until the time of David. He won the approval of God and begged to be allowed to provide a dwelling for the God of Jacob, and Solomon actually built a house for him. But the Most High does not live in buildings made by human hands. As the prophet says,

"The sky is my throne, And the earth a footstool for my feet.

What house can you build for me? says the Lord,

Or what place is there where I can rest?

Was it not my hand that made it all?

You stubborn people, with heathen hearts and ears, you are always oppos-

ing the holy Spirit, just as your forefathers did! Which of the prophets did your forefathers not persecute? They killed the men who foretold the coming of the Righteous One, whom you have now betrayed and killed—you who had the Law given to you by angels, and did not obey it!"

When they heard that, they were enraged and ground their teeth at him. But he, full of the holy Spirit, looked up to heaven and saw God's glory and Jesus standing at God's right hand. And he said,

"Look! I can see heaven open, and the Son of Man standing at God's right hand!"

But they uttered a great shout and stopped their ears, and they rushed upon him all together, and dragged him out of the city and stoned him, the witnesses throwing down their clothes at the feet of a young man named Saul. As they stoned Stephen, he prayed,

"Lord Jesus, receive my spirit!"

Then falling on his knees, he cried out,

"Lord, do not lay this sin up against them!"

With these words he fell asleep. And Saul entirely approved of his being put to death.

A great persecution of the church in Jerusalem broke out that day, and they were all scattered over Judea and Samaria except the apostles. Some pious men buried Stephen and loudly lamented him. But Saul harassed the church. He went into one house after another, and dragging out men and women, put them in prison.

Those who were scattered went from place to place preaching the good news of the message. Philip reached the city of Samaria, and proclaimed the Christ to them. When the people heard Philip and saw the signs that he showed they were all interested in what he had to say, for with loud cries foul spirits came out of many who had been possessed by them, and many paralytics and lame people were cured. So there was great rejoicing in that city.

There was a man named Simon in the town, who had been among the Samaritan people by practicing magic there, and making great pretensions. Everyone there, high and low, made much of him, and said,

"He must be what is known as the Great Power of God!"

11 They made much of him because for a long time he had amazed them with his magic. But when they believed Philip's preaching of the good news of the Kingdom of God and the name of Jesus Christ, men and women alike ac-  
12 cepted baptism. Even Simon himself believed and after his baptism attached himself to Philip, and he was amazed at seeing such signs and great wonders taking place.

13 When the apostles at Jerusalem heard that Samaria had accepted God's message, they sent Peter and John there. When they came, they prayed that the Samaritans might receive the  
14 holy Spirit, for it had not yet come upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the holy Spirit.

15 But when Simon saw that the holy Spirit was imparted through the laying on of the apostles' hands, he offered  
16 them money, saying,

"Give me also this power to communicate the holy Spirit to anyone I lay my hands upon."

17 But Peter said to him,

18 "Go to destruction with your money, for thinking you could buy God's gift with it! You have no share or part in this movement, for your heart is not  
19 honest in the sight of God. So repent of this wickedness of yours, and pray to the Lord, to see if you may not be forgiven for thinking of such a thing. For I see that you are a bitter poison and a bundle of iniquity!"

20 Simon answered,

"You must pray to the Lord for me, that none of the things you have said may happen to me!"

21 After they had given their testimony and delivered the Lord's message, they went back to Jerusalem, telling the good news in many Samaritan villages on the way.

22 But an angel of the Lord said to Philip,

"Get up and go south, by the road that runs from Jerusalem to Gaza." (The town is now deserted.)

23 So he got up and went. Now there was an Ethiopian eunuch, a member of the court of Candace, queen of Ethiopia, her chief treasurer, who had come

up to Jerusalem to worship, and was on  
24 his way home. He was sitting in his car, reading the prophet Isaiah. Then the  
25 Spirit said to Philip,

"Go up and stay by that car."

26 Philip ran up and heard him reading  
27 the prophet Isaiah, and he said to him,  
28 "Do you understand what you are reading?"

29 "Why, how can I," he answered, "unless someone explains it to me?" And he invited Philip to get in and sit beside him. This was the passage of  
30 Scripture that he was reading:

"Like a sheep he was led away to be slaughtered,

And just as a lamb is dumb before its shearer,

He does not open his mouth.

His sentence ended in his humiliation.

Who will tell the story of his posterity?

For his life is perished from the earth."

31 "Tell me, of whom is the prophet  
32 speaking?" said the eunuch to Philip,  
33 "Of himself, or of someone else?"

34 Then Philip began, and starting from  
35 this passage, he told him the good news about Jesus. As they went on along  
36 the road, they came to some water, and the eunuch said,

"Here is some water! What is there to prevent my being baptized?"

37 So he ordered the car to stop, and  
38 Philip and the eunuch both went down into the water, and Philip baptized him. When they came up out of the  
39 water, the Spirit of the Lord hurried Philip away, and the eunuch saw nothing more of him. Full of joy, he went on  
40 with his journey, while Philip found himself at Ashdod and went on telling the good news in all the towns all the way to Caesarea.

41 Now Saul, still breathing murderous  
42 threats against the Lord's disciples, went to the high priest, and asked him  
43 for letters to the synagogues in Damascus, so that if he found any men or women there who belonged to the Way, he might bring them in chains to Jerusalem. But on his journey, as he  
44 was approaching Damascus, a sudden light flashed around him from heaven, and  
45 he fell to the ground. Then he heard a voice saying to him,

- "Saul Saul! Why do you persecute me?"
- 5 "Who are you, sir?" he asked.
- 6 "I am Jesus, whom you are persecuting," said the voice. "But get up and go into the city, and there you will be told what you ought to do."
- 7 Saul's fellow-travelers stood speechless, for they heard the voice but could not see anyone. When Saul got up from the ground and opened his eyes he could see nothing. They had to take him by the hand and lead him into Damascus, and for three days he could not see, and neither ate nor drank.
- 8 There was at Damascus a disciple named Ananias, and the Lord said to him in a vision,
- "Ananias!"
- And he answered,
- "Yes, Lord!"
- 9 The Lord said to him,
- "Get up and go to the street called the Straight Street, and ask at the house of Judas for a man named Saul, from Tarsus, for he is there praying."
- 10 He has had a vision and seen a man named Ananias come in and lay his hands on him, to restore his sight."
- 11 But Ananias answered,
- "Lord, I have heard many people tell of this man, and the harm he has done to your people in Jerusalem. He is here with authority from the high priests to arrest everyone who calls upon your name."
- 12 The Lord said to him,
- "Go! This man is the means I have chosen for carrying my name among the heathen and their kings, and among the descendants of Israel. For I am going to show him all he will have to endure for my sake."
- 13 Ananias set out and went to the house, and there he laid his hands upon Saul, and said to him,
- "Saul, my brother, I have been sent by the Lord Jesus, who appeared to you on the road by which you came, so that you may regain your sight and be filled with the holy Spirit."
- 14 Something like scales immediately dropped from his eyes, and his sight was restored, and he got up and was baptized, and, after taking some food, regained his strength.
- 15 Saul stayed for some time with the disciples at Damascus, and began at once to declare in the synagogues that

Jesus was the Son of God. Everyone who heard him was astonished, and said,

"Is not he the man who made such havoc of the people in Jerusalem who call upon that name, and who came here especially for the purpose of arresting such persons and taking them before the high priests?"

But Saul grew more and more powerful, and bewildered the Jews who lived in Damascus by his proofs that Jesus was the Christ.

After some time had passed, the Jews made a plot to kill him, but Saul found out about the plot. They watched the city gates day and night, in order to kill him, but his disciples took him one night and let him down over the wall, lowering him in a basket.

When he reached Jerusalem he tried to join the disciples, and they were all afraid of him, for they could not believe that he really was a disciple. But Barnabas got hold of him and introduced him to the apostles, and he told them how on his journey he had seen the Lord, and that he had spoken to him, and how boldly he had spoken for the cause of Jesus at Damascus. After that, he associated with them freely in Jerusalem, and spoke boldly for the Lord's cause, talking and debating with the Greek-speaking Jews. But they tried to kill him. When the brothers found this out, they took him down to Caesarea, and sent him away to Tarsus.

So the church all over Judea, Galilee, and Samaria was at peace and became established. It lived in reverence for the Lord and, stimulated by the holy Spirit, it grew steadily in numbers.

As Peter was traveling about among them all, he happened to visit God's people at Lydda. There he found a man named Aeneas, a paralytic who had been bedridden for eight years. Peter said to him,

"Aeneas, Jesus Christ cures you! Get up, and make your bed!"

And he got up immediately. And everybody who lived in Lydda and in Sharon saw him, and they turned to the Lord.

Among the disciples at Joppa there was a woman named Tabitha, which is in Greek Dorcas, that is, gazelle. She had devoted herself to doing good and to acts of charity. Just at that time it happened that she had been taken ill



and had died, and they had washed her body and laid her out in a room upstairs. As Joppa was near Lydda, the disciples heard that Peter was there, and they sent two men to him, urging him to come over to them without delay. Peter went with them at once. When he arrived, they took him up to the room and all the widows stood around him crying and showing him the shirts and coats that Dorcas had made when she was still with them. But Peter put them all out of the room. Then he knelt down and prayed, and then turning to the body he said,

"Tabitha, stand up!"

She opened her eyes, and seeing Peter, she sat up. He gave her his hand and raised her to her feet, and calling in the believers and the widows, he gave her back to them alive. This became known all over Joppa, and many came to believe in the Lord. So it came about that Peter stayed for some time in Joppa, at the house of a tanner named Simon.

10 There was at Caesarea a man named Cornelius, a captain in what was known as the Italian regiment. He was a devout man, who feared God, as did all the members of his household. He was liberal in charities to the people, and always prayed to God. One afternoon, about three o'clock, he had a vision, and distinctly saw an angel of God come into his room and say to him,

"Cornelius!"

4 He stared at him in terror, and said, "What is it, sir?"

"Your prayers and charities," the angel answered, "have gone up and been remembered before God. Now send men to Joppa, for a man named Simon, who is also called Peter. He is being entertained at the house of a tanner named Simon, which is close to the sea."

7 When the angel who had spoken to him was gone, Cornelius called two of his servants, and a devout soldier who was one of his personal attendants, and after telling them the whole story, sent them to Joppa.

9 The next day, while they were still on their way, and were just getting near the town, Peter went up on the housetop about noon to pray. He got very hungry, and wanted something to eat. While they were getting it ready,

he fell into a trance, and saw the sky 11 opened and a thing like a great sheet coming down, lowered to the ground by the four corners, with all kinds of quadrupeds, reptiles, and wild birds in it. And a voice came to him,

"Get up, Peter! Kill something and eat it!"

But Peter said,

"Never, sir! For I have never eaten anything that was common and unclean."

The voice came to him again a second time,

"Do not call what God has cleansed unclean."

This happened three times; then the thing was taken right up into the sky.

While Peter was still wondering what the vision he had had could mean, the men whom Cornelius had sent had asked the way to Simon's house and reached the door, and they called out to ask if Simon who was called Peter was staying there. As Peter was pondering over his vision, the Spirit said to him,

"There are two men looking for you. Get up and go down, and go with them without any hesitation, for I have sent them."

Then Peter went down to see the men, and said to them,

"I am the man you are asking for. What is the reason for your coming?"

They answered,

"Cornelius, who is a captain, and an upright and God-fearing man, and who has a good reputation with the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to listen to what you have to say."

So Peter invited them in and entertained them. The next day he started off with them, accompanied by some of the brothers from Joppa, and the day after, he reached Caesarea. Cornelius had invited in his relatives and his intimate friends and was waiting for them. When Peter actually arrived, Cornelius met him and fell at his feet and made obeisance to him. But Peter raised him to his feet, and said,

"Get up! I am only human myself."

So he went in talking with him, and he found that many people had gathered, and he said to them,

"You know that it is against the Law

for a Jew to associate with a foreigner or to visit one; but God has taught me not to call anyone common or unclean.

29 That was why, when I was sent for, I came without any hesitation. And now I want to ask why you sent for me."

30 Cornelius answered,

"Three days ago, just at this time of day, I was praying in my house about three o'clock, when a man in dazzling clothing stood before me, and said, 'Cornelius, your prayer has been heard, and your charities have been recalled to mind by God. So send to Joppa and invite Simon who is called Peter to come here. He is staying at the house of a tanner named Simon, close to the sea.' So I sent for you immediately, and you have very kindly come. Now we are all here in God's presence, to hear everything that the Lord has instructed you to say."

34 Then Peter began and said,

"Now I really understand that God shows no partiality, but welcomes the man of any nation who reveres him and does what is right. He has sent his message to Israel's descendants, and made the good news of peace known to them through Jesus Christ. He is Lord of us all. You know the story that has gone all over Judea, starting from Galilee after the baptism that John proclaimed, about Jesus of Nazareth, and how God endowed him with the power of the holy Spirit, and he went about doing good and curing all who were in the power of the devil, because God was with him. We are witnesses of everything that he did in the country of the Jews and in Jerusalem. Yet they hung him on a tree and killed him. But God raised him to life on the third day and caused him to be plainly seen, not by all the people, but by witnesses whom God had designated beforehand, that is, by us, who ate and drank with him after he had risen from the dead. He also directed us to announce to the people and bear solemn testimony that he is the one whom God has appointed to be the judge of the living and the dead. It is of him that all the prophets bear witness that everyone that believes in him will have his sins forgiven through his name."

44 Before Peter had finished saying these words, the holy Spirit fell on all who were listening to his message. The

Jewish believers who had come with Peter were amazed because the gift of the holy Spirit had been showered upon the heathen too, for they heard them speaking in foreign languages and declaring the greatness of God. Then Peter said,

"Can anyone refuse the use of water to baptize these people when they have received the holy Spirit just as we did?"

And he directed that they should be baptized in the name of Jesus Christ. Then they asked him to stay on there a few days.

The apostles and brothers all over Judea heard that the heathen had also accepted God's message, and when Peter returned to Jerusalem, the advocates of circumcision took him to task, charging him with having visited and eaten with men who were uncircumcised. Then Peter explained the matter to them from beginning to end. He said,

"I was praying in the town of Joppa, and while in a trance I had a vision. Something like a great sheet came down out of the sky, lowered by its four corners. It came right down to me, when I looked at it, I saw in it quadrupeds, wild animals, reptiles, and wild birds. And I heard a voice say to me, 'Get up, Peter! Kill something and eat it!' But I said, 'Never, sir! For nothing that was common or unclean has ever passed my lips.' Then the voice from heaven answered again, 'Do not call what God has cleansed unclean!' This happened three times; then it was all drawn back again into the sky. Just at that moment three men, who had been sent to me from Caesarea, reached the house where we were staying, and the Spirit told me not to hesitate to go with them. These six brothers here also went with me, and we went to the man's house. Then he told us how he had seen the angel stand in his house and say, 'Send to Joppa for a man named Simon who is also called Peter, and he will tell you things that will save you and your whole household.' When I began to speak to them, the holy Spirit fell upon them just as it did upon us at the beginning, and I remembered the saying of the Lord, 'John baptized in water, but you will be baptized in the holy Spirit.' So if God had given them the same gift that we received when we believed in the Lord

Jesus Christ, who was I, to be able to interfere with God?"

18 When they heard this, they made no further objection, but they gave honor to God, and said,

"Then God has given even the heathen repentance and the hope of life!"

19 The fugitives from the persecution that had broken out over Stephen went all the way to Phoenicia, Cyprus, and Antioch, but they told the message to none but Jews. There were some men from Cyprus and Cyrene among them, however, who when they reached Antioch spoke to the Greeks also, and told them the good news about the Lord Jesus. The Lord's hand was with them, and there were a great many who believed and turned to the Lord. The news about them came to the ears of the church in Jerusalem, and they sent Barnabas all the way to Antioch. When he reached there and saw the favor God had shown them, he was delighted, and encouraged them all to be resolute and steadfast in their devotion to the Lord, 24 for he was an excellent man, full of the holy Spirit and faith. So a considerable number of people came over to the Lord. Then Barnabas went over to Tarsus to look for Saul, and when he found him he brought him to Antioch. The result was that for a whole year they met with the church, and taught large numbers of people, and it was at Antioch that the disciples first came to be known as Christians.

27 About that time some prophets from Jerusalem came down to Antioch, and one of them named Agabus got up and under the influence of the Spirit revealed the fact that there was going to be a great famine all over the world. This was the famine that occurred in the reign of Claudius. The disciples determined to make up a contribution, each according to his ability, and send it to the brothers who lived in Judea, and this they did, sending it to the elders by Barnabas and Saul.

12 About that time King Herod laid violent hands upon some who belonged to the church. He had John's brother, James, beheaded, and when he saw that this gratified the Jews, he proceeded to arrest Peter too, at the time of the festival of Unleavened Bread. He had him seized and put in jail, with four

squads of soldiers to guard him, meaning after the Passover to bring him out before the people. So Peter was kept in the jail, but the church was praying earnestly to God for him. The night before Herod was going to bring him out, Peter was asleep between two soldiers, and fastened with two chains, and watchmen were at the door, guarding the jail, when an angel of the Lord stood at his side, and a light shone in the room, and striking Peter on the side, he woke him, and said to him, "Get up quickly!"

The chains dropped from his hands, and the angel said to him,

"Put on your belt and your sandals!"

And he did so. Then he said to him,

"Put on your coat and follow me!"

So he followed him out without knowing that what the angel was doing was real, for he thought he was having a vision. They passed the first guard and then the second, and came to the iron gate that led into the city. It opened to them of itself, and they passed out and went along one street, when suddenly the angel left him. Then Peter came to himself, and he said,

"Now I am certain that the Lord sent his angel and rescued me from the power of Herod and all that the Jewish people were expecting."

When he realized his situation, he went to the house of Mary, the mother of John who was also called Mark, where a number of people were gathered, praying. When he knocked at the outer door, a maid named Rhoda came to answer it, and when she recognized Peter's voice, in her joy she did not stop to open the door, but ran in and told them that Peter was standing outside. But they said to her,

"You are mad!"

But she insisted that it was so. Then they said,

"Then it is his guardian angel!"

But Peter kept on knocking. And when they opened the door and saw him they were amazed. He motioned to them to be quiet, and then related to them how the Lord had brought him out of the prison.

"Tell all this to James and the brothers," he said.

Then he left them and went somewhere else. But when morning came there was no little commotion among

the soldiers as to what could have become of Peter. Herod had inquiries made for him, and when he could not find him, he examined the guards and ordered them to be put to death. Then he left Judea for Caesarea, and stayed there.

Herod was very angry with the people of Tyre and Sidon. So they came before him in a body, and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended upon the king's dominions for its food supply. So a day was fixed and on it Herod, dressed in his robes of state, took his seat on the throne, and made them an address, and the people shouted in applause, "It is a god's voice, not a man's!"

But the angel of the Lord struck him down immediately, because he did not give the honor to God; and he was eaten by worms and died. But the Lord's message continued to grow and spread.

When Barnabas and Saul had performed their mission to Jerusalem, they went back, taking John who was called Mark with them.

There were at Antioch in the church there a number of prophets and teachers—Barnabas, Symeon who was called Niger, Lucius the Cyrenian, Manaen, who had been brought up with Herod the governor, and Saul. As they were engaged in worshipping the Lord and in fasting, the holy Spirit said, "Set Barnabas and Saul apart for me, for the work to which I have called them."

So after fasting and prayer, they laid their hands upon them and let them go.

Being sent out in this way by the holy Spirit, they went down to Seleucia and sailed from there to Cyprus. When they reached Salamis, they proclaimed God's message in the Jewish synagogues. They had John with them as their assistant.

They went through the whole island as far as Paphos, and there they came across a Jewish magician and false prophet named Barjesus. He was attached to the governor, Sergius Paulus, who was an intelligent man. He sent for Barnabas and Saul and asked them to let him hear God's message. But Elymas the magician—for that is the meaning of his name—opposed them,

and tried to keep the governor from accepting the faith. But Saul, who was also called Paul, was filled with the holy Spirit, and looked at him and said,

"You monster of underhandedness and cunning! You son of the devil! You enemy of all that is right! Will you never stop trying to make the Lord's straight paths crooked? The Lord's hand is right upon you, and you will be blind and unable even to see the sun for a time."

Instantly a mist of darkness fell upon him, and he groped about for someone to lead him by the hand. Then the governor, seeing what had happened, believed, and was thunderstruck at the Lord's teaching.

Paul and his companions sailed from Paphos and went to Perga in Pamphylia. There John left them and returned to Jerusalem, but they went on from Perga and reached Antioch near Pisidia. On the Sabbath they went to the synagogue there and took seats. After the reading of the Law and the Prophets, the leaders of the synagogue sent to them, saying,

"Brothers, if you have any appeal to make to the people, proceed."

Then Paul got up, and motioning with his hand, said,

"Men of Israel, and you who reverence God, listen! The God of this people of Israel chose our forefathers, and made the people great during their stay in Egypt, and then with uplifted hand led them out of Egypt. Then after he had taken care of them for forty years in the desert, he destroyed seven nations in Canaan, and settled them upon their land for about four hundred and fifty years. After that he gave them judges, down to the time of the prophet Samuel. Then they demanded a king and for forty years God gave them Saul, the son of Kish, a man of the tribe of Benjamin. Then he removed him and raised David up to be their king, bearing this testimony to him: 'I have found in David the son of Jesse a man after my own heart, who will do all that I desire.' It is from his descendants that God has brought to Israel as he promised to do, a savior in Jesus, in preparation for whose coming John had preached to all the people of Israel baptism in token of repentance. Toward the end of his career, John said,

'What do you suppose that I am? I am not he! No! Someone is coming after me, the shoes on whose feet I am not  
 126 fit to untie!' Brothers! Descendants of the house of Abraham, and those others among you who reverence God! It is to us that this message of salvation has been sent. For the people of Jerusalem and their leaders refused to recognize him, and condemned him, thus fulfilling the very utterances of the prophets which are read every Sabbath, and though they could find no ground for putting him to death, they demanded of Pilate that he be executed.  
 129 When they had carried out everything that had been said about him in the Scriptures, they took him down from the cross and laid him in a tomb. But  
 131 God raised him from the dead, and for many days he appeared to those who had come up to Jerusalem with him from Galilee, and they are now witnesses for him to the people. So we now  
 133 bring you the good news that God has fulfilled to us, their children, the promise that he made to our forefathers, by raising Jesus to life, just as the Scripture says in the second psalm, 'You are my Son! Today I have become your  
 134 Father!' Now as evidence that he has raised him from the dead, never again to return to decay, he said this: 'I will fulfil to you my sacred promises to David.' For in another psalm he says, 'You will not let your Holy One undergo decay.' Now David, after serving God's purposes in his own generation, fell asleep and was laid among his forefathers and did undergo decay. but he whom God raised to life did not undergo it. You must understand therefore, my brothers, that through him the forgiveness of your sins is announced to you, and that through union with him everyone who believes is cleared of every charge of which the Law of Moses could not clear you. Take care. therefore, that what is said in the prophets does not prove true of you.

41 "Look, you scoffers! Then wonder and begone!

For I am doing something in your times

Which you will never believe even when it is related to you!"

42 As they were going out, the people begged to have all this said to them

again on the following Sabbath, and after the congregation had broken up, many of the Jews and the devout converts to Judaism went away with Paul and Barnabas, and they talked with them, and urged them to rely on the favor of God.

The next Sabbath almost all the town gathered to hear God's message. But when the Jews saw the crowds, they were very jealous, and they contradicted what Paul said and abused him. Then Paul and Barnabas spoke out plainly, and said,

"God's message had to be told to you first, but since you thrust it off and judge yourselves unworthy of eternal life, we now turn to the heathen. For these are the orders the Lord has given us:

"I have made you a light for the heathen,

To be the means of salvation to the very ends of the earth!"

When the heathen heard this they were delighted, and praised God's message, and all who were destined for eternal life believed, and the Lord's message spread all over the country. But the Jews stirred up the well-to-do religious women and the leading men of the town, and they started a persecution against Paul and Barnabas, and drove them out of their district. They shook off the dust from their feet in protest, and went to Iconium. But the disciples continued to be full of joy and of the holy Spirit.

At Iconium in the same way, they went to the Jewish synagogue and spoke with such power that a great number of both Jews and Greeks believed. But the Jews who refused their message stirred up the heathen and poisoned their minds against the brothers. They spent some time there, speaking fearlessly and relying upon the Lord, who bore witness to his gracious message by letting signs and wonders be done by them. But the people of the town were divided, some siding with the Jews and some with the apostles. And when there was a movement on the part of both the heathen and the Jews with the authorities to insult and stone them, and they became aware of it, they made their escape to the Lycaonian towns of Lystra and Derbe

7 and the country around, and there they went on preaching the good news.

8 In the streets of Lystra a man used to sit who had not the use of his feet. He had been lame from his birth, and had never been able to walk. He was listening to Paul as he talked, when Paul looked at him and, seeing that he had faith that he would be cured, said to him loudly,

‘Stand on your feet!’

And he sprang up and began to walk.

11 The crowds, seeing what Paul had done, shouted in the Lycaonian language,

“The gods have come down to us in human form!”

12 They called Barnabas Zeus, and Paul, because he was the principal speaker, Hermes. The priest of the temple of Zeus that stood at the entrance to the town came with crowds of people to the gates, bringing bulls and garlands, meaning to offer sacrifice to them. But when the apostles, Barnabas and Paul, heard of it, they rushed into the crowd, tearing their clothes and shouting,

“Friends, why are you doing this?

We are only human beings like you, and we bring you the good news that you should turn from these follies to a living God, who made heaven and earth and sea and all that they contain. In ages past he let all the heathen follow their own ways; though he did not fail to give some evidence about himself, through his kindnesses to you, in sending you rain from heaven and fruitful seasons, giving you food and happiness to your heart's content.”

18 Even with these words they could hardly restrain the people from offering sacrifice to them.

19 But some Jews came from Antioch and Iconium, and won the people over, and they stoned Paul and dragged him out of the town, thinking that he was dead. But the brothers gathered about him, and he got up and re-entered the town. The next day he went on with Barnabas to Derbe. They proclaimed the good news in that town and made a number of disciples. Then they returned to Lystra, Iconium, and Antioch, reassuring the disciples and encouraging them to stand by the faith and reminding them that we have to undergo many hardships to get into the Kingdom of God. They appointed eld-

ers for them in each church, and with prayer and fasting they committed them to the Lord in whom they had believed. Then they crossed Pisidia and entered Pamphylia. They told their message in Perga, then went on to Attalia, and from there they sailed back to Antioch, where they had first been commended to God's favor for the work which they had now finished. When they arrived there, they called the church together, and reported how God had worked with them, and how he had opened the way to faith for the heathen. There they stayed for a long time with the disciples.

Some people came down from Judea and began to teach the brothers that unless they were circumcised as Moses prescribed, they could not be saved. This created a disturbance and a serious discussion between Paul and Barnabas and them, and it was agreed that Paul and Barnabas and some others of their number should go up to Jerusalem to confer with the apostles and elders about this question.

The church saw them off upon their journey, and as they traveled through Phoenicia and Samaria they told of the conversion of the heathen, and caused great rejoicing among all the brothers. When they reached Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported how God had worked with them. But some members of the Pharisees' party who had become believers got up and said that such converts ought to be circumcised and told to obey the Law of Moses.

The apostles and elders had a meeting to look into this matter. After a long discussion, Peter got up and said to them,

“Brothers, you know that in the early days God chose that of you all I should be the one from whose lips the heathen should hear the message of the good news and believe it. And God knows men's hearts testified for them by giving them the holy Spirit just as he had done to us, making no difference between us and them, but cleansing their hearts by faith. Then why do you now try to test God, by putting on the necks of these disciples a yoke that neither our forefathers nor we have been able to bear? Why, we believe 11

that it is by the mercy of the Lord Jesus that we are saved just as they are."

12 This quieted the whole meeting, and they listened while Barnabas and Paul told of the signs and wonders which God had done among the heathen through them. When they finished James made this response:

13 "Brothers, listen to me. Symeon has told how God first showed an interest in taking from among the heathen a people to bear his name. And this agrees with the predictions of the prophets which say,

14 "Afterward I will return, and rebuild David's fallen dwelling. I will rebuild its very ruins, and set it up again,

15 So that the rest of mankind may seek the Lord, And all the heathen who are called by my name,

16 Says the Lord, who has been making this known from of old."

17 In my opinion, therefore, we ought not to put obstacles in the way of those of the heathen who are turning to God, but we should write to them to avoid anything that has been contaminated by idols, immorality, the meat of strangled animals, and the tasting of blood.

18 For Moses for generations past has had his preachers in every town, and has been read aloud in the synagogues every Sabbath."

19 Then the apostles and elders with the whole church resolved to select representatives and send them with Paul and Barnabas to Antioch. They were Judas who was called Barsabbas, and Silas, both leading men among the brothers.

20 They were the bearers of this letter: "The apostles and the brothers who are elders send greeting to the brothers of heathen birth in Antioch, Syria, and Cilicia. As we have heard that some of our number, without any instructions from us, have disturbed you by their teaching and unsettled your minds, we have unanimously resolved to select representatives and send them to you with our dear brothers Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ. So we send Judas and Silas to you, to give you this same message by word of mouth. For the holy Spirit and we have decided not to lay upon you any burden but this indispensable one, that you

avoid whatever has been sacrificed to idols, the tasting of blood and of the meat of animals that have been strangled, and immorality. You will do well to keep yourselves free from these things. Goodbye."

So the delegates went down to Antioch and gathered the congregation together and delivered the letter; and when they read it they were delighted with the encouragement it gave them. Judas and Silas were themselves prophets, and gave the brothers much encouragement and strength by their words. After they had stayed some time, the brothers let them go, with a greeting to those who had sent them.

But Paul and Barnabas stayed on in Antioch and taught, and with many others preached the good news of the Lord's message.

Some time after, Paul said to Barnabas,

"Come, let us go back and revisit the brothers in each of the towns where we made the Lord's message known, to see how they are getting on."

Now Barnabas wanted to take John who was called Mark with them. But Paul did not approve of taking with them a man who had deserted them in Pamphylia instead of going on with them to their work. They differed so sharply about it that they separated, and Barnabas took Mark and sailed for Cyprus. But Paul selected Silas and set out, the brothers commending him to the Lord's favor. He traveled through Syria and Cilicia and strengthened the churches.

He went to Derbe and Lystra also. At Lystra there was a disciple named Timothy whose mother was a Jewish Christian while his father was a Greek, and who was highly thought of by the brothers in Lystra and Iconium. Paul wished to take this man on with him, and so on account of the Jews in that district he had him circumcised, for they all knew that his father was a Greek. As they traveled on from one town to another, they passed on to the brothers for their observance the decisions that had been reached by the apostles and elders at Jerusalem. So the churches became stronger and stronger in the faith, and their numbers increased from day to day.

Thus they crossed Phrygia and Gala-

tia. The holy Spirit prevented them from delivering the message in Asia, 7 and when they reached Mysia they tried to get into Bithynia, but the Spirit of Jesus would not permit it, and they passed Mysia and came down to 9 Troas. There Paul had a vision one night; a Macedonian was standing appealing to him and saying,

"Come over to Macedonia and help us."

10 As soon as he had this vision, we made efforts to get on to Macedonia, concluding that God had called us to tell them the good news.

11 So we sailed from Troas, and ran a straight course to Samothrace, and next 12 day to Neapolis. From there we went to Philippi, a Roman garrison town, and the principal place in that part of Macedonia.

In this town we stayed for some days.

13 On the Sabbath we went outside the gates, to the bank of the river where we supposed there was a praying place, and we sat down and talked with the 14 women who gathered there. One of our hearers was a woman named Lydia, a dealer in purple goods, from the town of Thyatira. She was a believer in God, and the Lord touched her heart, and led 15 her to accept Paul's teaching. When she and her household were baptized, she appealed to us, and said,

"If you are really convinced that I am a believer in the Lord, come and stay at my house." And she insisted upon our coming.

16 Once as we were on our way to the praying place a slave-girl met us who had the gift of ventriloquism, and made her masters a great deal of money by her fortune-telling. This girl would follow Paul and the rest of us, crying out,

"These men are slaves of the Most High God, and they are making known to you a way of salvation."

18 She did this for a number of days, until Paul, very much annoyed, turned and said to the spirit in her,

"In the name of Jesus Christ I order you to come out of her!" And it came out instantly.

19 But when her masters saw that their hopes of profits were gone, they seized Paul and Silas, dragged them to the 20 public square, to the authorities, and brought them before the chief magistrates.

"These men," they said, "are Jews, and they are making a great disturbance in our town. They are advocating 2: practices which it is against the law for us as Romans to adopt or observe."

The crowd also joined in the attack 2: on them, and the magistrates had them stripped and beaten. After beating 2: them severely, they put them in jail, and gave the jailer orders to keep close watch of them. He, having had such 2: strict orders, put them into the inner cell, and fastened their feet in the stocks. But about midnight, as Paul 2: and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them, suddenly 2: there was such an earthquake that the jail shook to its foundations; all the doors flew open, and everybody's chains were unfastened. It woke up the 2: jailer, and when he saw that the doors of the jail were open, he drew his sword and was just going to kill himself, supposing that the prisoners had escaped. But Paul shouted out, 2:

"Do not do yourself any harm! We are all here!"

Then he called for lights and rushed 25 in, and fell trembling at the feet of Paul and Silas. He led them out of the jail 30 and said to them,

"Gentlemen, what must I do to be saved?"

"Believe in the Lord Jesus," they 31 said, "and you and your household will be saved!"

Then they told God's message to him 32 and to all the members of his household. And right then in the night, he 33 took them and washed their wounds, and he and all his household were baptized immediately. Then he took them 34 up to his house and offered them food, and he and all his household were very happy over their new faith in God. In 35 the morning the magistrates sent policemen with instructions to let the men go. The jailer reported this message to 36 Paul, saying,

"The magistrates have sent orders that you are to be released. So you can take your leave and go unmolested."

But Paul said to them,

"They had us beaten in public without giving us a trial, and put us in jail, although we are Roman citizens! And now are they going to dismiss us secret-



ly? By no means! Have them come here themselves and take us out!"

38 The policemen delivered this message to the magistrates, and they were alarmed when they heard that they were Roman citizens, and came and conciliated them, and took them out of the jail, and begged them to leave the town. After leaving the jail they went to Lydia's house, and saw the brothers and encouraged them. Then they left the town.

17 After passing through Amphipolis and Apollonia, they reached Thessalonica, where the Jews had a synagogue. Paul went to it as he was accustomed to do, and for three Sabbaths he discussed the Scriptures with them, explaining them and showing that the Christ had to suffer and rise from the dead.

"Jesus," he said, "of whom I am telling you, is the Christ!"

4 He convinced some of them, and they joined Paul and Silas, along with a great many devout Greeks and a number of the principal women. This offended the Jews and they gathered some unprincipled loafers, formed a mob and started a riot in the town. They attacked Jason's house, to find them and bring them out among the people. As they could not find them, they dragged Jason and some of the brothers before the town magistrates, shouting,

"The men who have made trouble all over the world have come here too, and Jason has taken them in. They all disobey the emperor's decrees, and claim that someone else called Jesus is king."

8 The crowd and the magistrates were very much excited at hearing this, and they put Jason and the others under bonds before they let them go.

10 The brothers sent Paul and Silas away immediately, in the course of the following night, to Berea. On arriving there they went to the Jewish synagogue. The Jews there were more high-minded than those at Thessalonica, and received the message with great eagerness and studied the Scriptures every day, to find out whether it was true. Many of them became believers and so did no small number of Greek women of position, and men too. But when the Jews at Thessalonica found out that God's message had been delivered at Berea by Paul, they came there too, to

excite and stir up the populace. Then the brothers immediately sent Paul off to the coast, while Silas and Timothy stayed behind. The men who went with Paul took him all the way to Athens, and came back with instructions for Silas and Timothy to rejoin him as soon as possible.

While Paul waited for them at Athens, he was exasperated to see how idolatrous the city was. He had discussions at the synagogue with the Jews and those who worshiped with them, and every day in the public square with any whom he happened to find. Some of the Epicurean and Stoic philosophers debated with him. Some of them said,

"What is this rag-picker trying to make out?"

Others said,

"He seems to be preaching some foreign deities."

This was because he was telling the good news of Jesus and the resurrection. So they took him and brought him to the council of the Areopagus and said,

"May we know just what this new teaching of yours is? Some of the things you tell us sound strange to us, and we want to know just what they mean."

For all Athenians and all visitors there from abroad used to spend all their time telling or listening to something new.

Then Paul stood up in the middle of the council and said,

"Men of Athens, from every point of view I see that you are extremely religious. For as I was going about and looking at the things you worship, I even found an altar with this inscription: 'To an Unknown God.' So it is what you already worship in ignorance that I am now telling you of. God who created the world and all that is in it, since he is Lord of heaven and earth, does not live in temples built by human hands, nor is he waited on by human hands as though he were in need of anything, for he himself gives all men life and breath and everything. From one forefather he has created every nation of mankind, and made them live all over the face of the earth, fixing their appointed times and the limits of their lands, so that they might search for 27

God, and perhaps grope for him and find him, though he is never far from 28 any of us. For it is through union with him that we live and move and exist, as some of your poets have said,

“For we are also his offspring.”

29 So if we are God's children we ought not to imagine that the divine nature is like gold or silver or stone, wrought by human art and thought. While God overlooked those times of ignorance, he now 30 calls upon all men everywhere to repent, since he has fixed a day on which he will justly judge the world through a man whom he has appointed, and whom he has guaranteed to all men by raising him from the dead.”

32 When they heard of the resurrection of the dead, some of them sneered, but others said,

“We should like to hear you again on this subject.”

33 So Paul left the council. Some persons joined him, however, and became 34 believers, among them Dionysius, a member of the council, and a woman named Damaris, and some others.

18 After this he left Athens and went to 2 Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to 3 see them, and as they practiced the same trade, he stayed with them, and they worked together, for they were 4 tent-makers. Every Sabbath he would preach in the synagogue, and try to convince both Jews and Greeks.

5 By the time Silas and Timothy arrived from Macedonia, Paul was absorbed in preaching the message, emphatically assuring the Jews that Jesus 6 was the Christ. But as they contradicted and abused him, he shook his clothes in protest, and said to them,

“Your blood be on your own heads! I am not to blame for it! After this I will go to the heathen.”

7 So he moved to the house of a worshiper of God named Titus Justus, which was next door to the synagogue.

8 But Crispus, the leader of the synagogue, believed in the Lord, and so did all his household, and many of the people of Corinth heard Paul and believed and were baptized. One night the 9 Lord said to Paul in a vision,

“Do not be afraid! Go on speaking

and do not give up, for I am with you, 10 and no one shall attack you or injure you, for I have many people in this city.”

So he settled there for a year and a 11 half, and taught them God's message.

When Gallio was governor of Greece 12 the Jews made a concerted attack upon Paul, and brought him before the governor.

“This fellow,” they said, “is trying 13 to induce people to worship God in ways that are against the law.”

Before Paul could open his lips, Gal- 14 lio said to the Jews,

“If some misdemeanor or rascality were involved, Jews, you might reasonably expect me to listen to you. But as 15 it is only a question of words and titles and your own law, you must look after it yourselves. I refuse to decide such matters.”

And he drove them away from the 16 court. Then they all seized Sosthenes, 17 the leader of the synagogue, and beat him in front of the court. But Gallio paid no attention to it.

Paul stayed some time longer, and 18 then bade the brothers goodbye and sailed for Syria, with Priscilla and Aquila, after having his hair cut at Cencreae, because of a vow he had been under. When they reached Ephesus he left them there while he went to the synagogue and had a discussion with the Jews. They asked him to stay 19 longer, but he would not consent. He 21 bade them goodbye, saying,

“I will come back to you again if it is God's will.”

Then he sailed from Ephesus. When 22 he reached Caesarea, he went up to Jerusalem and paid his respects to the church, and then went on to Antioch. After spending some time there, he 23 started out again, and traveled systematically through Galatia and Phrygia, reassuring all the disciples.

A Jew named Apollos, a native of 24 Alexandria, came to Ephesus. He was an eloquent man, skilful in the use of the Scriptures. He had had some in- 25 struction about the Way of the Lord, and glowing with the Spirit he talked and taught painstakingly about Jesus, though he knew of no baptism but John's. He spoke very confidently in 26 the synagogue at first, but when Priscilla and Aquila heard him, they took

him home and explained the Way of  
 27 God to him more correctly. As he  
 wanted to cross to Greece, the brothers  
 wrote to the disciples there, urging them  
 to welcome him. On his arrival there he  
 was of great service to those who  
 through God's favor had become be-  
 28 lievers, for he vigorously refuted the  
 Jews in public, and showed from the  
 scriptures that Jesus was the Christ.

10 It was while Apollos was in Corinth  
 that Paul, after passing through the in-  
 terior, reached Ephesus. Finding some  
 2 disciples there, he said to them,

"Did you receive the holy Spirit  
 when you became believers?"

"No," they said to him, "we never  
 even heard that there was a holy Spir-  
 it."

3 "How then were you baptized?" he  
 asked.

"With John's baptism," they an-  
 swered.

4 "John's baptism was a baptism in  
 token of repentance," said Paul, "and  
 he told the people to believe in him who  
 was to follow him, that is, in Jesus."

5 When they heard this, they were  
 baptized in the name of the Lord Jesus,  
 6 and when Paul laid his hands on them,  
 the holy Spirit came on them, and they  
 spoke in foreign tongues and with  
 7 prophetic inspiration. There were  
 about twelve of them in all.

8 He went to the synagogue there, and  
 for three months spoke confidently,  
 holding discussions and trying to per-  
 suade them about the Kingdom of God.  
 9 But as some of them were obstinate and  
 refused to believe, finding fault with the  
 Way before the people, he left them,  
 and withdrew the disciples, and held  
 daily discussions in the lecture-hall of  
 10 Tyrannus. This went on for two years,  
 so that everyone who lived in Asia,  
 Greeks as well as Jews, heard the Lord's  
 message.

11 God did such extraordinary wonders  
 12 by means of Paul, that people took to  
 the sick handkerchiefs or aprons he had  
 used, and they were cured of their dis-  
 eases, and the evil spirits went out of  
 13 them. Some Jews who went from place  
 to place casting out demons tried to use  
 the name of the Lord Jesus in the cases  
 of people who had evil spirits in them,  
 saying,

"I command you in the name of Je-  
 sus whom Paul preaches!"

A Jewish high priest named Sceva 14  
 had seven sons who were doing this.  
 But the evil spirit answered, 15

"I know Jesus, and I know of Paul,  
 but who are you?"

And the man in whom the evil spirit 16  
 was sprang at them, and overpowered  
 them all, with such violence that they  
 ran out of the house tattered and  
 bruised. This came to be known to 17  
 everyone who lived in Ephesus, Greeks  
 as well as Jews, and great awe came  
 over them all, and the name of the Lord  
 Jesus came to be held in high honor.  
 Many who became believers would 18  
 come and confess and reveal their  
 former practices. A number of people 19  
 who had practiced magic brought out  
 their books and burned them publicly.  
 The value of these was estimated and  
 found to be ten thousand dollars. So 20  
 the Lord's message went on growing  
 wonderfully in influence and power.

After these events, Paul, under the 21  
 Spirit's guidance, resolved to go to Je-  
 rusalem, and to revisit Macedonia and  
 Greece on the way.

"After I have gone there," he said,  
 "I must see Rome also."

He sent two of his assistants, Timo- 22  
 thy and Erastus, to Macedonia, while  
 he stayed on for a while in Asia.

Just at that time a great commotion 23  
 arose about the Way. A silversmith 24  
 named Demetrius was making large  
 profits for his workmen by the manu-  
 facture of silver shrines of Artemis. He 25  
 got the workmen in that and similar  
 trades together, and said to them,

"Men, you know that this business is  
 the source of our prosperity, and you 26  
 see and hear that not only in Ephesus  
 but almost all over Asia, this man Paul  
 has persuaded and drawn away num-  
 bers of people, telling them that gods  
 made by human hands are not gods at  
 all. There is danger, therefore, not only 27  
 that this business of ours will be dis-  
 credited, but also that the temple of the  
 great goddess Artemis will be neglected  
 and the magnificence of her whom all  
 Asia and the world worship will be a  
 thing of the past!"

When they heard this, they became 28  
 very angry, and cried,

"Great is Artemis of Ephesus!"

So the commotion spread all over 29  
 the city, and by a common impulse the  
 people rushed to the theater, dragging

with them two Macedonians, Gaius and Aristarchus, Paul's traveling companions. Paul wanted to go before the people himself, but the disciples would not let him. Some of the religious authorities of Asia also, who were friends of his, sent to him and begged him not to venture into the theater. Meanwhile the people were shouting, some one thing and some another, for the meeting was in confusion, and most of them had no idea why they had come together. Some of the crowd called upon Alexander, as the Jews had pushed him to the front, and he made a gesture with his hand and was going to speak to the people in their defense. But when they saw that he was a Jew, a great shout went up from them all, and they cried for two hours,

"Great is Artemis of Ephesus!"

At last the recorder quieted the mob and said,

"Men of Ephesus, who in the world does not know that the city of Ephesus is the guardian of the temple of the great Artemis, and of the stone that fell down from the sky? So as these facts are undeniable, you must be calm, and not do anything reckless. For you have brought these men here, though they have not been guilty of disloyalty nor uttered any blasphemy against our goddess. If Demetrius and his fellow-craftsmen have a charge to bring against anyone, there are the courts and the governors; let them take legal action. But if you require anything beyond that, it must be settled before the regular assembly. For we are in danger of being charged with rioting in connection with today's events, though there is really nothing about this commotion that we will not be able to explain."

With these words he dismissed the assembly.

When the confusion was over, Paul sent for the disciples and encouraged them. Then he bade them goodbye and started for Macedonia. After traveling through those districts and giving the people a great deal of encouragement, he went on to Greece where he stayed for three months. Just as he was going to sail for Syria, the Jews made a plot against him, and he made up his mind to return by way of Macedonia. He was accompanied by Sopater of Berea, the son of Pyrrhus, Aristarchus and Se-

cundus, from Thessalonica, Gaius of Derbe and Timothy, and Tychicus and Trophimus, from Asia. They went on to Troas and waited for us there, while we sailed from Philippi after the festival of Unleavened Bread, and joined them at Troas five days later. There we stayed a week.

On the first day of the week, when we had met for the breaking of bread, Paul addressed them, as he was going away the next morning, and he prolonged his address until midnight. There were a great many lamps in the upstairs room where we met and a young man named Eutyclus, who was sitting at the window, became very drowsy as Paul went on talking, and finally went fast asleep and fell from the third story to the ground, and was picked up for dead. But Paul went downstairs, and threw himself upon him, and put his arms around him.

"Do not be alarmed," he said, "he is still alive."

Then he went upstairs again, and broke the bread, and ate, and after a long talk with them that lasted until daylight, he went away. They took the boy home alive, and were greatly comforted.

We had already gone on board the ship and sailed for Assos, intending to take Paul on board there, for that was the arrangement he had made, as he intended to travel there by land. So when he met us at Assos, we took him on board and went on to Mitylene. Sailing from there, we arrived off Chios on the following day. On the next we crossed to Samos, and on the next we reached Miletus. For Paul had decided to sail past Ephesus, so that he would not have to lose any time in Asia, for he was hurrying to reach Jerusalem, if possible, by the day of the Harvest Festival.

From Miletus he sent to Ephesus for the elders of the church. When they came, he said to them,

"You know well enough how I lived among you all the time from the first day I set foot in Asia, and how I served the Lord most humbly and with tears, through all the trials that I encountered because of the plots of the Jews. I never shrank from telling you any thing that was for your good, nor from

teaching you in public or at your  
 21 houses, but earnestly urged Greeks as  
 well as Jews to turn to God in repentance  
 and to believe in our Lord Jesus.  
 22 I am here now on my way to Jerusalem,  
 for the Spirit compels me to go there,  
 though I do not know what will happen  
 23 to me there, except that in every town  
 I visit, the holy Spirit warns me that  
 imprisonment and persecution are  
 24 awaiting me. But my life does not matter,  
 if I can only finish my race and do  
 the service intrusted to me by the Lord  
 Jesus, of declaring the good news of  
 25 God's favor. Now I know perfectly  
 well that none of you among whom I  
 went about preaching the Kingdom of  
 26 God will ever see my face again. Therefore  
 I declare to you today that I am  
 not responsible for the blood of any of  
 27 you, for I have not shrunk from letting  
 you know God's purpose without reserve.  
 28 Take care of yourselves and of the  
 whole flock, of which the holy Spirit  
 has made you guardians, and be shepherds  
 of the church of God, which he  
 29 got at the cost of his own life. I know  
 that after I am gone savage wolves will  
 get in among you and will not spare the  
 30 flock, and from your own number men  
 will appear and teach perversions of the  
 truth in order to draw the disciples  
 31 away after them. So you must be on  
 your guard and remember that for  
 three years, night and day, I never  
 stopped warning each one of you, even  
 32 with tears. Now I commit you to the  
 Lord, and to the message of his favor,  
 which will build you up and give you a  
 place among those whom God has con-  
 33 secrated. I have never coveted anyone's  
 gold or silver or clothes. You know well  
 enough that these hands of mine pro-  
 34 vided for my needs and my companions.  
 I showed you in every way that  
 35 by hard work like that we must help  
 those who are weak and remember the  
 words of the Lord Jesus, for he said, 'It  
 makes one happier to give than to be  
 given to.' "

36 With these words, he knelt down  
 37 with them all and prayed. They all  
 wept aloud, and throwing their arms  
 about Paul's neck they kissed him af-  
 38 fectionately, for they were especially  
 saddened at his saying that they would  
 never see his face again. Then they ac-  
 companied him to the ship.

21 When the parting was over and we

had sailed, we made a straight run to  
 Cos and the next day to Rhodes and  
 from there to Patara. There we found  
 2 a ship bound for Phoenicia, and we  
 went on board and sailed on it. After  
 3 sighting Cyprus and leaving it on our  
 left, we sailed for Syria, and put in at  
 Tyre, for the ship was to unload her  
 cargo there. So we looked up the disci-  
 4 ples there and stayed a week with  
 them. Instructed by the Spirit, they  
 warned Paul not to set foot in Jerusa-  
 lem. But when our time was up, we left  
 5 there and went on, and all of them with  
 their wives and children escorted us out  
 of the town. There we knelt down on  
 the beach and prayed; then we bade  
 6 one another goodbye, and we went on  
 board the ship, and they went home.

After making the run from Tyre, we  
 7 landed at Ptolemais, where we greeted  
 the brothers and spent a day with  
 them. The next day we left there and  
 8 went on to Caesarea, where we went  
 to the house of Philip the missionary,  
 who was one of the Seven, and stayed  
 with him. He had four unmarried  
 9 daughters who had the gift of prophecy.  
 We spent a number of days there, and  
 10 in the course of them a prophet named  
 Agabus came down from Judea. He  
 11 came to see us and took Paul's belt and  
 bound his own feet and hands with it,  
 and said,

"This is what the holy Spirit says:  
 'The Jews at Jerusalem will bind the  
 man who owns this belt like this, and  
 will hand him over to the heathen!'"

When we heard this, we and the peo-  
 12 ple there begged him not to go up to  
 Jerusalem. Then Paul answered,  
 13

"What do you mean by crying and  
 breaking my heart? I am ready not  
 only to be bound at Jerusalem but to  
 die there for the sake of the Lord Je-  
 14 sus."

So as he would not yield, we gave up  
 14 urging him, and said,

"The Lord's will be done!"

After those days we made our prepa-  
 15 rations and started for Jerusalem. Some  
 16 of the disciples from Caesarea went  
 with us and took us to the house of  
 Mnason, a man from Cyprus, one of  
 the early disciples, to spend the night.  
 When we reached Jerusalem, the bro-  
 17 thers there gave us a hearty welcome.  
 On the next day we went with Paul to  
 18 see James, and all the elders came in.

19 Paul greeted them warmly and gave a detailed account of what God had done among the heathen through his efforts.

20 They praised God when they heard it, and they said to him,

"You see, brother, how many thousand believers there are among the Jews, all of them zealous upholders of

21 the Law. They have been told that you teach all Jews who live among the heathen to turn away from Moses, and that you tell them not to circumcise their children nor to observe the old

22 customs. What then? They will be sure to hear that you have come. So do what we tell you. We have four men

24 here who are under a vow. Join them, undergo the rites of purification with them, and pay their expenses so that they can have their heads shaved.

Then everybody will understand that there is no truth in the stories about you, but that you yourself observe the

25 Law. As for the heathen who have become believers, we have written them our decision that they must avoid anything that has been contaminated by idols, the tasting of blood, the meat of strangled animals, and immorality."

26 Then Paul joined the men and went through the rites of purification with them and the next day went to the Temple to give notice of the time when, upon the offering of the sacrifice for each one of them, their days of purification would be over.

27 The seven days were almost over when the Jews from Asia caught sight of him in the Temple, and stirred up all

28 the crowd and seized him, shouting, "Men of Israel, help! This is the man who teaches everybody everywhere against our people and the Law and this place, and besides he has actually brought Greeks into the Temple and desecrated this sacred place."

29 For they had previously seen Trophimus of Ephesus with him in the city, and they supposed that Paul had brought him into the Temple. The whole city was thrown into confusion, and the people hurried together, and seized Paul and dragged him outside of the Temple, the gates of which were immediately shut. They were trying to

31 kill him when the news reached the colonel of the regiment that all Jerusalem

32 was in a tumult. He immediately got some officers and men and hurried down

among them, and when they saw the colonel and the soldiers they stopped beating Paul. Then the colonel came 33:1

up and arrested him, and ordered him to be bound with two chains, and then inquired who he was and what he had

been doing. Some of the crowd shouted one thing and some another, and as he could not find out the facts on account

of the confusion, he ordered him to be taken into the barracks. When Paul 35:1

got to the steps, he was actually carried by the soldiers, on account of the violence of the mob, for the mass of people followed them shouting,

"Kill him!"

Just as they were going to take him 37:1 into the barracks, Paul said to the colonel,

"May I say something to you?"

"Do you know Greek?" the colonel asked. "Are you not the Egyptian who 38:1 some time ago raised the four thousand cut-throats and led them out into the desert?"

"I am a Jew," Paul answered, "from 39:1 Tarsus, in Cilicia, a citizen of no insignificant city. I beg you to let me speak to the people."

He gave him permission, and Paul 40:1 standing on the steps made a gesture to the people, and when they had become quiet he spoke to them in Hebrew.

"Brothers and fathers," he said, "listen 22:1 to what I have to say in my defense."

When they heard him speak to them 2:1 in Hebrew, they became even more quiet, and he said,

"I am a Jew, and I was born in Tarsus 3:1 in Cilicia, but was brought up here in this city, and thoroughly educated under the teaching of Gamaliel in the Law of our forefathers. I was zealous for God, just as all of you are today. I 4:1

persecuted this Way even to the death, and bound both men and women and put them in prison, as the high priest 5:1 and the whole council will bear me witness. In fact, they gave me letters to the brothers in Damascus and I went there to bind those who were there and bring them back to Jerusalem to be

6 punished. But on my way, as I was approaching Damascus, suddenly about noon, a blaze of light flashed around me from heaven, and I fell upon the 7:1

ground and heard a voice say to me, 'Saul! Saul! Why do you persecute

8 me?' I answered, 'Who are you, sir?'  
 9 'I am Jesus of Nazareth,' he said,  
 9 'whom you are persecuting.' The men  
 who were with me saw the light, but  
 they did not hear the voice of the one  
 10 who was speaking to me. Then I said,  
 'What am I to do, sir?' The Lord said  
 to me, 'Get up and go into Damascus.  
 There you will be told of all you are des-  
 11 tined to do.' As I could not see, be-  
 cause of the dazzling light, my com-  
 panions had to lead me by the hand,  
 12 and so I reached Damascus. There a  
 man named Ananias, a devout observer  
 of the Law, highly respected by all the  
 13 Jews who lived there, came to see me,  
 and standing by my side, said to me,  
 'Saul, my brother, regain your sight!'  
 Then instantly I regained my sight and  
 14 looked at him, and he said, 'The God of  
 our forefathers has appointed you to  
 learn his will and to see his Righteous  
 15 One and hear him speak, for you shall  
 be his witness before all men of what  
 16 you have seen and heard. And now,  
 why do you delay? Get up and be bap-  
 tized, and wash away your sins, calling  
 17 on his name.' After I had returned to  
 Jerusalem, one day when I was praying  
 18 in the Temple, I fell into a trance, and  
 saw him saying to me, 'Make haste and  
 leave Jerusalem at once, for they will  
 not accept your evidence about me.'  
 19 And I said, 'Lord, they know that I  
 used to go through one synagogue after  
 another, and to imprison and flog those  
 20 who believed in you, and when the  
 blood of your witness Stephen was be-  
 ing shed, I stood by and approved it,  
 and took charge of the clothes of the  
 21 men who killed him.' But he said to  
 me, 'Go! I will send you far away to  
 the heathen.'"  
 22 They had listened to him until he  
 said that, but then they shouted,  
 "Kill him and get him out of the  
 world! A creature like that ought not  
 to be allowed to live!"  
 23 As they were shouting and throwing  
 their clothes about and flinging dust in-  
 24 to the air, the colonel ordered Paul  
 brought into the barracks, and gave di-  
 rections that he should be examined  
 under the lash, so that he might find  
 out why they made such an outcry  
 25 against him. But when they had  
 strapped him up, Paul said to the offi-  
 cer who was standing near,

"Is it legal for you to flog a Roman

citizen, and without giving him a  
 trial?"

Upon hearing this, the officer went to 20  
 the colonel and reported it.

"What do your propose to do?" he  
 said. "This man is a Roman citizen."

Then the colonel came to Paul and 27  
 said,

"Tell me, are you a Roman citizen?"

"Yes," he said.

"I had to pay a large sum for my 28  
 citizenship," said the colonel.

"But I am a citizen by birth," said  
 Paul.

Then the men who had been going to 29  
 examine him immediately left him, and  
 the colonel himself was alarmed to find  
 that Paul was a Roman citizen and  
 that he had had him bound.

The next day, as he wished to find 30  
 out the real reason why the Jews de-  
 nounced him, he had him unbound and  
 ordered the high priests and the whole  
 council to assemble, and took Paul  
 down and brought him before them.  
 Paul looked steadily at the council and 23  
 said,

"Brothers, I have done my duty to  
 God with a perfectly clear conscience  
 up to this very day."

At this the high priest Ananias or- 2  
 dered the people who were standing  
 nearest to him to strike him on the  
 mouth. Then Paul said to him, 3

"God will strike you, you white-  
 washed wall! Do you sit there to try  
 me by the Law, and order them to  
 strike me in violation of the Law?"

But the people who stood near him 4  
 said,

"Do you mean to insult God's high  
 priest?"

"I did not know, brothers," said 5  
 Paul, "that he was high priest, for the  
 Scripture says, 'You shall not say any-  
 thing against any ruler of your peo-  
 ple.'"

Knowing that part of them were Sad- 6  
 ducees and part of them Pharisees, Paul  
 called out in the council,

"Brothers, I am a Pharisee, and the  
 son of Pharisees! It is for my hope for  
 the resurrection of the dead that I am  
 on trial!"

When he said that, a dispute arose 7  
 between the Pharisees and the Saddu-  
 cees, and the meeting was divided. For 8  
 the Sadducees hold that there is no  
 resurrection and that there are no an-

gels or spirits, while the Pharisees believe in all three. So there was a great uproar, and some scribes of the Pharisees' party got up and insisted,

"We find nothing wrong with this man. Suppose some spirit or angel really spoke to him!"

10 As the dispute was becoming violent, the colonel began to be afraid that they would tear Paul in pieces, and ordered the soldiers to go down and get him away from them and bring him into the barracks.

11 On the following night the Lord stood beside him and said,

"Courage! For just as you have testified for me in Jerusalem, you must testify in Rome also."

12 In the morning, the Jews made a conspiracy and took an oath not to eat or drink till they had killed Paul. There were more than forty of them involved

14 in this plot, and they went to the high priests and elders and said to them,

"We have taken a solemn oath not to touch anything to eat till we have killed Paul. Now you and the council must suggest to the colonel that he should have Paul brought down to you, as though you meant to look into his case more carefully, and we will be ready to kill him before he gets down."

16 But Paul's nephew heard of the plot, and he came and got into the barracks, and told Paul. Paul called one of the officers and said to him,

"Take this young man to the colonel, for he has something to tell him."

18 So he took him to the colonel, and said,

"The prisoner Paul called me to him and asked me to bring this young man to you, as he has something to say to you."

19 So the colonel took him by the arm and stepping aside where they could be alone, asked,

"What is it that you have to tell me?"

20 "The Jews," he answered, "have agreed to ask you to bring Paul down to the council tomorrow, with the intention of having a fuller inquiry made into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, and they have taken an oath not to eat or drink till they have killed him. They

are all ready now, and are only waiting to get your promise."

So the colonel sent the youth away, 2: directing him not to tell anyone that he had given him this information. Then 2: he called in two of his officers and said to them,

"Get two hundred men ready to march to Caesarea, with seventy mounted men and two hundred spearmen, by nine o'clock tonight." They 24: were also to provide horses for Paul to ride, so that they might take him in safety to Felix, the governor, to whom 25: he wrote a letter to this effect:

"Claudius Lysias sends greetings to 26: his Excellency Felix, the governor. This man had been seized by the Jews 27: and they were just going to kill him when I came upon them with my men and rescued him, as I had learned that he was a Roman citizen. As I wanted 28: to learn what charge they made against him, I had him brought before their council, and found that their accusa- 29: tions had to do with questions about their Law, but that he was not charged with anything that would call for his death or imprisonment. As I have been 30: informed that a plot against him is brewing, I am sending him on to you at once, and directing his accusers to present their charges against him before you."

Then the soldiers took Paul, as they 31: had been ordered to do, and escorted him as far as Antipatris that night. The 32: next day, they returned to the barracks, leaving the mounted men to go on with him, and they on reaching Caes- 33: area delivered the letter to the governor and handed Paul over to him. After reading the letter, he asked Paul 34: what province he belonged to, and when he learned that he was from Cilicia, he said, 35:

"I will hear your case as soon as your accusers arrive."

And he gave orders that he should be kept in Herod's palace.

Five days later, the high priest Ananias came down with some of the elders and an attorney named Tertullus, and they presented their case against Paul before the governor. When Paul had 2: been summoned, Tertullus began the prosecution.

"Your Excellency Felix," he said, "since through your efforts we enjoy



perfect peace, and through your foresight this nation is securing needed reforms, we always and everywhere acknowledge this with profound gratitude. But—not to detain you too long—I beg you to be kind enough to give us a brief hearing. For we have found this man a pest and a disturber of the peace among Jews all over the world. He is a ringleader of the Nazarene sect, and actually tried to desecrate the Temple, but we caught him. If you will examine him yourself you will be able to find out from him all about the things we charge him with."

The Jews also joined in these charges, and said that the statement was true. The governor made a sign to Paul to speak, and he answered,

"As I know that for many years you have acted as judge for this nation, I cheerfully undertake my defense, for it is not more than twelve days ago, as you can easily satisfy yourself, that I went up to worship at Jerusalem, and they have never found me debating with anyone in the Temple, or creating a disturbance among the people in the synagogues or about the city, and they cannot sustain the charges they have just made against me. I admit that in worshipping the God of my forefathers I follow the way of life that they call a sect, but I believe everything that is taught in the Law or written in the prophets, and I have the same hope in God that they themselves hold, that there is to be a resurrection of the upright and the wicked. Therefore I strive always to have a clear conscience before God and men. After an absence of several years, I had come to bring charitable donations for my nation, and to offer sacrifice. I had undergone the rites of purification and was occupied with these matters when they found me in the Temple, with no crowd or disturbance at all. But there were some Jews from Asia who ought to be here before you and to present their charges if they have any to make against me. Or let these men themselves tell what they found wrong in me when I appeared before the council—unless it was the one thing I shouted out as I stood among them—'It is on the question of the resurrection of the dead that I am here on trial before you today!'"

Then Felix, who was somewhat well

informed about the Way, adjourned the trial, telling them,

"When Lysias, the colonel, comes down here, I will decide your case."

He ordered the officer to keep Paul in custody, but to allow him some liberty, and not to prevent his friends from looking after him.

Some days later Felix came with his wife Drusilla, who was a Jewess, and sent for Paul and heard what he had to say about faith in Christ Jesus. But as he talked of uprightness, self-control, and the coming judgment, Felix became alarmed, and said,

"You may go for the present. I will find time later to send for you."

At the same time he hoped to get money from Paul, and for that reason he used to send for him very often and talk with him.

But when two whole years had passed, Felix was succeeded by Porcius Festus, and as he wanted to gratify the Jews, Felix left Paul in prison.

Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem, and the high priests and Jewish leaders presented their charges against Paul, and begged him as a favor to order Paul to come to Jerusalem, plotting to kill him on the way. Festus answered that Paul was being kept in custody at Caesarea, and that he himself was going there soon.

"So have your principal men go down with me," he said, "and present charges against the man, if there is anything wrong with him."

After staying only eight or ten days there, he went down to Caesarea, and the next day took his seat on the bench, and ordered Paul brought in. When he came, the Jews who had come down from Jerusalem surrounded him, and made a number of serious charges against him, which they could not substantiate. Paul said in his own defense,

"I have committed no offense against the Jewish Law or the Temple or the emperor."

Then Festus, wishing to gratify the Jews, said to Paul,

"Will you go up to Jerusalem and be tried there before me on these charges?"

But Paul said, "I am standing before the emperor's

court, where I ought to be tried. I have done the Jews no wrong, as you can easily see. If I am guilty and have done anything that deserves death, I do not refuse to die; but if there is no truth in the charges that these men make against me, no one can give me up to them; I appeal to the emperor."

12 Then Festus after conferring with the council answered,

"You have appealed to the emperor, and to the emperor you shall go!"

13 Some time after, King Agrippa and Bernice came to Caesarea on a state visit to Festus, and as they stayed there several days, Festus laid Paul's case before the king.

"There is a man here," he said, "who was left in prison by Felix, and when I was at Jerusalem the Jewish high priests and elders presented their case against him, and asked for his conviction. I told them that it was not the Roman custom to give anybody up until the accused met his accusers face to face and had a chance to defend himself against their accusations. So they came back here with me and the next day without losing any time I took my seat on the bench and ordered the man brought in. But when his accusers got up, they did not charge him with any such crimes as I had expected. 19 Their differences with him were about their own religion and about a certain Jesus who had died but who Paul said was alive. I was at a loss as to how to investigate such matters, and I asked him if he would like to go to Jerusalem and be tried on these charges there. 21 But Paul appealed to have his case reserved for his Majesty's decision, and I have ordered him kept in custody until I can send him to the emperor."

22 "I should like to hear the man myself," Agrippa said to Festus.

"You shall hear him tomorrow," Festus answered.

23 So the next day, Agrippa and Bernice came with great pomp and went into the audience-room attended by officers and the leading citizens of the town, and at the command of Festus Paul was brought in. Then Festus said,

"King Agrippa and all who are present, you see here the man about whom the whole Jewish people have applied to me both at Jerusalem and here, clamoring that he ought not to live any

longer. I could not find that he had done anything for which he deserved death, but as he appealed to his Majesty I decided to send him to him. Yet I have nothing definite to write to our sovereign about him. So I have brought him before you all, and especially before you, King Agrippa, in order to get from your examination of him something to put in writing. For it seems to me absurd to send a prisoner on, without stating the charges against him."

Then Agrippa said to Paul,

"You are at liberty to speak in your own defense."

So Paul stretched out his hand and began his defense.

"I think myself fortunate, King Agrippa," said he, "that it is before you that I am to defend myself today against all the things the Jews charge me with, especially because you are so familiar with all the Jewish customs and questions. I beg you, therefore, to listen to me with patience. The way I lived from my youth up, spending my early life among my own nation and at Jerusalem, is well known to all Jews, for they have known from the first, if they are willing to give evidence, that I was a Pharisee and my life was that of the strictest sect of our religion. Even now it is for my hope in the promise that God made to our forefathers that I stand here on trial, the promise in the hope of seeing which fulfilled our twelve tribes serve God zealously night and day. It is about this hope, your Majesty, that I am accused by some Jews. Why do you think it incredible that God should raise the dead? I once thought it my duty vigorously to oppose the cause of Jesus of Nazareth. That was what I did at Jerusalem when on the authority of the high priests I put many of God's people in prison. When they were put to death, I cast my vote against them, and many a time in all the synagogues I had them punished, and tried to force them to say impious things. In my mad rage against them I even pursued them to distant towns. I was once going to Damascus on this business, authorized and commissioned by the high priests, when on the road at noon, your Majesty, I saw a light from heaven brighter than the sun flash around me and my fellow-travelers. We all fell to the

ground, and I heard a voice say to me in Hebrew, 'Saul! Saul! Why do you persecute me? You cannot kick against the goad!' 'Who are you, sir?' said I. The Lord said, 'I am Jesus, whom you are persecuting. But get up and stand on your feet, for I have appeared to you for the express purpose of appointing you to serve me and to testify to what you have seen and to the visions you will have of me. I will save you from your people and from the heathen, to whom I will send you to open their eyes and turn them from darkness to light and from Satan's control to God, so that they may have their sins forgiven and have a place among those who are consecrated through faith in me.' Therefore, King Agrippa, I did not disobey that heavenly vision, but first to the people of Damascus and Jerusalem and then all over Judea, and even to the heathen I preached that they must repent and turn to God and live as men who have repented should. That is why the Jews seized me in the Temple and tried to kill me. To this day I have had God's help and I stand here to testify to high and low alike, without adding a thing to what Moses and the prophets declared would happen, if the Christ was to suffer and by being the first to rise from the dead was to proclaim the light to our people and to the heathen."

24 As he said this in his defense, Festus called out,

"You are raving, Paul! Your great learning is driving you mad!"

25 "I am not raving, your Excellency Festus," said Paul, "I am telling the sober truth. The king knows about this, and I can speak to him with freedom. I do not believe that he missed any of this, for it did not happen in a corner! King Agrippa, do you believe the prophets? I know that you do!"

28 "You are in a hurry to persuade me and make a Christian of me!" Agrippa said to Paul.

29 "In a hurry or not," said Paul, "I would to God that not only you, but all who hear me today, might be what I am—except for these chains!"

30 Then the king rose, with the governor and Bernice and those who had sat with them, and after leaving the room, in talking the matter over together, they said,

"This man has not done anything to deserve death or imprisonment."

"He might have been set at liberty," said Agrippa to Festus, "if he had not appealed to the emperor."

When it was decided that we were to sail for Italy, Paul and some other prisoners were turned over to an officer of the Imperial regiment, named Julius. We went on board an Adramyttian ship bound for the ports of Asia, and put to sea. We had a Macedonian from Thessalonica, named Aristarchus, with us. The next day we put in at Sidon, and Julius kindly allowed Paul to go and see his friends and be taken care of. Putting to sea from there, we sailed under the lee of Cyprus, as the wind was against us, and after traversing the Cilician and Pamphylian waters, we reached Myra in Lycia. There the officer found an Alexandrian ship bound for Italy, and put us on board. For a number of days we made slow progress and had some difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete, off Cape Salmone, and with difficulty coasted along it and reached a place called Fair Havens, near the town of Lasea.

As a great deal of time had now passed, and navigation had become dangerous, for the autumn fast was already over, Paul began to warn them.

"Gentlemen," he said, "I see that this voyage is likely to end in disaster and heavy loss, not only to ship and cargo but to our own lives also."

But the officer was more influenced by the pilot and the captain than by what Paul had to say, and as the harbor was not fit to winter in, the majority favored putting to sea again, in the hope of being able to reach and winter in Phoenix, a harbor in Crete facing west-south-west and west-north-west. When a moderate south wind sprang up, thinking their object was within reach, they weighed anchor, and ran close along the coast of Crete. But very soon a violent wind which they call a Northeaster rushed down from it. The ship was caught by it and could not face the wind, so we gave way and let her run before it. As we passed under the lee of a small island called Cauda, we managed with great difficulty to secure the ship's boat. After hoisting it

on board, they used ropes to brace the ship, and as they were afraid of being cast on the Syrtis banks, they lowered the sail, and let the ship drift. The next day, as the storm continued to be violent, they began to throw the cargo overboard, and on the next, they threw the ship's tackle overboard with their own hands. For a number of days neither the sun nor the stars were visible, and the storm continued to rage, until at last we gave up all hope of being saved. Then, when they had gone a long time without food, Paul got up among them, and said,

"Gentlemen, you ought to have listened to me and not to have sailed from Crete and incurred this disaster and loss. Even now, I beg you to keep up your courage, for there will be no loss of life among you, but only of the ship. For last night an angel of the God I belong to and serve stood before me, and said, 'Do not be afraid, Paul! You must stand before the emperor, and see! God has given you the lives of all the people who are on the ship with you.' So keep up your courage, gentlemen! For I have faith in God that it will be just as I was told. But we are to be stranded on some island."

It was the fourteenth night of the storm, and we were drifting through the Adriatic when about midnight the sailors began to suspect that there was land ahead. On taking soundings, they found a depth of twenty fathoms, and a little later, taking soundings again, they found a depth of fifteen. Then as they were afraid we might go on the rocks, they dropped four anchors from the stern and waited anxiously for daylight. The sailors wanted to escape from the ship, and actually lowered the boat into the sea, pretending that they were going to run out anchors from the bow, but Paul said to the officers and the soldiers,

"Unless these men stay on board, you cannot be saved."

Then the soldiers cut the ropes that held the boat and let it drift away. Until daybreak Paul kept urging them all to take something to eat.

"For fourteen days," he said, "you have been constantly on the watch, without taking anything to eat. I beg you to eat something; it is necessary for

your safety. For not one of you will lose even a hair of his head."

With these words he took some bread and after thanking God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all of them, and they took something to eat. There were about seventy-six of us on board. When they had had enough to eat, they threw the wheat into the sea, in order to lighten the ship. When daylight came they could not recognize the coast, but they saw a bay with a beach and determined to run the ship ashore there if possible. So they cast off the anchors and left them in the sea, at the same time they undid the lashings of the steering oars, and hoisting the foresail to the wind, they made for the beach. But they struck a shoal and ran the ship aground. The bow struck and could not be moved, while the stern began to break up under the strain. The soldiers proposed to kill the prisoners, for fear some of them might swim ashore and escape, but the officer wanted to save Paul, and so he prevented them from doing this, and ordered all who could swim to jump overboard first and get to land, and the rest to follow on planks or other pieces of wreckage. So they all got safely to land.

After our escape we learned that the island was called Malta. The natives showed us remarkable kindness, for they made a fire and welcomed us all, because of the rain that had come on and the cold. Paul gathered a bundle of sticks and put them on the fire, when a viper crawled out of them because of the heat and fastened on his hand. When the natives saw the creature hanging from his hand, they said to one another,

"This man is undoubtedly a murderer, for though he has been saved from the sea, justice will not let him live."

But he only shook the creature off into the fire and was unharmed. They expected to see him swell up or suddenly fall dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

The governor of the island, whose name was Publius, had estates in that part of the island, and he welcomed us and entertained us hospitably for three

8 days. Publius' father happened to be sick in bed with fever and dysentery, and Paul went to see him and after praying laid his hands on him and 9 cured him. After that, the other sick people on the island came and were 10 cured. They made us many presents, and when we sailed, they provided us with everything that we needed.

11 Three months later, we sailed on an Alexandrian ship named the Dioscuri, 12 which had wintered at the island. We put in at Syracuse and stayed there 13 three days, then we weighed anchor and reached Rhegium. A day later, a south wind sprang up and the following day 14 we arrived at Puteoli. There we found some of the brothers, and they urged us to spend a week with them. Then 15 we went on to Rome. The brothers there had had news of our coming, and came as far as Appius' Forum and Three Taverns to meet us, and when Paul saw them he thanked God and was greatly encouraged.

16 When we reached Rome, Paul was given permission to live by himself, with a soldier to guard him.

17 Three days later, he invited the leading Jews to come to see him, and when they came he said to them,

"Brothers, I have done nothing against our people, or the customs of our forefathers, yet I was turned over to the Romans as a prisoner at Jerusalem. 18 They examined me and were ready to let me go, as I was innocent of any 19 crime that deserved death. But the Jews objected, and I was obliged to appeal to the emperor—not that I had any charge to make against my own 20 nation. That is why I asked to see you and speak with you, for it is on account of Israel's hope that I have to wear this chain."

21 "We have had no letters about you

from Judea," they answered, "and none of the brothers who have come here has reported or said anything against you. But we want to hear you state your 22 views, for as far as this sect is concerned, we understand that everywhere it is denounced."

So they fixed a day, and came in even 23 larger numbers to the place where he was staying, and from morning till night he explained to them the Kingdom of God and gave his testimony, trying to convince them about Jesus from the Law of Moses and the Prophets. Some of them were convinced by 24 what he said, but others would not believe. As they could not agree among 25 themselves, they started to leave, when Paul added one last word.

"The holy Spirit put it finely," he said, "when it said to your forefathers through the prophet Isaiah,

"Go to this Nation and say to them, 26 "You will listen, and listen, and never understand,

And you will look, and look, and never see!

For this nation's mind has grown 27 dull,

And they hear faintly with their ears,

And they have shut their eyes, So as never to see with their eyes,

And hear with their ears, And understand with their minds, and turn back,

And let me cure them!"'

"Understand then that this message 28 of God's salvation has been sent to the heathen. They will listen to it!"

So he stayed for two full years in 30 rented lodgings of his own, and welcomed everybody who came to see him, preaching the Kingdom of God to them 31 and teaching about the Lord Jesus Christ openly and unhindered.

## THE LETTER TO THE ROMANS

1 **P**AUL, a slave of Jesus Christ,  
2 called as an apostle, set apart to  
3 declare God's good news, which  
4 he promised long ago through his  
5 prophets in the holy Scriptures, about  
6 his Son, who was physically descended  
7 from David, and decisively declared  
8 Son of God in his holiness of spirit, by  
9 being raised from the dead—Jesus  
10 Christ our Lord, through whom we  
11 have received God's favor and been  
12 commissioned in his name to urge obe-  
13 dience and faith upon all the heathen,  
14 including you who have been called to  
15 belong to Jesus Christ—to all those in  
16 Rome whom God loves, who are called  
17 to be his people; God our Father and  
18 the Lord Jesus Christ bless you and  
19 give you peace.

20 First I thank my God through Jesus  
21 Christ about you all, because the news  
22 of your faith is spreading all over the  
23 world. As God is my witness, whom I  
24 serve in my spirit in spreading the good  
25 news of his Son, I never fail to men-  
26 tion you when I pray, and to ask that  
27 somehow by God's will I may some day  
28 at last succeed in reaching you. For I  
29 long to see you, to convey to you some  
30 spiritual gift that will strengthen you;  
31 in other words, that you and I may be  
32 mutually encouraged by one another's  
33 faith. I want you to understand, broth-  
34 ers, that I have often intended to come  
35 to see you (though thus far I have been  
36 prevented) in order to produce some re-  
37 sults among you, as well as among the  
38 rest of the heathen. I owe a debt both  
39 to Greeks and to foreigners, to the cul-  
40 tivated and the uncultivated. So, for  
41 my part, I am eager to preach the good  
42 news to you at Rome also. For I am  
43 not ashamed of the good news, for it is  
44 God's power for the salvation of every-  
45 one who has faith, of the Jew first and  
46 then of the Greek. In it God's way of  
47 uprightness is disclosed through faith  
48 and for faith, just as the Scripture says,  
49 "The upright will have life because of  
50 his faith."

For God's anger is breaking forth  
from heaven against all the impiety and  
wickedness of the men who in their  
wickedness are suppressing the truth.  
For all that can be known of God is  
clearly before them; God has shown it  
to them. Ever since the creation of the  
world, his invisible nature—his eternal  
power and divine character—have been  
clearly perceptible through what he has  
made. So they have no excuse, for, though  
they knew God, they have not honored  
him as God or given thanks to him, but  
they have indulged in futile speculations,  
until their stupid minds have become  
dark. They called themselves wise, but  
they have turned into fools, and for the  
splendor of the immortal God they have  
substituted images in the form of mortal  
man, birds, animals, and reptiles.

So God abandoned them, with their  
heart's cravings, to impurity, and let  
them degrade their own bodies. For they  
had exchanged the truth of God for what  
was false, and worshiped and served  
what he had created, instead of the  
Creator, who is blessed forever! Amen!  
That is why God has abandoned them  
to degrading passions. Their women  
have exchanged their natural function  
for one that is unnatural, and men  
too in the same way have disregarded  
the natural function of women and  
been consumed with passion for one  
another, men with men, acting indecently,  
and experiencing in their own persons  
the inevitable penalty of their mistake.  
And just as they refused to recognize  
God any longer, God has abandoned  
them to unworthy impulses and indecent  
conduct. They revel in every kind of  
wrong-doing, wickedness, greed, and  
depravity. They are full of envy, murder,  
quarreling, deceit, and ill-nature. They  
are gossips, slanderers, abhorrent to God,  
insolent, overbearing, boastful, ingenious  
in evil, undutiful, conscienceless,  
treacherous, unloving, and un-  
pitiful. They know God's decree  
that those who act in this way

deserve to die, yet they not only do it, but applaud any who do.

Therefore you have no excuse, my friend, whoever you are, if you pose as a judge, for when you pass judgment on someone else, you are condemning yourself, for you, who sit in judgment, do the very same things yourself. We know that God's judgment rightfully falls upon those who do such things as these. And do you suppose, my friend, who sit in judgment upon those who do such things and yet do them yourself, that you will escape the judgment of God? Do you think so lightly of his wealth of kindness, forbearance, and patience, and fail to see that God's kindness ought to induce you to repent? But in your obstinacy and impenitence you are storing up wrath for yourself on the Day of Wrath, when the justice of God will burst forth. For he will pay every man for what he has done. Those who by persistently doing right strive for glory, honor, and immortality will have eternal life, but self-seeking people who are disloyal to the truth and responsive only to what is wrong will experience anger and fury, crushing distress and anguish, every human soul of them that actually does what is wrong—the Jew first, and the Greek also; but there will be glory, honor, and peace for everyone who does right, the Jew first, and the Greek also, for God shows no partiality.

All who sin without having the Law will perish without regard to the Law, and all who sin under the Law will be judged by the Law. For merely hearing the Law read does not make a man upright in the sight of God; men must obey the Law to be made upright. When heathen who have no Law instinctively obey what the Law demands, even though they have no law, they are a law to themselves, for they show that what the Law demands is written on their hearts, and their consciences will testify for them, and with their thoughts they will either accuse or perhaps defend themselves, on that Day when, as the good news I preach teaches, God through Christ Jesus judges what men have kept secret.

Suppose you call yourself a Jew, and rely on law, and boast about God, and can understand his will, and from hearing the Law read can tell what is right,

and you are sure that you can guide the blind, enlighten people who are in the dark, train the foolish, teach the young, since you have knowledge and truth formulated in the Law—why, then, will you teach others and refuse to teach yourself? Will you preach against stealing, and yet steal yourself? Will you warn men against adultery, and yet practice it yourself? Will you pretend to detest idols, and yet rob their temples? Will you boast of the Law and yet dishonor God by breaking it? For, as the Scripture says, the very name of God is abused among the heathen, because of you! Circumcision will help you only if you observe the Law; but if you are a lawbreaker, you might as well be uncircumcised. So if people who are uncircumcised observe the requirements of the Law, will they not be treated as though they were circumcised? And if, although they are physically uncircumcised, they obey the Law, they will condemn you, who break the Law, although you have it in writing, and are circumcised. For the real Jew is not the man who is one outwardly, and the real circumcision is not something physical and external. The real Jew is the man who is one inwardly, and real circumcision is a matter of the heart—a spiritual, not a literal, thing. Such a man receives his praise not from men, but from God.

What advantage is there then in being a Jew, and what is the use of circumcision? A great deal, from every point of view. In the first place, the Jews were intrusted with the utterances of God. What if some of them have shown a lack of faith? Can their lack of it nullify the faithfulness of God? By no means! God must prove true, though every man be false; as the Scripture says,

“That you may be shown to be right in what you say,

And win your case when you go into court.”

But if our wrongdoing brings out the uprightness of God, what are we to say? Is it wrong in God (I am putting it in ordinary human terms) to inflict punishment? By no means, for then how could he judge the world? But, you say, if a falsehood of mine has brought great honor to God by bringing out his truthfulness, why am I tried for being

8 a sinner? And why not say, as people abuse us for saying and charge us with saying, "Let us do evil that good may come out of it"? Such people will be condemned as they deserve!

9 What does this mean? Are we Jews at a disadvantage? Not at all. We have already charged Jews and Greeks all alike with being under the control of

10 sin. As the Scripture says,  
"There is not a single man who is upright,

11 No one understands, no one searches for God.

12 All have turned away, they are one and all worthless,

No one does right, not a single one! Their throats are like open graves, They use their tongues to deceive; The venom of asps is behind their lips,

14 And their mouths are full of bitter curses.

15 Their feet are swift when it comes to shedding blood,

16 Ruin and wretchedness mark their paths,

17 They do not know the way of peace.

18 There is no reverence for God before their eyes!"

19 Now we know that everything the Law says is addressed to those under its authority, so that every mouth may be shut, and the whole world be made

20 accountable to God. For no human being can be made upright in the sight of God by observing the Law. All that the Law can do is to make man conscious of

21 sin. But now God's way of uprightness has been disclosed without any reference to law, though the Law and the

22 Prophets bear witness to it. It is God's way of uprightness and comes through having faith in Jesus Christ, and it is for all who have faith, without distinc-

23 tion. For all men sin and come short

24 of the glory of God, but by his mercy they are made upright for nothing, by the deliverance secured through Christ

25 Jesus. For God showed him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith.

This was to vindicate his own justice (for in his forbearance, God passed over

26 men's former sins)—to vindicate his justice at the present time, and show

that he is upright himself, and that he

makes those who have faith in Jesus upright also.

Then what becomes of our boasting? It is shut out. On what principle?

What a man does? No, but whether a man has faith. For we hold that a man is made upright by faith; the observance of the Law has nothing to do with it. Does God belong to the Jews

alone? Does he not belong to the heathen too? Of course he belongs to the heathen too; there is but one God, and

he will make the circumcised upright on the ground of their faith and the uncircumcised upright because of theirs.

Is this using faith to overthrow law? Far from it. This confirms the Law.

Then what are we to say about our ancestor Abraham? For if he was made upright by what he did, it is something to be proud of. But not to be proud of before God, for what does the Scripture say? "Abraham had faith in God, and it was credited to him as uprightness." Now paying a workman is not considered a favor, but an obligation, but a man who has no work to offer, but has faith in him who can make the ungodly upright, has his faith credited to him as uprightness. So David himself says of the happiness of those to whom God credits uprightness without any reference to their actions,

"Happy are they whose violations of the Law have been forgiven, whose sins are covered up!

Happy is the man whose sin the Lord will take no account of!"

Does this happiness apply to those who are circumcised, or to those who are uncircumcised as well? What we say is, Abraham's faith was credited to him as uprightness. In what circumstances?

Was it after he was circumcised or before? Not after he was circumcised, but before; and he was afterward given the

mark of circumcision as the stamp of God's acknowledgment of the uprightness based on faith that was his before he was circumcised, so that he should be the forefather of all who, without being circumcised, have faith and so are credited with uprightness, and the

forefather of those circumcised persons who not only share his circumcision but follow our forefather Abraham's example in the faith he had before he was circumcised.

For the promise made to Abraham



and his descendants that the world should belong to him did not come to him or his descendants through the Law, but through the uprightness that resulted from his faith. For if it is the adherents of the Law who are to possess it, faith is nullified and the promise amounts to nothing! For the Law only brings down God's wrath; where there is no law, there is no violation of it. That is why it all turns upon faith; it is to make it a matter of God's favor, so that the promise may hold good for all Abraham's descendants, not only those who are adherents of the Law, but also those who share the faith of Abraham. For he is the father of all of us; the Scripture says, "I have made you the father of many nations." The promise is guaranteed in the very sight of God in whom he had faith, who can bring the dead to life and call into being what does not exist. Abraham, hoping against hope, had faith, and so became the father of many nations, in fulfillment of the Scripture, "So countless shall your descendants be." His faith did not weaken, although he realized that his own body was worn out, for he was about a hundred years old, and that Sarah was past bearing children. He did not incredulously question God's promise, but his faith gave him power and he praised God in the full assurance that God was able to do what he had promised. That was why it was credited to him as uprightness.

It was not on his account alone that these words, "it was credited to him," were written, but also on ours, for it is to be credited also to us who have faith in him who raised from the dead our Lord Jesus, who was given up to death to make up for our offenses, and raised to life to make us upright.

So as we have been made upright by faith, let us live in peace with God through our Lord Jesus Christ, by whom we have been introduced through faith to the favor of God that we now enjoy, and let us glory in our hope of sharing the glory of God. More than that, we ought to glory in our troubles, for we know that trouble produces endurance, and endurance, character, and character, hope, and hope will not disappoint us. For, through the holy Spirit that has been given us, God's love has flooded our hearts. For when we were

still helpless, at the decisive moment Christ died for us godless men. Why, a man will hardly give his life for an upright person, though perhaps for a really good man some may be brave enough to die. But God proves his love for us by the fact that Christ died for us when we were still sinners. So if we have already been made upright by the shedding of his blood, it is far more certain that through him we shall be saved from God's anger! If, when we were God's enemies, we were reconciled to him through the death of his Son, it is far more certain that now that we are reconciled we shall be saved through sharing in his life! More than that, we actually glory in God through our Lord Jesus Christ, to whom we owe our reconciliation.

It is just like the way in which through one man sin came into the world, and death followed sin, and so death spread to all men, because all men sinned. It is true sin was in the world before the Law was given, and men are not charged with sin where there is no law. Still death reigned from Adam to Moses, even over those who had not sinned as Adam had, in the face of an express command. So Adam foreshadowed the one who was to come. But there is no comparison between God's gift and that offense. For if one man's offense made the mass of mankind die, God's mercy and his gift given through the favor of the one man Jesus Christ have far more powerfully affected mankind. Nor is there any comparison between the gift and the effects of that one man's sin. That sentence arose from the act of one man, and was for condemnation; but God's gift arose out of many offenses and results in acquittal. For if that one man's offense made death reign through that one man, all the more will those who receive God's overflowing mercy and gift of uprightness live and reign through the one individual Jesus Christ.

So as one offense meant condemnation for all men, just so one righteous act means acquittal and life for all men. For just as that one man's disobedience made the mass of mankind sinners, so this one's obedience will make the mass of them upright. Then law slipped in and multiplied the offense. But greatly

as sin multiplied, God's mercy has far surpassed it, so that just as sin had reigned through death, mercy might reign through uprightness and bring eternal life through Jesus Christ our Lord.

- 6 Then what shall we conclude? Are we to continue to sin to increase the spread of mercy? Certainly not! When we have died to sin, how can we live in it any longer? Do you not know that all of us who have been baptized into union with Christ Jesus have been baptized into his death? Through baptism we have been buried with him in death, so that just as he was raised from the dead through the Father's glory, we too may live a new life. For if we have grown into union with him by undergoing a death like his, of course we shall do so by being raised to life like him, for we know that our old self was crucified with him, to do away with our sinful body, so that we might not be enslaved to sin any longer, for when a man is dead he is free from the claims of sin. If we have died with Christ, we believe that we shall also live with him, for we know that Christ, once raised from the dead, will never die again; death has no more hold on him. For when he died, he became once for all dead to sin; the life he now lives is a life in relation to God. So you also must think of yourselves as dead to sin but alive to God, through union with Christ Jesus.
- 12 So sin must not reign over your mortal bodies, and make you obey their cravings, and you must not offer the parts of your bodies to sin as the instruments of wrong, but offer yourselves to God as men brought back from death to life, and offer the parts of your bodies to him as instruments of uprightness.
- 14 For sin must no longer control you, for you live not under law but under mercy.
- 15 What follows, then? Are we to sin, because we live not under law but under mercy? Certainly not! Do you not know that when you submit to being someone's slaves, and obeying him, you are the slaves of the one whom you obey, whether your slavery is to sin, and leads to death, or is to obedience, and leads to uprightness? But, thank God! though you were once slaves of sin, you have become obedient from your hearts to the standard of teaching that you received, and so you have been

freed from sin, and made slaves of uprightness. I use these familiar human terms because of the limitations of your nature. For just as you before gave up the parts of your bodies in slavery to vice and greater and greater license, you must now give them up in slavery to uprightness, which leads to consecration. For when you were slaves of sin, you were free as far as uprightness was concerned. What good did you get from doing the things you are now ashamed of? Why, they result in death! But now that you have been freed from sin and have become slaves of God, the benefit you get is consecration, and the final result is eternal life. For the wages sin pays is death, but the gift God gives is eternal life through union with Christ Jesus our Lord.

Do you not know, brothers—for I am speaking to men who know what law is—that law governs a man only as long as he lives? For a married woman is bound by law to her husband while he lives, but if he dies, the marriage law no longer applies to her. So if she marries another man while her husband is alive, she is called an adulteress, but if her husband dies, she is free from that law, and can marry someone else without being an adulteress. So you, in turn, my brothers, in the body of Christ have become dead as far as the Law is concerned, so that you may belong to another husband, who was raised from the dead in order that we might bear fruit for God. For when we were living mere physical lives the sinful passions, awakened by the Law, operated through the organs of our bodies to make us bear fruit for death. But now the Law no longer applies to us; we have died to what once controlled us, so that we can now serve in the new Spirit, not under the old letter.

Then what shall we conclude? That the Law is sin? Certainly not! Yet, if it had not been for the Law, I should never have learned what sin was; I should not have known what it was to covet if the Law had not said, "You must not covet." That command gave sin an opening, and it led me to all sorts of covetous ways, for sin is lifeless without law. I was once alive and without law, but when the command came, sin awoke and then I died; and the command that should have meant life in my

1 case proved to mean death. The command gave sin an opening and sin deceived me and killed me with it. So the Law itself is holy, and each command is holy, just, and good.

13 Did what was good, then, prove the death of me? Certainly not! It was sin that did so, so that it might be recognized as sin, because even through something that was good it effected my death, so that through the command it might appear how immeasurably sinful

14 sin was. We know that the Law is spiritual, but I am physical, sold into slavery to sin. I do not understand what I am doing, for I do not do what I want to do; I do things that I hate.

16 But if I do what I do not want to do, I acknowledge that the Law is right. In reality, it is not I that do these things; it is sin, which has possession of me.

18 For I know that nothing good resides in me, that is, in my physical self; I can will, but I cannot do what is right. I do not do the good things that I want to do; I do the wrong things that I do not

20 want to do. But if I do the things that I do not want to do, it is not I that am acting, it is sin, which has possession

21 of me. I find the law to be that I who want to do right am dogged by what is

22 wrong. My inner nature agrees with the divine law, but all through my body I see another principle in conflict with the law of my reason, which makes me

24 a prisoner to that law of sin that runs through my body. What a wretched man I am! Who can save me from this doomed body? Thank God! it is done through Jesus Christ our Lord! So mentally I am a slave to God's law, but physically to the law of sin.

26 So there is no condemnation any more for those who are in union with Christ

27 Jesus. For the life-giving law of the Spirit through Christ Jesus has freed you from the Law of sin and death.

29 For though it was impossible for the Law to do it, hampered as it was by our physical limitations, God, by sending his own Son in our sinful physical form, as a sin-offering put his condemnation

30 upon sin through his physical nature, so that the requirement of the Law might be fully met in our case, since we live not on the physical but on the

31 spiritual plane. People who are controlled by the physical think of what is physical, and people who are con-

trolled by the spiritual think of what is spiritual. For to be physically minded means death, but to be spiritually minded means life and peace. For to be physically minded means hostility to God, for it refuses to obey God's law, indeed it cannot obey it. Those who are physical cannot please God. But you are not physical but spiritual, if God's Spirit has really taken possession of you; for unless a man has Christ's spirit, he does not belong to Christ. But if Christ is in your hearts, though your bodies are dead in consequence of sin, your spirits have life in consequence of uprightness. If the Spirit of him who raised Jesus from the dead has taken possession of you, he who raised Christ Jesus from the dead will also give your mortal bodies life through his Spirit that has taken possession of you.

So, brothers, we are under obligations, but not to the physical nature, to live under its control, for if you live

under the control of the physical you will die, but if, by means of the Spirit, you put the body's doings to death, you will live. For all who are guided

14 by God's Spirit are God's sons. It is not a consciousness of servitude that has been imparted to you, to fill you with

15 fear again, but the consciousness of adoption as sons, which makes us cry, "Abba!" that is, Father. The Spirit itself testifies with our spirits that we are

16 God's children, and if children, heirs also; heirs of God, and fellow-heirs with Christ, if we really share his sufferings in order to share his glory too.

For I consider what we suffer now not to be compared with the glory that is to burst upon us. For creation is waiting with eager longing for the sons of God to be disclosed. For it was not the

20 fault of creation that it was frustrated; it was by the will of him who condemned it to that, and in the hope that creation itself would be set free from its

21 bondage to decay, and have the glorious freedom of the children of God. We know that all creation has been groaning in agony together until now. More

22 than that, we ourselves, though we have in the Spirit a foretaste of the future, groan to ourselves as we wait to be declared God's sons, through the redemption of our bodies. It was in this

23 hope that we were saved. But a hope that can be seen is not a hope, for who

25 hopes for what he sees? But when we hope for something that we do not see, we wait persistently for it.

26 In the same way the Spirit helps us in our weakness, for we do not know how to pray as we should, but the Spirit itself pleads for us with inexpressible

27 yearnings, and he who searches our hearts knows what the Spirit means, for it pleads for God's people in accordance with his will. We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring

28 about what is good. For those whom he had marked out from the first he predestined to be made like his Son, so that he should be the eldest of many

30 brothers; and those whom he has predestined he calls, and those whom he calls he makes upright, and those whom he makes upright he glorifies.

31 Then what shall we conclude from this? If God is for us, who can be

32 against us? Will not he who did not spare his own Son, but gave him up for us all, with that gift give us every-

33 thing? Who can bring any accusation against those whom God has chosen?

34 God pronounces them upright; who can condemn them? Christ Jesus who died, or rather who was raised from the dead, is at God's right hand, and actually pleads for us. Who can separate us from Christ's love? Can trouble or mis-

35 fortune or persecution or hunger or destitution or danger or the sword? As the Scripture says,

"For your sake we are being put to death all day long,  
We are treated like sheep to be slaughtered."

37 But in all these things we are more than victorious through him who loved us.

38 For I am convinced that neither death nor life nor angels nor their hierarchies

39 nor the present nor the future nor any supernatural forces either of height or depth nor anything else in creation will be able to separate us from the love God has shown in Christ Jesus our Lord!

9 I am telling the truth as a Christian, it is no falsehood, for my conscience under the holy Spirit's influence bears

2 me witness in it, when I say that I am greatly pained and my heart is constantly distressed, for I could wish myself accursed and cut off from Christ for the sake of my brothers, my natural

kindred. For they are Israelites, and to them belong the rights of sonship, God's glorious presence, the divine agreements and legislation, the Temple service, the promises, and the patriarchs, and from them physically Christ came—God who is over all be blessed forever! Amen. Not that God's message has failed. For not everybody who is descended from Israel really belongs to Israel, nor are they all children of Abraham because they are descended from him, but he was told, "The line of Isaac will be called your descendants." That is to say, it is not his physical descendants who are children of God, but his descendants born in fulfillment of the promise who are considered his true posterity. For this is what the promise said: "When I come back at this time next year, Sarah will have a son." And that is not all, for there was Rebecca too, when she was about to bear children to our forefather Isaac. For before the children were born or had done anything either good or bad, in order to carry out God's purpose of selection, which depends not on what men do but on his calling them, she was told, "The elder will be the younger's slave." As the Scripture says, "I loved Jacob, but I hated Esau."

What do we conclude? That God is guilty of injustice? By no means. He said to Moses, "I will have mercy on the man on whom I choose to have mercy, and take pity on the man on whom I choose to take pity." So it depends not on human will or exertion, but on the mercy of God. The Scripture says to Pharaoh, "I have raised you to your position for the very purpose of displaying my power in dealing with you, and making my name known all over the world." So he has mercy on anyone he pleases, and hardens the heart of anyone he pleases.

"Why, then," you will ask, "does he still find fault? For who can resist his will?" On the contrary, who are you, my friend, to answer back to God? Can a thing that is molded say to its maker, "Why did you make me like this?" Has not the potter with his clay the right to make from the same lump one thing for exalted uses and another for menial ones? Then what if God, though he wanted to display his anger and show his power, has shown

great patience toward the objects of his anger, already ripe for destruction, 23 so as to show all the wealth of his glory in dealing with the objects of his mercy, whom he has prepared from the beginning to share his glory, including us 24 whom he has called not only from among the Jews but from among the 25 heathen? Just as he says in Hosea,

"I will call a people that was not mine, my people,  
And her who was not beloved, my beloved,

26 And in the very place where they were told, 'You are no people of mine,'

They shall be called sons of the living God."

27 And Isaiah cries out about Israel, "Although the sons of Israel are as numerous as the sand of the sea, only a 28 remnant of them will be saved, for the Lord will execute his sentence rigorously 29 and swiftly on the earth." As Isaiah foretold,

"If the Lord of Hosts had not left us children,

We would have been like Sodom, and have resembled Gomorrah!"

30 Then what do we conclude? That heathen who were not striving for uprightness attained it, that is, an uprightness which was produced by faith; 31 while Israel, straining after a law that should bring uprightness, did not come 32 up to it. And why? Because they did not seek it through faith, but through doing certain things. They stumbled over that stone that makes people 33 stumble, as the Scripture says,

"See, I will put a stone on Zion to make people stumble, and a rock to trip over,

But no one who has faith in it will be disappointed."

10 Brothers, my heart is full of good will toward them; my prayer to God is 2 that they may be saved. I can testify to their sincere devotion to God, but 3 it is not an intelligent devotion. For in their ignorance of God's way of uprightness and in the attempt to set up one of their own, they refused to conform to God's way of uprightness. For Christ marks the termination of law, so that now anyone who has faith may attain uprightness. Moses wrote that anyone who carried out the uprightness the Law prescribed would find life through

it. But this is what the uprightness 6 that springs from faith says: "Do not say to yourself, 'Who will go up to 7 heaven?'" that is, to bring Christ down; or " 'Who will go down into the depths?'" that is, to bring Christ up from the dead. No! This is what it 8 says: "God's message is close to you, on your lips and in your mind"—that is, the message about faith that we preach. For if with your lips you acknowledge the message that Jesus is 9 Lord, and with your mind you believe that God raised him from the dead, you will be saved. For with their minds men 10 believe and are made upright, and with their lips they make the acknowledgment and are saved. For the Scripture 11 says, "No one who has faith in him will be disappointed." There is no distinction 12 between Jew and Greek for they all have the same Lord, and he is generous to all who call upon him. For every- 13 one who calls upon the name of the Lord will be saved. But how are they 14 to call upon him if they have not believed in him? And how are they to believe him if they have never heard him? And how are they to hear unless someone preaches to them? And how 15 are men to preach unless they are sent to do it? As the Scripture says, "How welcome is the coming of those who bring good news!"

It is true, they have not all accepted 16 the good news, for Isaiah says, "Lord, who has believed what we have told?" So faith comes from hearing what is 17 told, and that hearing comes through the message about Christ. But I ask, 18 had they no opportunity to hear it? On the contrary,

"Their voices have gone all over the earth,

And their words to the ends of the world."

But I ask again, did Israel fail to understand? Why, to begin with, Moses said,

"I will make you jealous of what is no nation at all,

I will exasperate you at a senseless nation."

Then Isaiah broke out boldly and said, 20

"I have been found by men who were not looking for me,

I have shown myself to men who were not questioning me."

But of Israel he said,

21

"All day long I have held out my hands to a disobedient and obstinate people."

- 11 I ask then, has God repudiated his people? By no means. Why, I am an Israelite myself, I am descended from Abraham, and I belong to the tribe of Benjamin. God has not repudiated his people, which he had marked out from the first. Do you not know what the Scripture says in speaking of Elijah, how he appealed to God against Israel?
- 12 "Lord, they have killed your prophets, they have demolished your altars, I am the only one left and they are trying to take my life." But what is God's reply? "I have left myself seven thousand men who have never knelt to Baal!" So too at the present time there is a remnant selected by God's mercy.
- 13 But if it is by his mercy, it is not for anything they have done. Otherwise, his mercy would not be mercy at all.
- 14 What follows? Israel failed to get what it sought, but those whom God selected got it. The rest became callous; as the Scripture says, "God has thrown them into a state of spiritual insensibility, with eyes that cannot see and ears that cannot hear, that has lasted down to this day." And David said,
- 15 "Let their feasting prove a snare and a trap to them,  
Their ruin and their retribution.  
Let their eyes be darkened, so that they cannot see;  
Make their backs bend forever under their burden!"
- 16 I ask then, has their stumbling led to their absolute ruin? By no means. Through their false step salvation has gone to the heathen, so as to make the Israelites jealous. But if their false step has so enriched the world, and their defeat has so enriched the heathen, how much more good the addition of their full number will do!
- 17 But it is to you who are of the heathen that I am speaking. So far then as I am an apostle to the heathen, I make the most of my ministry, in the hope of making my countrymen jealous, and thus saving some of them. For if their rejection has meant the reconciling of the world, what can the acceptance of them mean but life from the dead? If the first handful of dough is consecrated, the whole mass is, and if the root of a tree is consecrated, so are its branches.

If some of the branches have been broken off, and you who were only a wild olive shoot have been grafted in, in place of them, and made to share the richness of the olive's root, you must not look down upon the branches. If you do, remember that you do not support the root; the root supports you.

"But," you will say, "branches were broken off so that I could be grafted in!"

That is true; but it was for their want of faith that they were broken off, and it is through your faith that you stand where you do. You ought not to feel proud; you ought to be afraid, for if God did not spare the natural branches, he will not spare you. Observe then the goodness and the severity of God—severity to those who have fallen, but goodness to you, provided you abide by his goodness, for otherwise, you in your turn will be pruned away. Those others too, if they do not cling to their unbelief, will be grafted in, for God has the power to graft them in again. For if you were cut from a wild olive and unnaturally grafted upon a cultivated one, how much easier it will be to graft them upon the olive to which they properly belong!

For to keep you from thinking too well of yourselves, brothers, I do not want you to miss this secret, that only partial insensibility has come upon Israel, to last until all the heathen have come in, and then all Israel will be saved, just as the Scripture says,

"The deliverer will come from Zion,  
He will drive all ungodliness away  
from Jacob,

And this will be my agreement with them,

When I take away their sins."

From the point of view of the good news they are treated as enemies of God on your account; but from the point of view of God's choice, they are dear to him because of their forefathers, for God does not change his mind about those to whom he gives his blessings or sends his call. For just as you once disobeyed God, but now have had mercy shown you because they disobeyed, so they are now disobedient in order that they in turn may experience the same mercy as you. For God has made all men prisoners of disobedience so as to have mercy upon them all. How inexhaustible God's resources, wisdom, and

knowledge are! How unfathomable his decisions are, and how untraceable his ways!

14 "Who has ever known the Lord's thoughts, or advised him?

15 "Or who has advanced anything to him, for which he will have to be repaid?"

16 For from him everything comes; through him everything exists; and in him everything ends! Glory to him forever! Amen.

17 I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect.

18 By the favor that God has shown me, I would tell every one of you not to think too highly of himself, but to think reasonably, judging himself by the degree of faith God has allowed him. For just as there are many parts united in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ, and we are individually parts of one another. We have gifts that differ with the favor that God has shown us, whether it is that of preaching, differing with the measure of our faith, or of practical service, differing in the field of service, or the teacher who exercises his gift in teaching, the speaker, in his exhortation, the giver of charity, with generosity, the office-holder, with devotion, the one who does acts of mercy, with cheerfulness. Your love must be genuine. Hate what is wrong, and hold to what is right.

19 Be affectionate in your love for the brotherhood, eager to show one another honor, not wanting in devotion, but on fire with the Spirit. Serve the Lord. Be happy in your hope, steadfast in time of trouble, persistent in prayer. Supply the needs of God's people, be unfailing in hospitality. Bless your persecutors; bless them; do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be too ambitious, but accept humble tasks. Do not be conceited. Do not pay anyone back with evil for evil. See that you are above

reproach in the eyes of everyone. If possible, for your part, live peaceably with everybody. Do not take your revenge, dear friends, but leave room for God's anger, for the Scripture says, "Vengeance belongs to me; I will pay them back, says the Lord." No! If your enemy is hungry, feed him! If he is thirsty, give him something to drink! For if you do, you will heap burning coals upon his head! Do not be conquered by evil, but conquer evil with good.

Everyone must obey the authorities that are over him, for no authority can exist without the permission of God; the existing authorities have been established by him, so that anyone who resists the authorities sets himself in opposition to what God has ordained, and those who oppose him will bring down judgment upon themselves. The man who does right has nothing to fear from the magistrates, as the wrongdoer has. If you want to have no fear of the authorities, do right, and they will commend you for it, for they are God's agents to do you good. But if you do wrong you may well be afraid, for they do not carry swords for nothing. They are God's servants, to execute his wrath upon wrongdoers. You must obey them, therefore, not only to escape God's wrath, but as a matter of principle, just as you pay your taxes; they are God's ministers, devoting themselves to this service. Pay them all what is due them—tribute to the man entitled to receive it, taxes to the man entitled to receive them, respect to the man entitled to it, and honor to the man entitled to it. Owe nobody anything—except the duty of mutual love, for whoever loves his fellow-men has fully satisfied the Law. For the commandments, "You must not commit adultery, You must not murder, You must not steal, You must not covet," and any other commandments there are, are all summed up in one saying, "You must love your neighbor as you do yourself." Love never wrongs a neighbor, and so love fully satisfies the Law.

All this especially, because you know this critical time and that it is time for you to wake from your sleep, for our salvation is nearer to us now than when we first believed. The night is nearly

- over; the day is at hand. So let us throw aside the deeds of darkness, and put on the armor of light. Let us live honorably, as in the light of day, not in carousing and drunkenness, or in immorality and indecency, or in quarreling and jealousy. But clothe yourselves with the Lord Jesus Christ, and do not think about gratifying your physical cravings.
- 14 Treat people who are overscrupulous in their faith like brothers; do not criticize their views. One man's faith allows him to eat anything, while the overscrupulous man eats nothing but vegetables. The man who will eat anything must not look down on the man who abstains from some things, and the man who abstains from them must not criticize the one who does not, for God has accepted him. Who are you to criticize someone else's servant? It is for his own master to say whether he succeeds or fails; and he will succeed, for the Master can make him do so.
- 5 One man thinks one day better than another, while another thinks them all alike. Everybody must be fully convinced in his own mind. The man who observes the day does it in the Lord's honor. The man who eats does it in the Lord's honor, for he gives God thanks, and the man who abstains does it in the Lord's honor, and gives him thanks.
- 7 None of us lives only to himself, and none of us dies only to himself; if we live, we are responsible to the Lord, and if we die, we are responsible to him; so whether we live or die, we belong to the Lord. For Christ died and returned to life for the very purpose of being Lord of both the dead and the living.
- 10 What business have you to criticize your brother? What business have you to look down upon your brother? We shall all have to stand before God for judgment. For the Scripture says, "As surely as I live, says the Lord, every knee will bend before me, and every tongue will make its confession to God."
- 12 So each one of us must give an account of himself to God.
- 13 Therefore let us not criticize one another any more. You must resolve instead never to put any hindrance or obstacle in your brother's way. I know and as a follower of the Lord Jesus I am convinced that nothing is unclean in it-

self; a thing is unclean only to the man who regards it as unclean. For if your brother's feelings are hurt by what you eat, your life is not governed by love. You must not, by what you eat, ruin a man for whom Christ died. The thing you have a right to do must not become a cause of reproach. The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy Spirit. Whoever serves Christ in that way pleases God and gains the approval of men. Let us, therefore, keep before us whatever will contribute to peace and the development of one another. You must not, just for the sake of food, undo the work of God. It is true, everything is clean, but it is wrong for a man to hurt the consciences of others by what he eats. The right thing to do is to eat no meat at all and to drink no wine or do anything else if it hurts your brother's conscience. For your part, you must keep the faith you have to yourself, as between God and you. He is a happy man who has no fault to find with himself in following the course that he approves, but the man who has misgivings about eating, and then eats, is thereby condemned, for he is not following his convictions, and anything that does not rest on conviction is wrong.

It is the duty of us who are strong to put up with the weaknesses of those who are immature, and not just suit ourselves. Everyone of us must try to please his neighbor, to do him good, and help in his development. Christ did not please himself, but as the Scripture says, "The reproaches of those who reproach you have fallen on me." For everything that was written in earlier times was written for our instruction, so that by being steadfast and through the encouragement the Scriptures give, we might hold our hope fast. May God, from whom steadfastness and encouragement come, give you such harmony with one another, in following the example of Christ Jesus, that you may praise the God and Father of our Lord Jesus Christ with one accord and one voice.

Therefore, treat one another like brothers, in God's honor, just as Christ has treated you. I hold that Christ has become an agent of circumcision to



show God's truthfulness in carrying out the promises made to our forefathers, and causing the heathen to praise God for his mercy; as the Scripture says,

"I will give thanks to you for this among the heathen,  
And sing in honor of your name."

10 And again,  
"Rejoice, you heathen, with his people!"

11 And again,  
"Praise the Lord, all you heathen,  
And let all nations sing his praises."

12 Again Isaiah says,  
"The descendant of Jesse will come,  
The one who is to rise to rule the heathen;  
The heathen will set their hopes on him."

13 May God, the source of hope, fill you with perfect happiness and peace in your faith, so that you may have overflowing hope through the power of the holy Spirit.

14 For my part, as far as you are concerned, my brothers, I am convinced that you are already full of goodness of heart, endowed with perfect knowledge, and well qualified to instruct one

15 another. But, just to refresh your memories, I have written you pretty

16 boldly on some points, because of the favor God has shown men in making me a minister of Christ Jesus among the heathen, to act as a priest of God's good news, to see that the heathen are an acceptable sacrifice, consecrated by

17 the holy Spirit. So as a follower of Christ Jesus I have reason to be proud

18 of my work for God. For I will venture to speak only of what Christ has accomplished through me in winning the heathen to obedience, by word and action,

19 by the force of signs and marvels, and by the power of the holy Spirit, with the result that I have completed the preaching of the good news of Christ all the way from Jerusalem

20 around to Illyricum. In all this it has been my ambition to preach the good news only where Christ's name was unknown, so as not to build on foundations

21 others men had laid. As the Scripture says,

"They who have never been told of him will see,

And they who have never heard will understand!"

This is why I have so often been prevented from coming to see you. But 23 now there is no more work for me in this part of the world, and as I have had a great desire for many years to come to see you, when I go to Spain I hope to 24 see you on my way there, and to have you see me off on my journey, after I have enjoyed being with you for a while. Just now I am starting for Jerusalem, to take help to God's people. For Macedonia and Greece have determined to make a contribution for the poor among God's people in Jerusalem. They determined to do it, and they 27 really are indebted to them, for if the heathen have shared their spiritual blessings, they ought to do them a service in material ways. So when I have 28 finished this matter, and seen this contribution safely into their possession, I will start for Spain, and come to you on the way, and I know that when I do 29 come to see you, I will come with Christ's fullest blessing.

I beg you, brothers, for the sake of 30 our Lord Jesus Christ, and of the love that the Spirit inspires, join me in most earnest prayer to God for me. Pray 31 that I may escape from those in Judea who are disobedient, and that the help I am taking to Jerusalem may be well received by God's people, so that, if it is 32 God's will, I may come with a glad heart to see you and enjoy a visit with you. God who gives peace be with you 33 all! Amen.

I want to introduce to you our sister 16 Phoebe, who is a helper in the church at Cenchreae. Welcome her as a Christian, as God's people should welcome one another, and give her whatever help she may need from you. For she has herself been a protector of many, including myself.

Remember me to Prisca and Aquila, 3 my fellow-workers in the cause of Christ Jesus, who risked their necks to save my life. Not only I but also all the churches among the heathen thank them. Remember me also to the church 5 that meets at their house. Remember me to my dear Epænetus, who was the first man in Asia to turn to Christ. Remember me to Mary, who has worked

- 7 so hard for you. Remember me to Andronicus and Junias, my fellow-countrymen, who went to prison with me. They are noted men among the missionaries, and they became Christians
- 8 before I did. Remember me to Ampliatus, my dear Christian friend. Remember me to Urbanus, our fellow-worker in Christ's cause, and to my dear
- 10 Stachys. Remember me to that veteran Christian, Apelles. Remember me to those who belong to the household of
- 11 Aristobulus. Remember me to my fellow-countryman, Herodion. Remember me to the Christians in the household of
- 12 Narcissus. Remember me to Tryphæna and Tryphosa, those hard workers in the Lord's cause. Remember me to my dear Persis, who has worked so hard
- 13 for the Lord. Remember me to Rufus, that eminent Christian, and to his mother, who has been a mother to me.
- 14 Remember me to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
- 15 brothers who meet with them. Remember me to Philologus and Julia, to Nereus and his sister, and to Olympas, and all God's people who meet with them.
- 16 Greet one another with a sacred kiss. All the churches of Christ wish to be remembered to you.
- 17 I beg you, brothers, to be on the watch for those who introduce divisions and difficulties, in opposition to the instruction that you were given, and to

avoid them. Such men are not serving our Lord Christ, but their own base passions, and with their plausible and flattering talk they deceive simple-minded people. Everyone has heard of your obedience, and I am very happy about you, but I want you to be wise about what is good and guileless about what is bad. And God, who is the source of peace, will soon crush Satan under your feet.

The blessing of our Lord Jesus be with you.

My fellow-worker, Timothy, wishes to be remembered to you, and so do Lucius, Jason, and Sosipater, my fellow-countrymen. I, Tertius, who write this letter, wish to be remembered to you as a fellow-Christian. My host, Gaius, the host of the whole church, wishes to be remembered to you. Erastus, the city-treasurer, and our brother Quartus wish to be remembered to you.

To him who can make you strong by the good news I bring and the preaching about Jesus Christ, through the disclosure of the secret kept back for long ages but now revealed, and at the command of the eternal God made known through the writings of the prophets to all the heathen,—to lead them to obedience and faith—to the one wise God be glory forever through Jesus Christ. Amen.

## THE FIRST LETTER TO THE CORINTHIANS

1 **P**AUL, by the will of God called as  
an apostle of Jesus Christ, and  
2 our brother Sosthenes, to the  
church of God at Corinth, to  
those who are consecrated by union  
with Christ Jesus, and called as God's  
people, like all those anywhere who call  
on the name of Jesus Christ, their Lord  
3 as well as ours; God our Father and the  
Lord Jesus Christ bless you and give  
you peace.

4 I am always thanking God about  
you, for the blessing God has given you  
5 through Christ Jesus. For you have  
grown rich in everything through union  
with him—in power of expression and  
6 in capacity for knowledge. So your ex-  
perience has confirmed the testimony  
7 that I bore to Christ, and there is no  
gift that you lack even while you are  
waiting for our Lord Jesus Christ to re-  
8 appear, and at the Day of our Lord Je-  
sus Christ he will insure your complete  
9 vindication. God can be depended on,  
and it was he who called you to this fel-  
lowship with his Son, Jesus Christ our  
Lord.

10 But I urge you all, brothers, for the  
sake of our Lord Jesus Christ, to agree  
in what you say, and not to allow fac-  
tions among you, but to be perfectly  
11 united in mind and judgment. For I  
have been informed, my brothers, by  
Chloe's people, that quarrels are going  
12 on among you. What I mean is this,  
that one of you says, "I am a follower  
of Paul," another, "And I, of Apollos,"  
another, "And I, of Cephas," and an-  
13 other, "And I, of Christ!" Christ has  
been divided up! But was it Paul who  
was crucified for you? Or were you  
14 baptized in the name of Paul? I  
am thankful that I never baptized any  
15 of you except Crispus and Gaius,  
so that no one could say that you  
16 were baptized in my name. And I  
did baptize the members of the house-  
hold of Stephanas too; I do not know  
whether I baptized anyone else besides.

For Christ did not send me to baptize, 17  
but to preach the good news—but not  
with fine language, or the cross of  
Christ might seem an empty thing.

For to those who are on the way to 18  
destruction, the story of the cross is  
nonsense, but to us who are to be saved,  
it means all the power of God. For the 19  
Scripture says,

"I will destroy the wisdom of the  
wise,

And I will thwart the shrewdness  
of the shrewd!"

Where now is your philosopher? 20  
Your scribe? Your reasoner of today?  
Has not God made a fool of the world's  
wisdom?

For since in God's providence the 21  
world with all its wisdom did not come  
to know God, God chose, through the  
folly of the gospel message, to save  
those who had faith in him. For Jews 22  
insist upon miracles, and Greeks dem-  
and philosophy, but we proclaim a 23  
Christ who was crucified—an idea that  
is revolting to Jews and absurd to the  
heathen, but to those whom God has 24  
called, whether they are Jews or  
Greeks, a Christ who is God's power  
and God's wisdom. For God's folly is 25  
beyond the wisdom of men, and God's  
weakness is beyond their strength.

For consider, brothers, what hap- 26  
pened when God called you. Not many  
of you were what men call wise, not  
many of you were influential, not many  
were of high birth. But it was what the 27  
world calls foolish that God chose to  
put the wise to shame with, and it was  
what the world calls weak that God  
chose to shame its strength with, and it 28  
was what the world calls low and insign-  
ificant and unreal that God chose to  
nullify its realities, so that in his pres- 29  
ence no human being might have any-  
thing to boast of. But you are his chil- 30  
dren, through your union with Christ  
Jesus, whom God has made our wisdom  
—our uprightness and consecration and

31 redemption, so that, as the Scripture says, "Let him who would boast, boast of the Lord!"

2 So when I came to you, brothers, I did not come and tell you the secret purpose of God in superior, philosophical language, for I resolved, while I was with you, to forget everything but Jesus Christ and his crucifixion. For my part, I came among you in weakness and with a great deal of fear and trembling, 4 and my teaching and message were not put in plausible, philosophical language, but they were attended with 5 convincing spiritual power, so that your faith might rest, not on human philosophy, but on the power of God.

6 Yet there is a wisdom that we impart when we are with people who have a mature faith, but it is not what this world calls wisdom, nor what the authorities of this world, doomed as they 7 are to pass away, would call so. But it is a mysterious divine wisdom that we impart, hitherto kept secret, and destined by God before the world began 8 for our glory. It is a wisdom unknown to any of the authorities of this world, for otherwise they would never have 9 crucified our glorious Lord. But, as the Scripture says, there are things

"Which no eye ever saw and no ear ever heard,

And never occurred to the human mind,

Which God has provided for those who love him."

10 For God revealed them to us through his Spirit, for the Spirit fathoms everything, even the depths of God himself.

11 For what human being can understand a man's thoughts except the man's own spirit within him? Just so no one understands the thoughts of God but the

12 spirit of God. But the Spirit we have received is not that of the world, but the Spirit that comes from God, which we have to make us realize the blessings

13 God has given us. These disclosures we impart, not in the set phrases of human philosophy, but in words the Spirit teaches, giving spiritual truth a spiritu-

14 al form. A material man will not accept what the Spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spiritual in-

15 sight to see its true value. But the spiritual man is alive to all true values, but his own true value no unspiritual man

can see. For who has ever known the Lord's thoughts, so that he can instruct him? But we share the thoughts of Christ.

So, for my part, brothers, I could not 11 treat you as spiritual persons; I had to treat you just as creatures of flesh and blood, as babies in Christian living. I fed you with milk, not solid food, for you were not ready for it.

Why, you are not ready for it now, for you are still worldly. For when there are still jealousy and quarrels among you, are you not worldly and living on a merely human level? For when one man says, "I am a follower of Paul," and another, "I am a follower of Apollos," are you not simply human? What is Apollos? Or what is Paul? 12 Just servants through whom you came to have faith, as the Lord gave each of us opportunity. I did the planting, 13 Apollos the watering, but it was God who made the plants grow. So neither 14 the planter nor the waterer counts for anything, but only God who makes the plants grow. The planter and the waterer are all one, though each of us will be paid for his own work. For we are 15 fellow-laborers for God, and you are God's farm, God's building.

Like an expert builder, I laid a foundation, as God commissioned me to do, and now someone else is building upon it. But let everyone be careful how he does so. For no one can lay any other 11 foundation than the one that is laid, that is, Jesus Christ himself. And 12 whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of 13 everyone's work will appear, for the Day will show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what 14 a man has built on the foundation stands the test, he will have his pay. If 15 a man's work is burned up, he must stand the loss, though he himself will be saved, but as one who has passed through the fire.

Do you not know that you are God's 16 temple and that God's Spirit makes its home in you? If anyone destroys the 17 temple of God, God will destroy him. For the temple of God is sacred, and that is what you are.

Let no one of you deceive himself. If 18 any one of you imagines that he is wiser

than the rest of you, in what this world calls wisdom, he had better become a fool, so as to become really wise. For this world's wisdom is foolishness to God. For the Scripture says, "He who catches the wise with their own cunning," and "The Lord knows that the deliberations of the wise are fruitless." So no one should boast about men. For it all belongs to you—Paul, Apollos, Cephas, the world, life, death, the present, the future—all of it belongs to you. But you belong to Christ, and Christ belongs to God.

The right way for a man to think of us is as Christ's servants, and managers authorized to distribute the secret truths of God. Now further, what is always demanded of managers is that they can be depended on. I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. For while my conscience does not trouble me at all, that does not prove that I am innocent. It is the Lord who must examine me. Do not form any premature judgments, therefore, but wait until the Lord comes back. For he will light up the darkness that now hides things and show what the motives in people's minds are, and then everyone will get from God the praise he deserves.

Now, brothers, for your benefit I have applied all this only to Apollos and myself, by using us as illustrations to teach you the old lesson, "Never go beyond the letter," and to keep any of you from boasting of one teacher at the expense of another. For who sees anything special in you? And what have you got that you have not been given? But if it has been given you, why do you boast as though it had not been? Are you satisfied already? Have you become rich already? Have you entered your kingdom without waiting for us? I wish you had entered it, so that we might share it with you! For it seems to me, God has exhibited us apostles at the very end of the procession, like the men condemned to die in the arena. For we have become a spectacle to the whole universe, angels as well as men. We are made fools of, for the sake of Christ, while you are men of sense, through being united with him. We are weak, you are strong. You are distin-

guished, we are despised. To this day I we have gone hungry, thirsty, and shabby; we have had rough usage, we have had no home, we have worked 12 with our hands for a living. When people abuse us, we bless them, when they persecute us, we put up with it, when they slander us, we try to conciliate them. We have come to be like the scum of the earth, the dregs of the world, and we are so now.

I do not write this to you to make you ashamed, but to instruct you as my dear children. For no matter how many guides you may have in the Christian life, you will not have many fathers; for in this matter of union with Christ, I became your father, through preaching the good news to you. So I urge you, follow my example. This is why I have sent Timothy to you. He is a dear child of mine, in the service of the Lord, and one on whom you can depend, and he will help you to keep in mind my methods in the service of Christ Jesus, which I follow everywhere in every church.

Some of you seem to think that I am not coming to visit you, and are putting on airs about it. But I am coming soon to see you, if the Lord is willing, and then I will find out, not what these conceited people have to say, but what they can actually do. For the kingdom of God is not a matter of words but of power. Which will you have? Shall I come to you with a stick, or in a loving and gentle spirit?

Immorality is actually notorious among you, and immorality of a kind unknown even among the heathen—that a man has taken his father's wife. And can you put on airs, instead of being overwhelmed with grief at having to expel from your number the man who has done this? For my part, though I have been absent from you in person, I have been present with you in spirit, and as thus present I have already passed judgment upon the man who has done this, and meeting with you, in spirit, with the power of our Lord Jesus, by the authority of our Lord Jesus I have handed the man over to Satan, for his physical destruction, in order that his spirit may be saved on the Day of the Lord. Certainly this is nothing for you to boast of. Do you not know that a little yeast will affect all the

7 dough? You must clean out the old yeast and become fresh dough, free from the old as you really are. For our Passover lamb is already sacrificed; it is Christ himself. So let us keep the festival, not with old yeast nor with the yeast of vice and wickedness, but with the unleavened bread of purity and truth.

9 I wrote you in my letter not to associate with immoral people—not that you are to have nothing whatever to do with the immoral people of the world, any more than with its greedy and grasping people or idolaters, for then you would have to leave the world altogether. What I meant was that you are not to associate with anyone who is supposed to be a Christian brother, and yet is immoral or greedy or idolatrous or abusive or drunken or grasping—with such a person you must not even eat. For what have I to do with judging outsiders? Is it not your part to judge those who are inside the church, and God's, to judge those who are outside? Drive the wrongdoer out from among you.

6 When one of you has a disagreement with his neighbor, does he dare to bring the matter before a heathen court, instead of laying it before God's people? Do you not know that God's people are to be the judges of the world? And if the world is to come before you for judgment, are you unfit to decide the most trivial cases? Do you not know that we are to be the judges of angels, to say nothing of ordinary matters? If then you have ordinary matters to be settled, will you submit them for judgment to men who are nothing in the church? I ask it to shame you. Has it come to this, that there is not a single wise man among you who could settle a disagreement between one brother and another, but one brother has to go to law with another, and before unbelievers too? Having lawsuits with one another at all means your utter failure, to begin with. Why not rather be wronged? Why not rather be robbed? But it is you who wrong and rob others, and your own brothers at that! Do you not know that wrongdoers will not have any share in God's kingdom? Do not let anyone mislead you. People who are immoral or idolaters or adulterers or sensual or given

to unnatural vice or thieves or greedy—drunkards, abusive people, robbers—will not have any share in God's kingdom. Some of you used to be like that; but you have washed it all away, you have been consecrated, you have become upright, by the power of our Lord Jesus Christ and through the Spirit of our God.

I may do anything I please, but not everything I may do is good for me. I may do anything I please; but I am not going to let anything master me. It is true, food is meant for the stomach, and the stomach for the food, but God will put an end to both of them. But the body is not meant for immorality, but for the service of the Lord, and the Lord is for the body to serve. And as God raised the Lord to life, he will raise us also by his power. Do you not know that your bodies are parts of Christ's body? Am I then to take away from Christ parts of his body, and make them parts of a prostitute's? Never! Or do you not know that a man who has to do with a prostitute makes one body with her? For "The two," says the Scripture, "shall become physically one." But whoever is united with the Lord is one with him in spirit. Fly from immorality! Any other sin a man commits is something outside his body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the holy Spirit that is within you, which you have received from God? Besides, you are not your own; you have been bought and paid for. Therefore, honor God with your bodies.

As to the matters of which you wrote me, it is an excellent thing for a man to remain unmarried. But there is so much immorality that every man had better have a wife of his own, and every woman a husband of her own. The husband must give his wife what is due her, and the wife must do the same by her husband. A wife cannot do as she likes with her own person; it is her husband's; and in the same way a husband cannot do as he likes with his own person; it is his wife's. You must not refuse each other what is due, unless you agree to do so for a while, to devote yourselves to prayer, and then to come together again, so that Satan may not tempt you through your lack of self-

6 control. But I mean this as a conces-  
7 sion, not a command. I should like to  
have everyone be just as I am myself;  
but each one has his own special gift  
from God, one of one kind, and one of  
another.

8 To all who are unmarried and to wid-  
ows, I would say this: It is an excel-  
lent thing if they can remain single as I  
9 am. But if they cannot control them-  
selves, let them marry. For it is better  
to marry than to be on fire with pas-  
10 sion. To those already married my in-  
structions are—and they are not mine,  
but the Lord's—that a wife is not to  
11 separate from her husband. If she does  
separate, she must remain single or else  
become reconciled to him. And a hus-  
band must not divorce his wife. To  
12 other people I would say, though not as  
Christ's command, if a Christian has a  
wife who is not a believer, and she is  
willing to live with him, he must not  
13 divorce her, and a woman who has a  
husband who is not a believer, but is  
willing to live with her, must not di-  
14 vorce her husband. For the husband  
who is not a believer is consecrated  
through union with his wife, and the  
woman who is not a believer is conse-  
crated through union with her Chris-  
tian husband, for otherwise your chil-  
dren would be unblest, but, as it is,  
15 they are consecrated. But if the one  
who is not a believer wishes to separate,  
let the separation take place. In such  
cases the brother or sister is not a slave;  
16 God has called you to live in peace. For  
how do you wives know whether you  
will save your husbands? Or how do  
you husbands know whether you will  
save your wives?

17 Only, everyone must continue in the  
station which the Lord has appointed  
for him, and in which he was when  
God's call came to him. This is the rule  
18 I make in all the churches. If a man  
was circumcised when he was called, he  
must not try to alter it. If a man was un-  
circumcised when he was called, he must  
19 not have himself circumcised. Being  
circumcised or being uncircumcised  
does not make any difference; all that  
matters is keeping God's commands.  
20 Everyone ought to remain in the sta-  
tion in which he was called. If you were  
21 a slave when you were called, never  
mind. Even if you can gain your free-  
dom, make the most of your present

condition instead. For a slave who has 22  
been called to union with the Lord is a  
freedman of the Lord, just as a free man  
who has been called is a slave of Christ.  
You have been bought and paid for; 23  
you must not let yourselves become  
slaves to men. Brothers, everyone 24  
must remain in fellowship with God in  
the station in which he was called.

About unmarried women I have no 25  
command of the Lord to give you, but I  
will give you my opinion as that of one  
on whom through the Lord's mercy you  
can depend.

This, then, is my opinion in view of 26  
the present distress—that it is a good  
thing for a man to remain just as he is.  
If you are united to a wife, do not seek 27  
to be released. If you are not, do not  
seek a wife. But if you do marry, there 28  
is no sin in that. And if a girl marries,  
it is no sin. But those who marry will  
have worldly trouble, which I would  
like to spare you. But this I do say, 29  
brothers. The appointed time has  
grown very short. From this time on  
those who have wives should live as  
though they had none, and those who 30  
mourn as though they did not mourn,  
and those who are glad as though they  
were not glad, and those who buy any-  
thing as though they did not own it,  
and those who mix in the world, as 31  
though they were not absorbed in it.  
For the present shape of the world is  
passing away. I want you to be free 32  
from all anxiety. An unmarried man is  
concerned about the Lord's work, and  
how he can please the Lord. A married 33  
man is concerned about worldly affairs,  
and how he can please his wife, and so  
his interests are divided. An unmar- 34  
ried woman or a girl is concerned about  
the Lord's work, so as to be consecrated  
in body and spirit, but the woman who  
marries is concerned with worldly af-  
fairs, and how she can please her hus-  
band. It is for your benefit that I say 35  
this, not to put a halter on you, but to  
promote good order, and to secure your  
undivided devotion to the Lord.

But if a man thinks he is not acting 36  
properly toward the girl to whom he is  
engaged, if his passions are too strong,  
and that is what ought to be done, let  
him do as he pleases; it is no sin; let  
them be married. But a man who has 37  
definitely made up his mind, under no  
constraint of passion but with full self-

control, and who has decided in his own mind to keep her as she is, will be doing what is right. So the man who marries her does what is right, and the man who refrains from doing so does even better.

A wife is bound to her husband as long as he lives. If her husband dies, she is free to marry anyone she pleases so long as he is a Christian. But she will be happier, in my judgment, if she remains as she is, and I think I have God's spirit as well as other people.

About food that has been offered to idols, it is true, as you say, that we all have some knowledge on that matter. Knowledge gives people airs; love is what builds up character. If a man thinks he has acquired some knowledge, he does not yet know it as well as he ought to know it. But if one loves God, one is known by him. As to eating things, then, that have been offered to idols, we all know that no idol has any real existence, and that there is no God but one. For supposing there are so-called gods in heaven or on earth—and indeed there are plenty of such gods and lords—yet for us there is just one God, the Father, who is the source of all things, and for whom we live, and just one Lord, Jesus Christ, through whom everything was made and through whom we live. But it is not everyone that has this knowledge; for some, through being long accustomed to idols, still eat meat that has been sacrificed to them as really offered to an idol, and their consciences, being oversensitive, are troubled. But food is not going to affect our standing with God. We are none the worse if we do not eat it, and none the better if we do. But you must take care that this right of yours does not prove a hindrance to the overscrupulous. For if somebody sees you, who have this knowledge, attending a dinner in an idol's temple, will not he, with his sensitive conscience, be led to eat meat that is offered to idols? For this overscrupulous brother, for whom Christ died, is ruined by what you call your knowledge. But in sinning against your brothers in this way and wounding their too scrupulous consciences, you are really sinning against Christ. Therefore, if what I eat makes my brother fall, I will never eat

meat again, rather than make my brother fall.

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the product of my work in the Lord's service? If I am not an apostle to other people, I certainly am one to you, for you yourselves, in your relation to the Lord, are the certificate of my apostleship.

My answer to those who want to investigate me is this: Have we not a right to our food and drink? Have we not a right to take a Christian wife about with us, like the rest of the apostles and the Lord's brothers and Cephas? Or is it only Barnabas and I that have no right to give up working for a living? What soldier ever pays his expenses out of his own pay? Who plants a vineyard and does not eat any of the grapes? Who tends a flock and does not get any of the milk? Am I saying only what men say? Does not the Law say so too? For in the Law of Moses it reads, "You shall not muzzle an ox that is treading out the grain." Is it about the oxen that God is concerned? Is he not clearly speaking in our interests? Of course this law was written in our interests, because the plowman ought to plow, and the thresher to thresh, in the expectation of sharing in the crop. If it was we who sowed the spiritual seed among you, is it too much if we reap material benefits from you? If others enjoy such rights over you, have we not a still better claim? But, you say, we have never availed ourselves of this right. No, we will stand anything rather than put any hindrance in the way of the good news of the Christ. Do you not know that those who do the work about the Temple get their living from the Temple, and those who attend to the altar divide the sacrifices with the altar? In just that way the Lord directed that those who preach the good news should get their living from it. But I have not availed myself of any of these rights. And I am not writing this now so that I may become an illustration of this; I had rather die than do that. No one shall deprive me of this boast of mine. As far as preaching the good news is concerned, that is nothing for me to boast of, for I cannot help doing it. For I am ruined if I do not preach. For if I



do it of my own accord, I have my pay, but if I do it because I must, it is still a responsibility that I am charged with.

18 What pay then do I get? Why, that in my preaching I can offer the good news without cost, and so not take full advantage of my rights as a preacher.

19 Though I am free from anyone's control, I have made myself everyone's slave, so as to win over all the more. To the Jews I have become like a Jew, to win Jews over; to men under the Law I have become like a man under the Law, though I am not myself under the Law, so as to win over those who are under the Law.

21 To those who have no law I have become like a man without any law—though I am not without the law of God, but under the law of Christ—so as to win over those who are without any law. To the overscrupulous I have become overscrupulous, so as to win the overscrupulous; I have become everything to everybody, so as by all means to save some of them. And I do it all for the sake of the good news, so that I may share in its blessings along with the rest.

24 Do you not know that in a race the runners all compete, but only one wins the prize? That is the way you must run, so as to win. Any man who enters an athletic contest goes into strict training, to win a wreath that will soon wither, but the one we compete for will never wither. So that is the way I run, unswervingly. That is the way I fight, not punching the air. But I beat and bruise my body and make it my slave, so that after I have called others to the contest I may not be disqualified myself.

10 For I would not have you forget, brothers, that though our forefathers were all protected by the cloud, and all passed safely through the sea, and in the cloud and the sea all, as it were, accepted baptism as followers of Moses, and all ate the same supernatural food and drank the same supernatural drink—for they used to drink from a supernatural rock which attended them, and the rock was really Christ—still most of them disappointed God, for they were struck down in the desert.

6 Now these things happened to warn us, so that we should not long for what is evil as they did. You must not become idolaters, like some of them, for

the Scripture says, "The people sat down to eat and drink and got up to dance." Let us not practice immorality, like some of them, twenty-three thousand of whom fell dead in one day. Let us not try the Lord's patience too far, as some of them did, for they were killed for it by the snakes. You must not grumble, as some of them did, for they were destroyed for it by the destroying angel. These things happened to them as a warning to others, but they were written down to instruct us, in whose days the ages have reached their climax.

So the man who thinks he can stand must be on his guard against a fall. It is no superhuman temptation that you have had. And God can be depended on not to let you be tried beyond your strength, but when temptation comes, to give you a way out of it, so that you can withstand it.

Therefore, my dear brothers, have nothing to do with the worship of idols. I appeal to your good sense. Make up your minds about what I say. Does not the consecrated cup which we bless mean that in drinking it we share in the blood of Christ? Does not the bread that we break mean that in eating it we share in the body of Christ? Because there is one loaf, we, many as we are, are one body, for we all share the one loaf. Think of the Israelites' practices. Do not those who eat what is sacrificed have fellowship at the sacrificial altar? What am I saying then? That there is any such thing as being offered to an idol, or any such thing as an idol? No, but that what the heathen sacrifice they offer to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot eat at the table of the Lord and at the table of demons. Or are we trying to arouse the Lord to jealousy? Are we stronger than he is?

We are free to do anything, but not everything is good for us. We are free to do anything, but not everything builds up character. No one should look after his own advantage but after that of his neighbor.

Eat anything for sale in the market without raising any question, as far as conscience is concerned, for the earth and everything in it belongs to

27 the Lord. If one of the unbelievers invites you to dinner, and you wish to go, eat whatever is served, without raising any question, as far as conscience is 28 concerned. But if someone says to you, "This meat has been offered in sacrifice," let it alone, on account of the man who told you and his conscientious 29 scruples; his scruples, I say, not yours. For why should my liberty of action be 30 limited by another's scruples? If I give thanks for what I eat, why should I be denounced for eating what I give thanks over?

31 So whether you are eating or drinking or doing anything else, do it all to 32 the honor of God. You must not be hindrances to Jews or Greeks or to the 33 church of God either, just as I for my part try to please everyone in all I do, not aiming at my own advantage, but 11 at that of people generally, in order that they may be saved. Follow my example in this, as I am following Christ's.

2 I appreciate your always remembering me, and your standing by the things I passed on to you, just as you received 3 them. But I want you to understand that Christ is the head of every man, while a woman's head is her husband, 4 and Christ's head is God. Any man who offers prayer or explains the will of God with anything on his head disgraces his head, and any woman who 5 offers prayer or explains the will of God bareheaded disgraces her head, for it is just as though she had her head shaved. 6 For if a woman will not wear a veil, let her cut off her hair too. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her wear 7 a veil. For a man ought not to wear anything on his head, for he is the image of God and reflects his glory; while woman is the reflection of man's glory. 8 For man was not made from woman, 9 but woman from man, and man was not created for woman, but woman was 10 for man. That is why she ought to wear upon her head something to symbolize her subjection, on account of the 11 angels, if nobody else. But in union with the Lord, woman is not independent of man nor man of woman. 12 For just as woman was made from man, man is born of woman, and it all really 13 comes from God. Judge for yourselves. Is it proper for a woman to

offer prayer to God with nothing on her head? Does not nature itself teach you that for a man to wear his hair long is degrading, but a woman's long hair is 1 her pride? For her hair is given her as a covering. But if anyone is disposed 1 to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God.

But while I am on this subject, I cannot approve of your meetings, because they are doing you more harm than good. For, in the first place, when you meet as a congregation, I hear that you divide into sets, and in a measure I believe it. Doubtless there must be parties among you, if those who are right are to be recognized among you. So 2 when you hold your meetings, it is not the Lord's Supper that you eat, for each 2 of you hurries to get his own supper and eat it, and one goes hungry while another gets drunk. Have you no houses 2 to eat and drink in? Or do you mean to show your contempt for the church of God, and to humiliate those who have nothing? What can I say to you? Can I approve of you? Not in this matter certainly. For I myself received from 2 the Lord the account that I passed on to you, that the Lord Jesus the night he was betrayed took some bread and gave 2 thanks for it and then broke it in pieces, saying, "This is my body which takes your place. Do this in memory of me." He took the cup, too, after supper, in 2 the same way, saying, "This cup is the new agreement ratified by my blood. Whenever you drink it, do so in memory of me." For until the Lord comes 2 back, every time you eat this bread and 2 drink from the cup, you proclaim his death. Hence anyone who eats the bread or drinks from the Lord's cup in a way that is unworthy of it will be guilty of profaning the body and the blood of the Lord. A man should examine himself, and only when he has done so should he eat the bread or drink from the cup. For anyone who eats 2 and drinks, eats and drinks a judgment upon himself if he does not recognize the body. This is why many of you 3 are sick and ill and a number have fallen asleep. But if we recognized our 3 own condition, we would not incur this judgment. But since we do incur it, we 3 are disciplined by the Lord, so that we

may not be condemned along with the world. So, my brothers, when you come together to eat, wait for one another.

If anyone is hungry, let him eat at home, so that your meetings may not bring down a judgment upon you. The details I will settle when I come.

About spiritual gifts, brothers, I do not want you to be misinformed. You know that when you were heathen you would stray off, as impulse directed, to idols that could not speak. Therefore, I must tell you that no one who is speaking under the influence of the Spirit of God ever says, "Curse Jesus!" and no one can say, "Jesus is Lord!" without being under the influence of the holy Spirit.

Endowments vary, but the Spirit is the same, and forms of service vary, but it is the same Lord who is served, and activities vary, but God who produces them all in us all is the same. Each one is given his spiritual illumination for the common good. One man receives through the Spirit the power to speak wisely, another, by the same Spirit, receives the power to express knowledge, another, from his union with the same Spirit receives faith, another, by one and the same Spirit, the ability to cure the sick, another, the working of wonders, another, inspiration in preaching, another, the power of distinguishing the true Spirit from false ones, another, various ecstatic utterances, and another, the ability to explain them. These are all produced by one and the same Spirit, and apportioned to each of us just as the Spirit chooses.

For just as the body is one and yet has many parts, and all the parts of the body, many as they are, form one body, so it is with Christ. For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one Spirit. For the body does not consist of one part but of many. If the foot says, "As I am not a hand, I am not a part of the body," that does not make it any less a part of the body. And if the ear says, "As I am not an eye, I am not a part of the body," that does not make it any less a part of the body. If all the body were eye, how would we hear? If it were all ear, how could we have a sense of smell? As it is, God has arranged the parts, every one

of them in the body as he wished them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I do not need you," or the head to the feet, "I do not need you." On the contrary, the parts of the body that are considered most delicate are indispensable, and the parts of it that we think common, we dress with especial care, and our unrepresentable parts receive especial attention which our presentable parts do not need. God has so adjusted the body and given such especial distinction to its inferior parts that there is no clash in the body, but its parts all alike care for one another. If one part suffers, all the parts share its sufferings. If a part has honor done it, all the parts enjoy it too. Now you are Christ's body, and individually parts of it. And God has placed people in the church, first as apostles, second as inspired preachers, third as teachers, then wonder-workers; then come ability to cure the sick, helpfulness, administration, ecstatic speaking. Is everyone an apostle? Is everyone an inspired preacher? Is everyone a teacher? Is everyone a wonder-worker? Is everyone able to cure the sick? Can everyone speak ecstatically? Can everyone explain what it means? But you must cultivate the higher endowments.

I will show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our

knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love.

**14** You must pursue love, while you are cultivating the spiritual endowments, and especially inspired preaching. For anyone who speaks ecstatically is speaking not to men but to God, for no one can understand him, though by the Spirit he is uttering secret truths. But the inspired preacher does his fellow-men good and encourages and comforts them. Anyone who speaks ecstatically does himself good, but the inspired preacher does a congregation good. I want you all to speak ecstatically, but I especially want you to be inspired to preach. The man who is inspired to preach is more useful than the one who speaks ecstatically—unless he can explain what he says so that it may do the church some good.

**6** But as it is, brothers, if I come back to you and speak ecstatically, what good will I do you, unless I have some revelation or special knowledge or message or teaching to give you? Even inanimate things, like the flute or the harp, may produce sound, but if there is no difference in the notes, how can you tell what is being played? If the bugle does not sound a clear call, who will prepare for battle? So if you in your ecstatic speaking utter words no one can understand, how will people know what you are saying? You will be talking to the empty air! There are probably ever so many different languages in the world, each with its own meaning. So if I do not know the meaning of the language, I shall seem to the man who is speaking to be a foreigner, and he will seem to me to be one too. **12** So since you are ambitious for spiritual endowments, you must try to excel in them in ways that will do good to the church. Therefore, the man who can speak ecstatically should pray for the

power to explain what he says. For if I pray ecstatically, it is my spirit that prays, but my mind is helping nobody. Then what am I to do? I will pray ecstatically, but I will pray intelligently too. I will sing ecstatically, but I will sing intelligently too. For if you utter blessings in ecstatic speech, how is an ordinary man to say Amen to your thanksgiving? For he does not know what you are saying. You are giving thanks well enough, but it is doing him no good. Thank God, I speak in ecstasy more than any of you. But in public worship I would rather say five words with my understanding so as to instruct others also than ten thousand words in an ecstasy.

Brothers, you must not be children mentally. In evil be babies, but mentally be mature. In the Law it says, "By men of strange languages and by the lips of foreigners I will speak to this nation, and not even then will they listen to me, says the Lord." So this ecstatic speaking is meant as a sign not to those who believe but to unbelievers, but inspired preaching is a sign not to unbelievers but to those who believe. Hence, if the whole church assembles and they all speak ecstatically, and ordinary people or unbelievers come in, will they not say that you are mad? But if they are all inspired to preach and some unbeliever or outsider comes in, he is convinced of his sin by them all, he is called to account by them all, the secrets of his heart are exposed, and he will fall down on his face and worship God, and declare that God is really among you.

Then what is the right course, brothers? When you meet together, suppose every one of you has a song, a teaching, a revelation, an ecstatic utterance, or an explanation of one; it must all be for the good of all. If there is any ecstatic speaking, let it be limited to two or three people at the most, and have one speak at a time and someone explain what he says. But if there is no one to explain it, have him keep quiet in church, and talk to himself and to God. And let two or three who are inspired to preach speak, while the rest weigh what is said; and if anything is revealed to another who is seated, the one who is speaking must stop. For in this way you can all preach one after another, as you are inspired to, so that everyone may be instructed and stimu-

lated, for the spirits of prophets will give way to prophets, for God is not a God of disorder but of peace.

As in all the churches of God's people, women are to keep quiet in church, for they are not allowed to speak. They must take a subordinate place, just as the Law says. If they want to find out about anything, they should ask their husbands at home, for it is disgraceful for a woman to speak in church. Did God's message start from you Corinthians? Or are you the only people it has reached?

If anyone claims to be inspired to preach, or to have any other spiritual endowment, let him understand that what I am now writing you is a command from the Lord. If anyone pays no attention to it, pay no attention to him. So, my brothers, set your hearts on being inspired to preach, and yet do not hinder people from speaking ecstatically. But let everything be done in a proper and orderly way.

Now I want to remind you, brothers, of the form in which I presented to you the good news I brought, which you accepted and have stood by, and through which you are to be saved, if you hold on, unless your faith has been all for nothing. For I passed on to you, as of first importance, the account I had received, that Christ died for our sins, as the Scriptures foretold, that he was buried, that on the third day he was raised from the dead, as the Scriptures foretold, and that he was seen by Cephas, and then by the Twelve. After that he was seen by more than five hundred brothers at one time, most of whom are still alive, although some of them have fallen asleep. Then he was seen by James, then by all the apostles, and finally he was seen by me also, as though I were born at the wrong time. For I am the least important of the apostles, and am not fit to be called an apostle, because I once persecuted God's church. But by God's favor I have become what I am, and the favor he showed me has not gone for nothing, but I have worked harder than any of them, although it was not really I but the favor God showed me. But whether it was I or they, this is what we preach, and this is what you believed.

Now if what we preach about Christ is that he was raised from the dead,

how can some of you say that there is no such thing as a resurrection of the dead? If there is no resurrection of the dead, then Christ was not raised, and if Christ was not raised, there is nothing in our message; there is nothing in our faith either, and we are found guilty of misrepresenting God, for we have testified that he raised Christ, when he did not do it, if it is true that the dead are never raised. For if the dead are never raised, Christ was not raised; and if Christ was not raised, your faith is a delusion; you are still under the control of your sins. Yes, and those who have fallen asleep in trust in Christ have perished. If we have centered our hopes on Christ in this life, and that is all, we are the most pitiable people in the world.

But the truth is, Christ was raised from the dead, the first to be raised of those who have fallen asleep. For since it was through a man that we have death, it is through a man also that we have the raising of the dead. For just as because of their relation to Adam all men die, so because of their relation to Christ they will all be brought to life again. But each in his own turn; Christ first, and then at Christ's coming those who belong to him. After that will come the end, when he will turn over the kingdom to God his Father, bringing to an end all other government, authority, and power, for he must retain the kingdom until he puts all his enemies under his feet. The last enemy to be overthrown will be death, for everything is to be reduced to subjection and put under Christ's feet. But when it says that everything is subject to him, he is evidently excepted who reduced it all to subjection to him. And when everything is reduced to subjection to him, then the Son himself will also become subject to him who has reduced everything to subjection to him, so that God may be everything to everyone.

Otherwise, what do people mean by having themselves baptized on behalf of their dead? If the dead do not rise at all, why do they have themselves baptized on their behalf? Why do we ourselves run such risks every hour? By the very pride I take in you, brothers, through our union with Christ Jesus our Lord, I face death every day. From 32

the human point of view, what good is it to me that I have fought wild animals here in Ephesus? If the dead do not rise at all, "Let us eat and drink, for we will be dead tomorrow!" Do not be misled. Bad company ruins character.

34 Return to your sober sense as you ought, and stop sinning, for some of you are utterly ignorant about God. To your shame I say so.

35 But someone will say, "How can the dead rise? What kind of a body will they have when they come back?" You foolish man, the very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have, but is a naked kernel, perhaps of wheat or something else;

36 and God gives it just such a form as he pleases, so that each kind of seed has a form of its own. Flesh is not all alike; men have one kind, animals another, birds another, and fish another. There are heavenly bodies, and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another. The sun has one kind of beauty, and the moon another, and the stars another; why, one star differs from another in beauty. It is so with the resurrection of the dead. The body is sown in decay, it is raised free from decay. It is sown in humiliation, it is raised in splendor. It is sown in weakness, it is raised in strength. It is a physical body that is sown, it is a spiritual body that is raised. If there is a physical body, there is a spiritual body also. This is also what the Scripture says: "The first man Adam became a living creature." The last Adam has become a life-giving Spirit. It is not the spiritual that comes first, but the physical, and then the spiritual. The first man is of the dust of the earth; the second man is from heaven. Those who are of the earth are like him who was of the earth, and those who are of heaven are like him who is from heaven, and as we have been like the man of the earth, let us also be like the man from heaven.

50 But I can tell you this, brothers: flesh and blood cannot share in the Kingdom of God, and decay will not share in what is imperishable. I will tell you a secret. We shall not all fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound

of the last trumpet. For the trumpet will sound, and the dead will be raised free from decay, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. And when this mortal nature puts on immortality, then what the Scripture says will come true—"Death has been triumphantly destroyed. Where, Death, is your victory? Where, Death, is your sting?" Sin is the sting of death, and it is the Law that gives sin its power. But thank God! He gives us victory through our Lord Jesus Christ. So my dear brothers, be firm and unmoved, and always devote yourselves to the Lord's work, for you know that through the Lord your labor is not thrown away.

About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first of every week each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come. When I come I will send whatever persons you authorize with credentials, to carry your gift to Jerusalem. And if it seems worth while for me to go myself, they can go with me.

I will come to you after passing through Macedonia, for I am going through Macedonia, and I will probably stay some time with you, or even pass the winter, so that you may start me off for wherever I may be going. For I do not want to see you now just in passing, for I hope to spend some time with you if the Lord permits it. But I shall stay in Ephesus until the Harvest Festival, for I have a great and promising opportunity here, as well as many opponents.

If Timothy reaches you, put him at his ease among you, for he is devoted to the Lord's work, just as I am. So no one is to slight him. But see him off cordially when he comes back to me, for I am expecting him with the other brothers.

As for our brother Apollos, I have often urged him to visit you with the other brothers, and he is quite unwilling to come now, but he will come when he has a good opportunity.

Be on the watch. Stand firm in your faith. Act like men. Show yourselves strong. Do everything with love.

Now I urge you, brothers—you know that the family of Stephanas was the first to be converted in Greece, and that they have devoted themselves to the service of God's people—I want you to enlist under such leaders, and under anyone who joins with you and works hard. And I am glad that Stephanas, Fortunatus, and Achaicus have come here, for they have made up for your absence. They have cheered my heart, and yours too. You should appreciate such men.

The churches of Asia wish to be remembered to you. Aquila and Prisca, with the congregation that meets at their house, send you their special Christian greetings. All the brothers wish to be remembered to you. Greet one another with a sacred kiss.

This farewell I, Paul, add in my own hand. A curse upon anyone who has no love for the Lord. Lord, come quickly! The blessing of the Lord Jesus be with you! My love be with you all through Christ Jesus.

## THE SECOND LETTER TO THE CORINTHIANS

- 1** **P**AUL, by God's will an apostle of Christ Jesus, and Timothy our brother, to the church of God that is at Corinth, and all God's people all over Greece; God our Father and the Lord Jesus Christ bless you and give you peace.
- 3** Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready to comfort!
- 4** He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am comforted by God.
- 5** For if I have a liberal share of Christ's sufferings, through Christ I have a liberal share of comfort too. If I am in trouble, it is to bring you comfort and salvation, and if I am comforted, it is for the sake of the comfort which you experience when you steadfastly endure such sufferings as I also have to bear.
- 7** My hopes for you are unshaken. For I know that just as surely as you share my sufferings, just so surely you will share my comfort. For I do not want you, brothers, to misunderstand the distress that I experienced in Asia, for I was so utterly and unendurably crushed, that I actually despaired of life itself. Why, I felt in my heart that the end must be death. That was to keep me from relying on myself instead of on God, who can even raise the dead.
- 10** So deadly was the peril from which he saved me, as he will save me again! It is on him that I have set my hope that he will save me again. You must help me by your prayers, so that many will give thanks to God on my behalf for the blessing granted me in answer to many prayers.
- 12** For my boast is what my conscience tells me, that my relations to the world and still more to you have been marked by pure motives and godly sincerity, not by worldly shrewdness but by the favor of God. For what I am writing to you is only what you can read and

understand, and I hope that you will understand it fully, as some of you have come to understand me, and that you will understand that you have a right to be proud of me, as I have of you, on the Day of our Lord Jesus.

It was because I was sure of this that I wanted to come to see you before going anywhere else, to give you a double pleasure; I was going to visit you on my way to Macedonia, and then to come back to you from Macedonia and have you see me off for Judea. Was it vacillating of me to want to do that? Do I make my plans like a worldly man, ready to say "Yes" and "No" in the same breath? As surely as God can be relied on, there has been no equivocation about our message to you. The Son of God, Christ Jesus, whom we proclaimed among you, Silvanus, Timothy, and I, you have not found wavering between "Yes" and "No." With him it has always been "Yes," for to all the promises of God he supplies the "Yes" that confirms them. That is why we utter the "Amen" through him, when we give glory to God. But it is God who guarantees us and you to Christ; he has anointed us and put his seal upon us and given us his Spirit in our hearts, as his guarantee.

But upon my soul I call God to witness that it is simply to spare you that I have stayed away from Corinth. Not that we are the masters of you and your faith; we are working with you to make you happy, for in your faith you stand firm enough.

For I made up my mind not to make you another painful visit. For if I hurt your feelings, who is there to cheer me up but the man whose feelings I hurt? This is what I said in my letter, so that I might avoid coming and having my feelings hurt by the very people who might have been expected to make me happy, for I felt sure about you all, that what made me happy would make you



4 all happy. For I was in great trouble and distress of mind when I wrote you, and I shed many tears as I did it, yet it was not to hurt your feelings, but to make you realize the extraordinary affection I have for you.

5 But if anyone has hurt anybody's feelings, it is not so much mine, as yours, or at least those of some of you, not to be too hard upon all of you. For that individual, this censure by the majority of you is punishment enough, and so you must now turn around and forgive and comfort him, or he may be overwhelmed by his remorse. So I beg you to restore him to his place in your affections. For that is why I wrote you—to find out how you would stand the test, and see if you would obey me absolutely. When you forgive a man, I forgive him too. For anything I had to forgive has been forgiven on your account, and as in the very presence of Christ, to keep Satan from getting the better of us. For we know what he is after.

12 When I went to Troas to preach the good news of the Christ there, I found a good opening for the Lord's work, but my mind could not rest because I did not find my brother Titus there. So I said goodbye to them and went on to Macedonia. But thank God! he always leads me in his triumphal train, through Christ, and spreads the perfume of knowledge of him everywhere through me as his censer-bearer. Yes, I am the fragrance of Christ to God, diffused among those who are being saved and those who are perishing alike; to the one, a deathly, deadly odor, to the other a vital, life-giving one. Who is qualified for this task? I am! For I am no peddler of God's message, like most men, but like a man of sincerity, commissioned by God and in his presence, in union with Christ I utter his message.

3 Am I falling into self-recommendation again? Do I, like some people, need letters of recommendation to you or from you? You are my recommendations, written on my heart, for everybody to read and understand. You show that you are a letter from Christ delivered by me, written not in ink, but in the Spirit of the living God, and not on tablets of stone, but on the human heart.

Such is the confidence that I have through Christ in my relations to God. Not that I am of myself qualified to claim anything as originating with me. My qualification is from God, and he has qualified me to serve him in the interests of a new agreement, not in writing but of spirit. For what is written kills, but the Spirit gives life.

But if the religion of death, carved in letters of stone, was ushered in with such splendor, so that the Israelites could not look at Moses' face on account of the brightness that was fading from it, why should not the religion of the Spirit be attended with much greater splendor? If there was splendor in the religion of condemnation, the religion of uprightness must far surpass it in splendor. For in comparison with its surpassing splendor, what was splendor has come to have no splendor at all. For if what faded away came with splendor, how much more splendid what is permanent must be!

So since I have such a hope, I speak with great frankness, not like Moses, who used to wear a veil over his face, to keep the Israelites from gazing at the fading of the splendor from it. Their minds were dulled. For to this day, that same veil remains unlifted, when they read the old agreement, for only through union with Christ is it removed. Why, to this day, whenever Moses is read, a veil hangs over their minds, but "whenever a man turns to the Lord, the veil is removed." Now the Lord here means the Spirit, and wherever the Spirit of the Lord is, there is freedom. And all of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for this comes from the Lord who is the Spirit.

So since by the mercy of God I am engaged in this service, I never lose heart. I disown disgraceful, underhanded ways. I refuse to practice cunning or to tamper with God's message. It is by the open statement of the truth that I would commend myself to every human conscience in the sight of God. If the meaning of my preaching of the good news is veiled at all, it is so only in the case of those who are on the way to destruction. In their case, the god of this world has blinded the minds of the

unbelievers, to keep the light of the good news of the glorious Christ, the likeness of God, from dawning upon them. For it is not myself but Christ Jesus that I am proclaiming as Lord; I am only a slave of yours for Jesus' sake. For God who said, "Let light shine out of darkness," has shone in my heart, to give me the light of the knowledge of God's glory, that is on the face of Christ.

But I have this treasure in a mere earthen jar, to show that its amazing power belongs to God and not to me. I am hard pressed on every side, but never cut off: perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed; never free from the danger of being put to death like Jesus, so that in my body the life of Jesus also may be seen. For every day I live I am being given up to death for Jesus' sake, so that the life of Jesus may be visible in my mortal nature. So it is death that operates in my case, but life that operates in yours. In the same spirit of faith as his who said, "I believed, and so I spoke," I too believe, and so I speak, sure that he who raised the Lord Jesus from the dead will raise me also like Jesus, and bring me side by side with you into his presence. For it is all for your benefit, in order that as God's favor reaches greater and greater numbers, it may result in more and more thanksgiving in praise of God.

So I never lose heart. Though my outer nature is wasting away, my inner is being renewed every day. For this slight, momentary trouble is piling up for me an eternal blessedness beyond all comparison, because I keep my eyes not on what is seen but what is unseen. For what is seen is transitory, but what is unseen is eternal. For I know that if this earthly tent that I live in is taken down, God will provide me a building in heaven to live in, not built by human hands but eternal. This makes me sigh with longing to put on my heavenly dwelling, for if I do, I shall never find myself disembodied. For I who am still in my tent sigh with anxiety, because I do not want to be stripped of it, but to put on the other over it, so that what is only mortal may be absorbed in life. It is God himself who has prepared me

for this change, and he has given me the Spirit as his guarantee.

So I am confident. I know well that as long as I am at home in the body I am away from the Lord (for I have to guide my steps by faith, not by what is seen)—yet I am confident, and I prefer to leave my home in the body and make my home with the Lord. So whether I am at home or away from it, it is my ambition to please him. For we must all appear in our true character before the tribunal of the Christ, each to be repaid with good or evil for the life he has lived in the body.

It is with this knowledge of what the fear of the Lord means that I appeal to men. My true character is perfectly plain to God, and I hope to your consciences too. I am not trying to recommend myself to you again. I am giving you cause to be proud of me, to use in answering men who pride themselves on external advantages and not on sincerity of heart. For if I was out of my senses, as they say, it was between God and me; and if I am in my right mind, it is for your good. It is Christ's love that controls me, for I have become convinced that as one has died for all, all have died, and he died for all those who live might no longer live for themselves, but for him who died for them and rose again.

So from that time on, I have estimated nobody at what he seemed to be outwardly; even though I once estimated Christ in that way, I no longer do so. So if anyone is in union with Christ, he is a new being; the old state of things has passed away; there is a new state of things. All this comes from God, who through Christ has reconciled me to himself, and has commissioned me to proclaim this reconciliation—how God through Christ reconciled the world to himself, refusing to count men's offenses against them, and intrusted me with the message of reconciliation.

It is for Christ, therefore, that I am an envoy, seeing that God makes his appeal through me. On Christ's behalf I beg you to be reconciled to God. He made him who knew nothing of sin to be sin, for our sake, so that through union with him we might become God's uprightness.

6 As God's fellow-worker, I appeal to you, too, not to accept the favor of  
 2 God and then waste it. For he says,  
 "I have listened to you at a welcome  
 time,  
 And helped you on a day of deliverance!"

Now the welcome time has come!  
 3 This is the day of deliverance! I put no  
 obstacles in anyone's path, so that no  
 4 fault may be found with my work. On  
 the contrary, as a servant of God I try  
 in every way to commend myself to  
 them, through my great endurance in  
 5 troubles, difficulties, hardships, beat-  
 ings, imprisonments, riots, labors,  
 6 sleepless nights, and hunger, through  
 my purity of life, my knowledge, my  
 patience, my kindness, my holiness of  
 7 spirit, my genuine love, the truth of my  
 teaching, and the power of God; with  
 the weapons of uprightness for the  
 8 right hand and the left, in honor or dis-  
 9 honor, in praise or blame; considered  
 an impostor, when I am true, obscure,  
 when I am well known, at the point of  
 death, yet here I am alive, punished,  
 10 but not dead yet, pained, when I am al-  
 ways glad, poor, when I make many  
 others rich, penniless, when really I  
 own everything.

11 I have kept nothing back from you,  
 men of Corinth; I have opened my  
 12 heart to you. It is not that I am cramp-  
 13 ing you, it is your own affections. To  
 pay me back, I tell you, my children,  
 you must open your hearts too.

14 Do not get into close and incongruous  
 relations with unbelievers. What part-  
 nership can uprightness have with in-  
 15 quity, or what can light have to do  
 with darkness? How can Christ agree  
 with Belial? Or what has a believer in  
 16 common with an unbeliever? What  
 bargain can a temple of God make with  
 idols? For we are a temple of the living  
 God, just as God said,

"I will live in them and move among  
 them,

And I will be their God and they  
 will be my people."

17 Therefore,

"Come out from them,  
 And separate from them, says the  
 Lord,

And touch nothing that is unclean.  
 Then I will welcome you,

18 I will become a father to you,

And you shall become my sons and  
 daughters,  
 Says the Lord Almighty."

So since we have promises like these, 7  
 dear friends, let us cleanse ourselves of  
 everything that can defile body or spir-  
 it, and by reverence for God make our  
 consecration complete.

Make room for me in your hearts. I 2  
 have not wronged or harmed or got the  
 better of anybody. I do not mean this 3  
 as a reflection upon you, for as I said  
 before, you will always have a place in  
 my heart whether I live or die. I have 4  
 the greatest confidence in you. I take  
 the greatest pride in you. I am fully  
 comforted. After all my trouble, I am  
 overjoyed.

For even when I reached Macedonia, 5  
 my poor human nature could get no re-  
 lief—there was trouble at every turn;  
 fighting without, and fear within. But 6  
 God, who comforts the downcast, com-  
 comforted me by the coming of Titus, and 7  
 not only by his coming, but by the com-  
 fort you had given him, for he told me  
 how you longed to see me, how sorry  
 you were, and how you took my part,  
 which made me happier still. For even 8  
 if I did hurt your feelings with that let-  
 ter, I cannot regret it; even if I did re-  
 9 gret it, when I saw that the letter had  
 hurt your feelings perhaps for a while, I  
 am glad of it now; not because you had  
 your feelings hurt, but because having  
 them hurt led you to repent, for you  
 took it as God meant you to do, so that  
 you should not lose anything at all  
 through me. For the pain that God ap- 10  
 proves results in a repentance that leads  
 to salvation and leaves no regrets; but  
 the world's pain results in death. See 11  
 how earnest this God-given pain has  
 made you! how eager to clear your-  
 selves, how indignant, how alarmed,  
 how eager to see me, how zealous, how  
 avenging! At every point you have  
 proved that you are clear of this mat-  
 12 ter. So although I did write to you, it  
 was not on account of the offender, nor  
 of the injured man, but in the sight of  
 God to reveal to you your devotion to  
 me. That is why I am so comforted. 13

With all my own comfort, I was still  
 more overjoyed at the gladness of Ti-  
 tus, for his mind has been set at rest by  
 you all. If I did express some pride in 14  
 you to him, I have had no reason to be  
 ashamed of it, but just as all I said to

you was true, my boasting before Titus 15 has also proved true. His heart goes out all the more to you, as he recalls how you all obeyed him, and with what reverence and trembling you received him.

16 I am glad that I can feel perfect confidence in you.

8 I must tell you, brothers, how the favor of God has been shown in the 2 churches of Macedonia, for in spite of a severe ordeal of trouble, their extraordinary gladness, combined with their extreme poverty, has overflowed in a 3 wealth of generosity. For they have given to the utmost of their ability, as I can bear them witness, and beyond 4 it, and begged me most earnestly, of their own accord, to let them share in 5 the support of God's people. They did far more than I hoped, for first in obedience to God's will, they gave themselves to the Lord, and to me.

6 This has led me to urge Titus to complete the arrangements he had formerly begun among you for this gracious undertaking. Just as you excel in everything else — faith, expression, knowledge, perfect devotion, and the love we have awakened in you—you must excel in this generous undertaking too.

8 I do not mean this as a command. I only want to test the genuineness of your love by the devotion of others.

9 You know how gracious the Lord Jesus Christ was. Though he was rich, he became poor for your sake, in order that by his poverty you might become rich.

10 But I will tell you what I think about it. For this is the best way to deal with you, for you were the first not only to do anything about this, but to want to do anything, and that was last year.

11 Now finish doing it, so that your readiness to undertake it may be equaled by the way you finish it up, as well as your 12 means permit. If a man is willing to give, the value of his gift is in its proportion to what he has, not to what he 13 has not. I do not mean to be easy upon 14 others and hard upon you, but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need, 15 and so things may be made equal—as the Scripture says, "The man who got much did not have too much, and the

man who got little did not have too little."

Thank God, he puts the same devotion to you that I feel into Titus' heart, for he has responded to my appeal, but 17 he goes to you really of his own accord, he is so devoted to you. I am sending 18 with him his brother, who is famous in all the churches for his work in spreading the good news. What is more, he 19 has been appointed by the churches to travel with me in the interests of this generous undertaking, which I am superintending to honor the Lord and to show our readiness to help. I mean 20 to have no one able to find any fault with the way I handle this munificence. I intend to do what is right not only in 21 the Lord's sight but in the eyes of men. I send with them another brother of 22 ours whose devotion we have often tested in many ways, which is now greater than ever, because of his perfect confidence in you. So as far as Titus is con- 23 cerned, he is my partner and comrade in my work for you, while these brothers of ours represent the churches, and are a credit to Christ. So you must give 24 proof to them before all the churches of your love, and justify my pride in you.

It is really unnecessary for me to 9 write to you about this fund for your fellow-Christians, for I know how will- 2 ing you are to help in it; I boast of you for it to the people in Macedonia, telling them that Greece has been ready since last year, and your enthusiasm has been a stimulus to most of them. But I send the brothers so that our 3 pride in you may not have a fall in this matter, but you may be all ready as I have told them you will; for if some 4 people from Macedonia come with me, and find that you are not ready, it will humiliate me—to say nothing of you—for having expressed such confidence. So I have thought it necessary to ask 5 these brothers to go on to you ahead of me, to arrange in advance for this gift you have promised, so as to have it ready, like an expression of your goodwill, not of your avarice.

Remember this: The man who sows 6 sparingly will reap sparingly, and the man who sows generously will reap generously. Everyone must give what he has made up his mind to give, not reluctantly or under compulsion; God 7 loves a man who is glad to give. God is 8

able to provide you with every blessing in abundance so that you will always have enough for every situation, and ample means for every good enterprise: as the Scripture says,

"He scatters his gifts to the poor;

His uprightness will never be forgotten."

10 He who supplies the sower with seed and so with bread to eat will supply you with seed, and multiply it and enlarge the harvest of your uprightness. You will grow rich in every way, so that through me you can show perfect liberality that will make men thank God for it. For the rendering of this service does more than supply the wants of God's people; it results in a wealth of thanksgiving to God. The way you stand the test of this service must do honor to God, through your fidelity to what you profess as to the good news of Christ, and through the liberality of your contributions for them and for all others; then they will long for you and pray for you, because of the extraordinary favor God has shown you. Thank God for his indescribable gift!

10 I appeal to you personally, by the gentleness and forbearance of Christ—the Paul who is so humble when face to face with you, but so bold in dealing with you when he is far away! I beg you not to make me take as bold an attitude when I come, as I count on taking toward some people who suspect me of acting from worldly motives. For though I do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses. I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ, and am prepared to punish any trace of disobedience when you have made your obedience perfectly clear. You look at things externally. If anyone is sure he belongs to Christ, let him think again and understand that I belong to Christ just as much as he. For suppose I do boast a little too much of my authority—which the Lord gave me to build you up, not to pull you down—I will not have to blush for it. I do not want to seem to scare you with my letters. For they say, "His letters are impressive and telling, but his personal appearance

is insignificant and as a speaker he amounts to nothing." Such people had better understand that when I arrive and take action I will do just as I say I will in my letters when I am far away. I do not indeed venture to class or compare myself with certain individuals who approve of themselves. But when they measure themselves by one another and compare themselves with one another, they do not show good sense. But my boasting will not be extravagant, nor exceed the limits God has allowed me, which reach all the way to you. It is no strain for me to do this, as it might be for people who had never got so far, for I was the first to come all the way to you with the good news of the Christ. I do not indulge in extravagant boasts over work done by others, but I do hope that as your faith increases, my influence may be immensely enlarged through you, and I may preach the gospel in the lands beyond you without having to boast over work already done in another's field. But let the man who boasts, boast about the Lord. For it is not the man who approves of himself who is really approved; it is the man of whom the Lord approves.

I wish you would put up with a little folly from me. Do put up with it! I feel a divine jealousy about you, for I betrothed you to Christ, to present you as a pure bride to her one husband. But I am afraid that just as the serpent by his cunning deceived Eve, your thoughts will be led astray from their single-hearted fidelity to Christ. For when somebody comes along and preaches another Jesus than the one I preached, or you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough! For I think that I am not in the least inferior to these superfine apostles of yours. Even if I have no particular gifts in speaking, I am not wanting in knowledge. Why, I have always made that perfectly clear in my dealings with you.

Do you think that I did wrong in degrading myself to uplift you, because I preached God's good news to you without any compensation? I robbed other churches, letting them pay me so that I could work for you! And when I was

with you and wanted money, I did not burden any of you, for when the brothers came from Macedonia they supplied what I needed. So I kept myself, as I shall always do, from being a burden to you in any way. By the truth of Christ that is in me, this boast of mine shall not be silenced anywhere in Greece. And why? Because I do not love you? God knows I do.

And I shall go on doing as I do, so as to cut the ground from under those who want to make out that in their boasted apostleship they work on the same terms that I do. Such men are sham apostles, dishonest workmen, masquerading as apostles of Christ. And no wonder, for even Satan himself masquerades as a shining angel. So it is nothing strange if his servants also masquerade as servants of uprightness. But their doom will fit their actions.

I repeat, no one should think me a fool, but if you do, show me at least the patience you would show a fool, and let me have my little boast like the others.

When I boast in this reckless way, I do not say what I am saying for the Lord, but as a fool would talk. Since many are so human as to boast, I will do it also. For you like to put up with fools, you are so wise yourselves! For you put up with it if a man makes you his slaves, or lives on you, or takes you in, or puts on airs, or gives you a slap in the face. To my shame I must admit that I was too weak for that sort of thing. But whatever anyone else dares to boast of—I am playing the part of a fool—I will dare to boast of too. If they are Hebrews, so am I! If they are Israelites, so am I! If they are descended from Abraham, so am I! If they are Christian workers—I am talking like a madman!—I am a better one! with far greater labors, far more imprisonments, vastly worse beatings, and in frequent danger of death. Five times I have been given one less than forty lashes, by the Jews. I have been beaten three times by the Romans, I have been stoned once, I have been shipwrecked three times, a night and a day I have been adrift at sea; with my frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from the heathen, danger in the city, danger in the desert, danger at sea, danger from false brothers,

through toil and hardship, through 27 many a sleepless night, through hunger and thirst, often without food, and exposed to cold. And besides everything 28 else, the thing that burdens me every day is my anxiety about all the churches. Who is weak without my being weak? Whose conscience is hurt without my being fired with indignation? If there must be boasting, I will 30 boast of the things that show my weakness! The God and Father of the Lord 31 Jesus, he who is forever blessed, knows that I am telling the truth. When I was 32 at Damascus, the governor under King Aretas had the gates of Damascus watched in order to catch me, but I was 33 lowered in a basket from a window in the wall, and got out of his clutches.

I have to boast. There is nothing to 12 be gained by it, but I will go on to visions and revelations given me by the Lord. I know of a man fourteen years 2 ago—whether in the body or out of it, I do not know, God knows—being actually caught up to the third heaven. And 3 I know that this man—I do not know whether it was in the body or out of it, God knows—was caught up into Paradise, and heard things that must not be told, which no human being can repeat. On this man's account I am ready to 5 boast, but about myself I will boast only of my weaknesses. Though if I 6 do choose to boast, I will not be such a fool, for I will only be telling the truth. But I will refrain from it, for I do not want anyone to be influenced by the wonderful character of these revelations to think more of me than is justified by my words or conduct. So to keep me 7 from being too much elated a bitter physical affliction was sent to me, a very messenger of Satan, to harass me, to keep me from being too much elated. Three times I have prayed to the Lord 8 about this, begging that it might leave me, and he said to me, "My favor is 9 enough for you, for only where there is weakness is perfect strength developed."

So I am perfectly willing to boast of all my weakness, so that the strength of Christ may shelter me. That is why 10 I am pleased with weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong.

11 I have been making a fool of myself, but you forced me to do it, when you ought to have been expressing your approval of me. For I am not a bit inferior to your superfine apostles, even if I am nobody! The signs that mark a true apostle were most patiently shown when I was among you, in signs, wonders, and marvels. For what is there in which the other churches had the better of you, except in the fact that I would not permit myself to be a burden to you? You must forgive me that wrong!

14 Here it is the third time that I have been ready to come to see you, and I do not intend to be a burden to you now; for it is not your money but yourselves that I want; for children are not expected to lay up money for their parents, but parents for their children.

15 And I will be glad to spend all I have and all I am for your sake. Are you going to love me the less for loving you so intensely? But granting that I did not burden you myself, I was clever about it, you say, and took you in by a trick. Yet did I make anything out of you by anybody that I sent to you? I asked Titus to go and I sent his brother with him. Did Titus make anything out of you? Did not he and I act in the same spirit, and take the very same steps?

19 Have you been supposing all along that it is before you I have been defending myself? It is in the sight of God and as a follower of Christ that I have been speaking. But it is all to do you good, dear friends, for I am afraid that perhaps when I come I may find you not as I want to find you, and that you may find me not as you want to find me. I am afraid that perhaps there may be quarreling, jealousy, bad feeling, rivalry, slander, gossip, conceit, and disorder, and that when I come back my God may humiliate me before you, and I may have to mourn over many who have kept on in their old sins and have

never repented of the impurity, immorality, and sensuality in which they have indulged.

This will be my third visit to you. 13 Any charge must be sustained by the evidence of two or three witnesses. Those who have kept on in their old sins and all the rest I have warned, and I warn them now while I am still away, as I did on my second visit, that if I come back I will spare nobody—since you demand proof that Christ really speaks through me. He is not weak in dealing with you. On the contrary, right among you he exhibits his power. Even if he was crucified through weakness, by the power of God he is alive. For we are weak as he was, but you will find that by the power of God we will be alive as he is. It is yourselves you must test, to see whether you are holding to the faith. It is yourselves you must examine. Do you not know that Jesus Christ is within you? Unless you fail to stand the test! I hope you will see that I do not fail to stand it. But I pray to God that you may not do wrong—not to prove me equal to the test, but that you should do right even if I fail to stand it. For I cannot do anything against the truth, but only for it. I am glad to be weak, if you are strong! That is what I pray for—the perfecting of your characters. That is why I write this while I am away from you, so that when I come, I may not have to be harsh in my use of the authority the Lord has given me, for it was to build you up, not to pull you down.

Now brothers, goodbye! Be what you ought to be, listen to my appeal, agree with one another, live in peace, and God the source of love and peace will be with you. Greet one another with a sacred kiss. All God's people wish to be remembered to you.

The blessing of the Lord Jesus Christ, the love of God and the participation in the holy Spirit be with you all.

## THE LETTER TO THE GALATIANS

1 **P**AUL, an apostle not from men  
nor sent by any man, but by  
Jesus Christ and God the Father  
who raised him from the dead—  
2 and all the brothers who are here with  
me, to the churches of Galatia; blessing  
and peace to you from God our Father  
3 and the Lord Jesus Christ, who to save  
us from the present wicked world gave  
himself for our sins at the will of our  
4 God and Father. To him be glory for-  
ever and ever! Amen.  
5 I am amazed that you are so quickly  
turning away from him who called you  
by the mercy of Christ, to some differ-  
6 ent good news—not that there is any  
other, only that there are some people  
who are trying to unsettle you and want  
to turn the good news of the Christ  
7 around. But even if we or an angel from  
heaven preach to you good news that  
contradicts the good news we have  
8 preached to you, a curse upon him! We  
have said it before, and I repeat it now  
—if anyone is preaching to you good  
9 news that contradicts the good news  
you have already received, a curse upon  
him!  
10 Is that appealing to men's weak-  
nesses, or to God? Is that trying to suit  
men? If I were still doing that, I would  
11 be no slave of Christ. For I tell you  
plainly, brothers, that the good news  
that I preached is not a human affair.  
12 I did not receive it from any man, and I  
was not taught it, but it came to me  
through a revelation of Jesus Christ.  
13 You have heard of my former con-  
duct when I was attached to the Jewish  
religion—how furiously I used to perse-  
cute the church of God and ravage it,  
14 and how I surpassed many of my own  
age among my people in my devotion  
to Judaism, I was so fanatically devoted  
to what my forefathers had handed  
15 down. And when God, who had set me  
apart from my birth and had called me  
16 in his mercy, saw fit to reveal his Son to  
me, so that I might preach the good  
news about him to the heathen, im-  
mediately, instead of consulting with

any human being, or going up to Jeru- 17  
salem to see those who had been apos-  
tles before me, I went off to Arabia, and  
on my return came back to Damascus.  
Then three years later I went up to 18  
Jerusalem, to become acquainted with  
Cephas, and I spent two weeks with  
him; but I did not see any other apostle, 19  
except James, the Lord's brother. (In 20  
writing you this, I call God to witness  
that I am telling the truth!) After that, 21  
I went to the districts of Syria and  
Cilicia. I was still personally unknown 22  
to the Christian churches of Judea;  
they only heard people say, "The man 23  
who once persecuted us is now preach-  
ing the good news of the faith he tried  
to destroy," and they praised God for 24  
me. Then, fourteen years later, I went 2  
up to Jerusalem again, with Barnabas,  
and took Titus also with me. It was in 2  
obedience to a revelation that I went. I  
laid before them the good news that I  
preach to the heathen, presenting it  
privately to the leaders, for fear my ef-  
forts might be or might have been fu- 3  
tile. But they did not insist that even 3  
my companion Titus, although he was  
a Greek, should be circumcised, to grat- 4  
ify the false brothers who had been  
smuggled in, who sneaked in to spy  
upon the freedom we enjoy in Christ  
Jesus, so as to reduce us to slavery  
again. But we did not submit to them 5  
for a moment, in order that the truth  
of the good news might remain yours.  
Those who were regarded as the leaders 6  
—what they once were makes no differ-  
ence to me; God shows no partiality—  
the leaders contributed nothing new  
to me. On the contrary, when they 7  
saw that I had been intrusted with  
the good news for the heathen, just  
as Peter had been intrusted with it  
for the Jews—for he who actuated 8  
Peter to be an apostle to the Jews also  
actuated me to be one to the heathen—  
and when they recognized the favor 9  
God had shown me, James, Cephas,  
and John, who were regarded as  
pillars of the church, pledged Barna-



bas and me their co-operation, with the understanding that we should work among the heathen and they among the Jews. Only, we were to remember the poor, and that I have taken pains to do. But when Cephas came to Antioch, I opposed him to his face, for his own conduct condemned him. For until some people came from James, he used to eat with the heathen, but after they came, he began to draw back and hold aloof, for fear of the party of circumcision. The other Jewish Christians followed his example in concealing their real views, so that even Barnabas was carried away by their pose. But when I saw that they were not straightforward about the truth of the good news, I said to Cephas, right before them all, "If you live like a heathen and not like a Jew, though you are a Jew yourself, why should you try to make the heathen live like Jews?"

We who are Jews by birth, and not sinful heathen, but who know that a man is not made upright by doing what the Law commands, but by faith in Christ Jesus—even we believed in Christ Jesus, so as to be made upright by faith in Christ and not by doing what the Law commands—for by doing what the Law commands no one can be made upright. If through our efforts to be made upright through Christ, we have ourselves been proved as much "sinners" as the heathen, does that make Christ encourage sin? By no means. I really convict myself of wrongdoing when I start to rebuild what I tore down. For it is through the Law that I have become dead to the Law, so that I may live for God. I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me. The life I am now living in the body I am living by faith in the Son of God who loved me and gave himself for me. I refuse to nullify the mercy of God. For if uprightness could be secured through law, then Christ died for nothing!

3 You senseless Galatians! Who has bewitched you, when you had Jesus Christ shown crucified right before your eyes? This is all I want to ask you: Did you receive the Spirit through doing what the Law commands, or through believing the message you heard? Are you so senseless?

Did you begin with the Spirit only to end now with the flesh? Have you gone through so much, all for nothing?—if it really is for nothing! When he supplies you with the Spirit and works wonders among you, is it because you do what the Law commands, or because you believe the message you heard? Just as Abraham had faith in God and it was credited to him as uprightness.

So you see, the real descendants of Abraham are the men of faith. The Scripture foresaw that God would accept the heathen as upright in consequence of their faith, and preached the good news in advance to Abraham in the words, "All the heathen will be blessed through you." So the men of faith share the blessing of Abraham and his faith.

For there is a curse upon all who rely on obedience to the Law, for the Scripture says, "Cursed be anyone who does not stand by everything that is written in the Book of the Law and obey it." That no one is accepted as upright by God for obeying the Law is evident because "the upright will have life because of his faith," and the Law has nothing to do with faith; it teaches that it is the man who does these things that will find life by doing them. Christ ransomed us from the Law's curse by taking our curse upon himself (for the Scripture says, "Cursed be anyone who is hung on a tree") in order that the blessing given to Abraham might through Jesus Christ reach the heathen, so that through faith we might receive the promised Spirit.

To take an illustration, brothers, from daily life: even a human agreement, once ratified, no one annuls or alters. Now the promises were made to Abraham and his line. It does not say, "and to your lines," in the plural, but in the singular, "and to your line," that is, Christ. My point is this: An agreement already ratified by God cannot be annulled and its promise canceled by the Law, which arose four hundred and thirty years later. If our inheritance rests on the Law, it has nothing to do with the promise. Yet it was as a promise that God bestowed it upon Abraham.

Then what about the Law? It was a later addition, designed to produce transgressions, until the descendant to

which the promise was made should come, and it was enacted by means of angels, through an intermediary; though an intermediary implies more than one party, while God is but one. Is the Law then contrary to God's promises? By no means. For if a law had been given that could have brought life, uprightness would really have come through law. But the Scripture describes all mankind as the prisoners of sin, so that the promised blessing might on the ground of faith in Jesus Christ be given to those who have faith.

But before this faith came, we were kept shut up under the Law, in order to obtain the faith that was to be revealed.

So the Law has been our attendant on our way to Christ, so that we might be made upright through faith. But now that faith has come, we are no longer in the charge of the attendant.

For in Christ Jesus you are all sons of God through your faith. For all of you who have been baptized into union with Christ have clothed yourselves with Christ. There is no room for "Jew" and "Greek"; there is no room for "slave" and "freeman"; there is no room for "male" and "female"; for in union with Christ Jesus you are all one. And if you belong to Christ, then you are true descendants of Abraham and his heirs under the promise.

I mean this: As long as the heir is a minor, he is no better than a slave, although he is the owner of all the property, but he is under guardians and trustees until the time fixed by his father. So when we were minors, we were slaves to material ways of looking at things, but when the proper time came, God sent his Son, born of a woman, and made subject to law, to ransom those who were subject to law, so that we might receive adoption.

And because you are sons, God has sent into our hearts the spirit of his Son, with the cry, "Abba!" that is, Father. So you are no longer a slave, but a son; and if a son, then an heir, made so by God.

But formerly, in your ignorance of God, you were slaves to gods that really did not exist, but now that you know God, or rather have come to be known by him, how can you turn back to the old, crude notions, so poor and weak, and wish to become slaves to them

again? You are observing days, 10 months, seasons, and years! I begin to 11 be afraid that perhaps the labor I spent on you was wasted.

Take my position, I beg you, brothers, just as I once took yours! You took no advantage of me then; though you know that it was because of an illness that I preached the good news to you that first time; and yet what must have tried you in my physical condition, you did not scorn and despise, but you welcomed me like an angel of God, like Christ Jesus himself. What has become of that satisfaction of yours? For I can bear witness that you would have torn out your very eyes, if you could, and given them to me! Have I turned into an enemy to you, by telling you the truth? These men are making much of 17 you, but not with honorable intentions. They want to shut you out, so that you will have to make much of them. But 18 it is a finer thing to be made much of honestly and constantly—not just when I can be with you, my children—you for whom I am enduring a mother's pains again, until Christ is formed in you. I wish I could be with you now, 20 and use a different tone with you, for I do not know which way to turn about you.

Tell me this, you who want to be subject to law: Will you not listen to the Law? For the Scripture says that Abraham had two sons, one by the slave-girl, and one by the free woman. But the child of the slave-girl was born in the ordinary course of nature, while the child of the free woman was born in fulfillment of the promise. This is an allegorical utterance. For the women are two agreements, one coming from Mount Sinai, bearing children that are to be slaves; that is, Hagar (and Hagar means Mount Sinai, in Arabia), and corresponds to the present Jerusalem, for Jerusalem is in slavery with her children. But the Jerusalem above is free, and she is our mother. For the Scripture says,

"Rejoice, childless woman, who bear no children.

Break into shouting, you who have no birthpains!

For the desolate woman has more children than the married one!"

Now we, brothers, are like Isaac, children born in fulfillment of the prom-

20 ise. But just as then the child born in the ordinary course of nature persecuted the one born through the influence of the Spirit, so it is today. Yet what does the Scripture say? "Drive the slave-girl and her son away, for the slave-girl's son shall not share the inheritance with the son of the free woman." So, brothers, we are children not of a slave but of one who is free.

5 This is the freedom with which Christ has freed us. So stand firm in it, and do not get under a yoke of slavery again.

2 Why, I, Paul, tell you that if you let yourselves be circumcised, Christ can do nothing for you. I insist again to any man who lets himself be circumcised, that he is under obligation to obey the whole Law. You people who propose to be made upright by law have finished with Christ; you have lost your hold upon God's favor. But we, by the Spirit, through faith wait for the uprightness we hope for. For in union with Christ Jesus, neither circumcision nor the want of it counts for anything, but only faith acting through love.

7 You were making such progress! Who has stopped your obeying the truth? That kind of persuasion never came from him who called you! A little yeast will make all the dough rise. I am confident in the Lord that you will not take a different view. The man who is unsettling you will have to pay the penalty for it, no matter who he is. And I, brothers, if I am still preaching circumcision, why am I still being persecuted? If that is the case, the cross has ceased to be an obstacle, I suppose! I wish the people who are unsettling you would go on, and mutilate themselves!

13 For you, brothers, have been called to freedom; only do not make your freedom an excuse for the physical, but in love be slaves to one another. For the whole Law is summed up in one saying: "You must love your neighbor as you do yourself." But if you bite one another and eat one another, take care, or you will be destroyed by one another.

16 I mean this: Live by the Spirit, and then you will not indulge your physical cravings. For the physical cravings are against the Spirit, and the cravings of the Spirit are against the physical; the two are in opposition, so that you can-

not do anything you please. But if you are guided by the Spirit, you are not subject to law. The things our physical nature does are clear enough—immorality, impurity, licentiousness, idolatry, sorcery, enmity, quarreling, jealousy, anger, selfishness, dissension, party-spirit, envy, drunkenness, carousing, and the like. I warn you as I did before that people who do such things will have no share in the Kingdom of God. But what the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against such things! Those who belong to Jesus the Christ have crucified the physical nature with its propensities and cravings.

If we live by the Spirit, let us be guided by the Spirit. Let us not in our vanity challenge one another or envy one another. But if a man is caught doing something wrong, brothers, you are spiritual, and you must set him right, in a spirit of gentleness. Think of yourself, for you may be tempted too. Bear one another's burdens, and in that way carry out the law of the Christ. For if anyone thinks he is somebody when he is really nobody, he is deceiving himself. Every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else. For everyone will have to carry his own load.

Those who are taught the message must share all their goods with their teacher. Do not be deceived. God is not to be sneered at. A man will reap just what he sows. The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit. Let us not get tired of doing right, for at the proper time we shall reap, if we do not give out. So then whenever we have an opportunity, let us do good to all men, especially to those who belong to the family of the faith.

See what large letters I make, when I write to you with my own hand! These men who are trying to force you to let yourselves be circumcised want to present a good appearance externally, to save themselves from having to stand persecution for the cross of Jesus

13 the Christ. Why, even those who let themselves be circumcised do not observe the Law themselves! But they want you to let yourselves be circumcised so that they can boast of that  
14 physical fact about you! But I never want to boast of anything but the cross of our Lord Jesus Christ, on which the world has been crucified to me and I  
15 have been to the world. For neither

circumcision nor the want of it is of any importance, but only a new creation. Peace and mercy be on all who will follow this rule, and on the true Israel of God.

Let nobody interfere with me after 17 this, for I bear on my body the scars that mark me as a slave of Jesus.

The blessing of our Lord Jesus Christ 18 be with your spirit, brothers. Amen.

## THE LETTER TO THE EPHESIANS

**1** PAUL, by God's will an apostle of Christ Jesus, to God's people who are steadfast in Christ Jesus; God our Father and the Lord Jesus Christ bless you and give you peace.

**2** Blessed be the God and Father of our Lord Jesus Christ, who through Christ has blessed us with every spiritual blessing in the heavenly realm. Through him he chose us out before the creation of the world, to be consecrated and above reproach in his sight in love. He foreordained us to become his sons through Jesus Christ, in fulfillment of his generous purpose, so that we might praise the splendid blessing which he has given us through his beloved Son.

**3** It is through union with him and through his blood that we have been delivered and our offenses forgiven, in the abundance of his mercy which he has lavished upon us. He has given us perfect insight into his secret purpose and understanding of it, in following out the design he planned to carry out in Christ, and in arranging, when the time should have fully come, that everything in heaven and on earth should be unified in Christ—the Christ through whom it is our lot to have been predestined by the design of him who in everything carries out the purpose of his will, to win praise for his glory, by having been the first to believe in Christ. You also have heard the message of the truth, the good news of your salvation, and believed in him, and through union with him you have been marked with the seal of the holy Spirit that was promised, which is the guarantee of our inheritance, so that we may get full possession of it, and praise his glory for it.

**4** This is why I, for my part, since I have heard of the faith in the Lord Jesus that prevails among you and among all God's people, never cease to thank God for you when I mention you in my prayers that the God of our Lord Jesus Christ, the glorious Father,

may grant you the Spirit of wisdom and revelation through the knowledge of himself, enlightening the eyes of your mind so that you may know what the hope is to which he calls you, and how gloriously rich his inheritance is among God's people, and how surpassingly great his power is for us who believe; like the mighty strength he exerted in raising Christ from the dead, and seating him at his right hand in heaven, far above all hierarchies, authorities, powers, and dominions, and all titles that can be bestowed not only in this world but in the world to come. He has put everything under his feet and made him the indisputable head of the church, which is his body, filled by him who fills everything everywhere. You also were dead because of the offenses and sins in the midst of which you once lived under the control of the present age of the world, and the master-spirit of the air, who is still at work among the disobedient. We all lived among them once, indulging our physical cravings and obeying the impulses of our lower nature and its thoughts, and by nature we were doomed to God's wrath like other men. But God is so rich in mercy that because of the great love he had for us, he made us, dead as we were through our offenses, live again with the Christ. It is by his mercy that you have been saved. And he raised us with Christ, and through our union with Christ Jesus made us sit down with him in heaven, to show the incomparable wealth of his mercy throughout the ages to come by his goodness to us through Christ Jesus. For it is by his mercy that you have been saved through faith. It is not by your own action, it is the gift of God. It has not been earned, so that no one can boast of it. For he has made us, creating us through our union with Christ Jesus for the life of goodness which God had predestined us to live.

So remember that you were once physically heathen, and called uncir-

circumcised by those who called themselves circumcised, though only physically, by human hands. At that time you had no connection with Christ, you were aliens to the commonwealth of Israel, and strangers to the agreements about God's promise; with no hope and no God in all the world. But now through your union with Christ Jesus you who were once far away have through the blood of Christ been brought near. For he is himself our peace. He has united the two divisions, and broken down the barrier that kept us apart, and through his human nature put an end to the feud between us, and abolished the Law with its rules and regulations, in order to make peace and create out of the two parties one new man by uniting them with himself, and to kill the feud between them and his cross and in one body reconcile them both to God with it. He came with the good news of peace for you who were far away and for those who were near; for it is through him that we both with one Spirit are now able to approach the Father. So you are no longer foreigners or strangers, but you are fellow-citizens of God's people and members of his family. You are built upon the apostles and prophets as your foundation, and Christ Jesus himself is the cornerstone. Through him every part of the building is closely united and grows into a temple sacred through its relation to the Lord, and you are yourselves built up into a dwelling for God through the Spirit.

**3** This is why I, Paul, whom Jesus the Christ has made a prisoner for the sake of you heathen—if at least you have heard how I dealt with the mercy of God that was given me for you, and how the secret was made known to me by revelation, as I have briefly written. As you read that, you will be able to understand the insight I have into the secret of the Christ (which in past ages was not disclosed to mankind as fully as it has now been revealed through the Spirit to his holy apostles and prophets) that through union with Christ Jesus the heathen are fellow-heirs with the Jews, belong to the same body and share the promise with them, through the good news for which I became a worker by virtue of the gift of God's mercy which by the exercise of his power he has given me. To me, the

very least of all his people, his favor has been given, of preaching to the heathen the inexhaustible wealth of the Christ, and making clear how the secret purpose is to be worked out which has been hidden away for ages in God the creator of all things, so that the many-sided wisdom of God may now through the church be made known to the rulers and authorities in heaven, fulfilling the eternal purpose which God carried out in Christ Jesus our Lord. Through union with him and through faith in him, we have courage to approach God with confidence. So I ask that what I am having to suffer for your sake may not make me lose heart, for it does you honor.

For this reason I kneel before the Father from whom every family in heaven or on earth takes its name, and beg him out of his wealth of glory to strengthen you mightily through his Spirit in your inner nature and through your faith to let Christ in his love make his home in your hearts. Your roots must be deep and your foundations strong, so that you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that you may be filled with the very fullness of God. To him who by the exertion of his power within us can do unutterably more than all we ask or imagine, be glory through the church and through Christ Jesus through all generations forever and ever. Amen.

So I, the prisoner for the Lord's sake, appeal to you to live lives worthy of the summons you have received; with perfect humility and gentleness, with patience, bearing with one another lovingly. Make every effort to maintain the unity of the Spirit through the tie of peace. There is but one body and one Spirit, just as there is but one hope that belongs to the call you received. There is but one Lord, one faith, one baptism, one God and Father of all, who is above us all, pervades us all, and is within us all. But each one of us has been given mercy in Christ's generous measure. So it says,

"When he went up on high, he led a host of captives,

And gave gifts to mankind."

What does "he went up" mean, except

that he had first gone down to the under  
 10 parts of the earth? It is he who went  
 down who has also gone up above all  
 11 the heavens, to fill the universe. And he  
 has given us some men as apostles, some  
 as prophets, some as missionaries, some  
 12 as pastors and teachers, in order to fit  
 his people for the work of service, for  
 13 building the body of Christ, until we all  
 attain unity in faith, and in the knowl-  
 edge of the Son of God, and reach mat-  
 ure manhood, and that full measure of  
 14 development found in Christ. We must  
 not be babies any longer, blown about  
 and swung around by every wind of  
 doctrine through the trickery of men  
 with their ingenuity in inventing error.  
 15 We must lovingly hold to the truth and  
 grow up into perfect union with him  
 16 who is the head—Christ himself. For it  
 is under his control that the whole sys-  
 tem, adjusted and united by each liga-  
 ment of its equipment, develops in pro-  
 portion to the functioning of each par-  
 ticular part, and so builds itself up  
 through love.

7 So what I mean and insist upon in  
 the Lord's name is this: You must no  
 longer live like the heathen, with their  
 frivolity of mind and darkened under-  
 8 standing. They are estranged from the  
 life of God because of the ignorance  
 that exists among them and their ob-  
 9 stinacy of heart, for they have become  
 callous, and abandoned themselves to  
 sensuality, greedily practicing every  
 10 kind of vice. That is not the way you  
 have been taught what Christ means,  
 11 at least if you have really become ac-  
 quainted with him and been instructed  
 in him, and in union with him have been  
 taught the truth as it is found in Jesus.  
 12 You must lay aside with your former  
 habits your old self which is going to  
 ruin through its deceptive passions.  
 13 You must adopt a new attitude of  
 14 mind, and put on the new self which  
 has been created in likeness to God,  
 with the uprightness and holiness that  
 belong to the truth.

15 So you must lay aside falsehood and  
 each tell his neighbor the truth, for we  
 16 are parts of one another. Be angry, but  
 do not sin. The sun must not go down  
 17 upon your anger; you must not give the  
 devil a chance. The man who stole  
 must not steal any more; he must work  
 with his hands at honest toil instead, so  
 as to have something to share with

those who are in need. No bad word 29  
 must ever pass your lips, but only  
 words that are good and suited to im-  
 prove the occasion, so that they will be  
 a blessing to those who hear them. You 30  
 must not offend God's holy Spirit, with  
 which you have been marked for the  
 Day of Redemption. You must give up 31  
 all bitterness, rage, anger, and loud,  
 abusive talk, and all spite. You must be 32  
 kind to one another, you must be ten-  
 der-hearted, and forgive one another  
 just as God through Christ has forgiven  
 you. So follow God's example, like his 5  
 dear children, and lead loving lives, 2  
 just as Christ loved you and gave him-  
 self for you, as a fragrant offering and  
 sacrifice to God.

But immorality or any form of vice 3  
 or greed must not be so much as men-  
 tioned among you; that would not be  
 becoming in God's people. There must 4  
 be no indecency or foolish or scurrilous  
 talk—all that is unbecoming. There  
 should be thanksgiving instead. For 5  
 you may be sure that no one who is im-  
 moral, or impure, or greedy for gain  
 (for that is idolatry) can have any  
 share in the Kingdom of Christ and God.

Whatever anyone may say in the way 6  
 of worthless arguments to deceive you,  
 these are the things that are bringing  
 God's anger down upon the disobedi-  
 ent. Therefore have nothing to do 7  
 with them. For once you were sheer 8  
 darkness, but now, as Christians, you  
 are light itself. You must live like chil-  
 dren of light, for light leads to perfect 9  
 goodness, uprightness, and truth; you  
 must make sure what pleases the Lord.  
 Have nothing to do with the profitless 11  
 doings of the darkness; expose them  
 instead. For while it is degrading even 12  
 to mention their secret practices, yet 13  
 when anything is exposed by the light,  
 it is made visible, and anything that is  
 made visible is light. So it says, 14

"Wake up, sleeper!

Rise from the dead,

And Christ will dawn upon you!"

Be very careful, then, about the way 15  
 you live. Do not act thoughtlessly, but  
 like sensible men, and make the most of 16  
 your opportunity, for these are evil  
 times. So do not be foolish, but under- 17  
 stand what the Lord's will is. Do not 18  
 get drunk on wine, for that is profliga-  
 cy, but be filled with the Spirit, and 19  
 speak to one another in psalms, hymns,

and sacred songs. Sing praise to the Lord with all your hearts; always give thanks for everything to God our Father, as followers of our Lord Jesus Christ, and subordinate yourselves to one another out of reverence to Christ.

22 You married women must subordinate yourselves to your husbands, as you do to the Lord, for a husband is the head of his wife, just as Christ is the head of the church, which is his body, and is saved by him. Just as the church is in subjection to Christ, so married women must be, in everything, to their husbands. You who are husbands must love your wives, just as Christ loved the church and gave himself for her, to consecrate her, after cleansing her with the bath in water through her confession of him, in order to bring the church to himself in all her beauty, without a flaw or a wrinkle or anything of the kind, but to be consecrated and faultless.

28 That is the way husbands ought to love their wives—as if they were their own bodies; a man who loves his wife is really loving himself, for no one ever hates his own person, but he feeds it and takes care of it, just as Christ does with the church, for we are parts of his body. Therefore a man must leave his father and mother and attach himself to his wife, and they must become one.

32 This is a great secret, but I understand it of Christ and the church. But each one of you must love his wife just as he loves himself, and the wife, too, must respect her husband.

6 Children, as Christians obey your parents, for that is right. "You must honor your father and mother"—that is the first commandment accompanied with a promise—"so that you may prosper and have a long life on earth." You fathers, too, must not irritate your children, but you must bring them up with Christian training and instruction.

5 You who are slaves, obey your earthly masters, in reverence and awe, with sincerity of heart, as you would the Lord, not with mere external service, as though you had only men to please, but like slaves of Christ, carrying out the will of God. Do your duties heartily and willingly, as though it were for

the Lord, not for men, for you know that everyone, slave or free, will be rewarded by the Lord for his good conduct. You who are masters, too, must treat your slaves in the same way, and cease to threaten them, for you know that their Master and yours is in heaven, and that he will show no partiality.

Henceforth you must grow strong through union with the Lord and through his mighty strength. You must put on God's armor, so as to be able to stand up against the devil's stratagems. For we have to struggle, not with enemies of flesh and blood, but with the hierarchies, the authorities, the master-spirits of this dark world, the spirit-forces of evil on high. So you must take God's armor, so that when the evil day comes you will be able to make a stand, and when it is all over to hold your ground. Stand your ground, then, with the belt of truth around your waist, and put on uprightness as your coat of mail, and on your feet put the readiness the good news of peace brings. Besides these, take faith for your shield, for with it you will be able to put out all the flaming missiles of the evil one, and take salvation for your helmet, and for your sword the Spirit, which is the voice of God. Use every kind of prayer and entreaty, and at every opportunity pray in the Spirit. Be on the alert about it; devote yourselves constantly to prayer for all God's people and for me, that when I open my lips I may be given a message, so that I may boldly make known the secret of the good news, for the sake of which I am an envoy, and in prison. Pray that, when I tell it, I may have the courage to speak as I ought.

In order that you also may know how I am, our dear brother Tychicus, a faithful helper in the Lord's service, will tell you all about it. That is the very reason I am sending him, to let you know how I am, and to cheer your hearts.

God our Father and the Lord Jesus Christ give the brothers peace and love, with faith. God's blessing be with all who have an unfailing love for our Lord Jesus Christ.



## THE LETTER TO THE PHILIPPIANS

**1** PAUL and Timothy, slaves of Christ Jesus, to all God's people in union with Christ Jesus who are in Philippi, with the 2 superintendents and assistants; God our Father and the Lord Jesus Christ bless you and give you peace.

3 I never think of you without thank-  
4 ing my God, and always whenever I  
5 pray for you all I do it with joy over  
your co-operation in the good news  
6 from the day you first received it until  
7 now. For I am certain that he who has  
begun the good work in you will finish  
8 it for the Day of Jesus Christ. And I  
have a right to feel in this way about  
9 you all, because both when I am in  
prison and when I am defending and  
10 vindicating our right to preach the  
good news, I have you in my heart as  
if sharing that privilege with me. For  
11 God is my witness how I yearn for you  
all with the affection of Christ Jesus  
himself. And it is my prayer that your  
love may grow richer and richer in  
12 knowledge and perfect insight, so that  
you may have a sense of what is vital,  
and may be men of transparent char-  
acter and blameless life, in preparation  
13 for the Day of Christ, with your lives  
filled with the fruits which uprightness  
produces through Jesus Christ, to the  
honor and praise of God.

14 Now I want to assure you, brothers,  
that what has happened to me has  
actually resulted in furthering the  
15 preaching of the good news. Thus it is  
generally known throughout the Im-  
perial Guard and elsewhere that it is  
for the sake of Christ that I am in pris-  
16 on, and so most of the Christian broth-  
ers have been exceedingly encouraged  
by my imprisonment to declare God's  
message without any fear of the conse-  
quences.

17 Some of them, it is true, are actually  
preaching the Christ from jealousy and  
partisanship, but there are others who  
18 are doing it out of good-will. These lat-  
ter do it from love for me, for they know  
that God has put me where I am to de-  
fend our right to preach the good news.

But the others are preaching the Christ 17  
not sincerely but for their own ends,  
imagining that they are making my im-  
prisonment harder to bear.

But what difference does it make? 18  
All that matters is that, in one way or  
another, from false motives or honest  
ones, Christ is being made known; I am  
glad of that. Yes, and I expect to be  
glad, for I know that through your 19  
prayers and the help of the Spirit of  
Jesus Christ, all this will turn out for  
my highest welfare, for I eagerly and 20  
confidently hope that I shall never dis-  
grace myself but that this time as al-  
ways hitherto, living or dying, I shall  
do Christ credit by my unflinching cou-  
rage.

For, as I see it, living means Christ 21  
and dying something even better. But 22  
if living on here means having my labor  
bear fruit, I cannot tell which to choose.  
I am undecided between the two, for I 23  
long to depart and be with Christ, for  
that is far, far better, and yet your 24  
needs make it very necessary for me to  
stay on here. I am convinced of this, 25  
and so I know that I shall stay on and  
serve you all, to help you to develop  
and to be glad in your faith. So you will 26  
find in me fresh cause for Christian ex-  
ultation, through having me with you  
again.

Whatever happens, show yourselves 27  
citizens worthy of the good news of the  
Christ, so that whether I come and see  
you or am kept away and only hear  
news of you, I may know that you are  
standing firm with one spirit, one pur-  
pose, fighting side by side for faith in  
the good news. Never for a moment 28  
falter before your opponents, for your  
fearlessness will be a sure sign for them  
of their coming destruction, but to you  
it will be an omen, from God himself, of  
your deliverance. For you have been 29  
granted the privilege not only of trust-  
ing in Christ but of suffering for him.  
Take your part in the same struggle 30  
that you have seen me engage in and  
that you hear I am still keeping up.

So by whatever appeal there is in our 2

relation to Christ, by whatever incentive there is in love, by whatever participation there is in the Spirit, whatever affection and sympathy, make me perfectly happy by living in harmony, with the same attitude of love, with the same feeling and purpose. Do not act for selfish ends or from vanity, but modestly treat one another as your superiors. Do not take account of your own interests, but of the interests of others as well. Have the same attitude that Christ Jesus had. Though he possessed the nature of God, he did not grasp at equality with God, but laid it aside to take on the nature of a slave and become like other men. When he had assumed human form, he still further humbled himself and carried his obedience so far as to die, and to die upon the cross. That is why God has so greatly exalted him, and given him the name above all others, so that in the name of Jesus everyone should kneel, in heaven and on earth and in the underworld, and everyone should acknowledge Jesus Christ as Lord, and thus glorify God the Father.

So, my dear friends, as you have always been obedient, with reverence and awe make every effort to insure your salvation, not simply as though I were with you, but all the more because I am away. For it is God who in his goodwill is at work in your hearts, inspiring your will and your action. Do everything without any grumbling or disputing, so that you will be blameless and honest, faultless children of God in the midst of a crooked and perverted age, in which you appear like stars in a dark world, offering men the message of life. Then I will have reason to boast of you on the Day of Christ, because my exertion and labor have not been wasted. Even if my life is to be poured out as a libation as you offer your faith in a service of sacrifice to God, I am glad to have it so, and I congratulate you upon it, just as you must be glad and congratulate me. I hope, with the help of the Lord Jesus, to send Timothy to you soon, so that I, too, may be cheered by having news about you. For I have no one like him who would take such a real interest in you. For they are all looking out for their own interests, not for those of Jesus Christ. But you know his charac-

ter, and how like a son helping his father he has worked like a slave with me in preaching the good news. So I hope to send him to you just as soon as I can see how my case is going to turn out. I trust the Lord to enable me to come to you myself before long. But I feel that I must send back to you Epaphroditus, my brother, fellow-laborer, and fellow-soldier, whom you sent to look after my needs. For he has been longing to see you all, and has been greatly distressed because you heard that he was sick. For he was sick, and nearly died, but God took pity on him, and not only on him, but on me, to save me from having one sorrow after another. So I am all the more eager to send him, so that you may have the pleasure of seeing him again, and I may feel more relieved. So give him a hearty Christian welcome, and value men like him very highly, for he came near dying for the Lord's work, and risked his life to make up for what was lacking in the service you have done me.

Now, my brothers, goodbye, and the Lord be with you. I do not mind writing the same thing over and over to you; it is necessary for your safety.

Look out for those dogs, those mischief-makers, with their amputation! We are the true circumcision, who worship God by his Spirit, priding ourselves only on Christ Jesus, and not relying on physical advantages, though I at least am entitled to rely on them.

If anyone thinks he can rely on his physical advantages, still more can I! I was circumcised when I was eight days old. I am a descendant of Israel. I belong to the tribe of Benjamin. I am a Hebrew, and the son of Hebrews. As to the Law, I was a Pharisee; as to my zeal, I was a persecutor of the church; and by the Law's standard of uprightness, no fault could be found with me. But for the sake of Christ I have come to count my former gains as loss. Why, I count everything as loss compared with the supreme advantage of knowing Christ Jesus my Lord. For his sake I have lost everything, and think it rubbish, in order to gain Christ and be known to be united to him, with any uprightness I may have not based on law but coming through faith in Christ—the uprightness that comes from God through faith. I want to

know him in the power of resurrection, and to share his sufferings and even his death, in the hope of attaining resurrection from the dead. Not that I have secured it yet, or already reached perfection, but I am pressing on to see if I can capture it, because I have been captured by Jesus Christ. Brothers, I do not consider that I have captured it yet, only, forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal, for the prize to which God through Christ Jesus calls us upward. Let as many of us therefore as are mature have this attitude. If you have any different attitude, God will make this clear to you. Only we must live up to what we have already attained.

Follow my example, brothers, all of you, and notice those who follow the pattern we have set you. For there are many who live, as I have often told you, and tell you now with tears, like enemies of the cross of Christ. They are doomed to destruction: their appetites are their god; they glory in their shame; they are absorbed in earthly matters. But the commonwealth to which we belong is in heaven, and from it we are eagerly awaiting the coming of a savior, the Lord Jesus Christ. He will make our poor bodies over to resemble his glorious body, by exerting the power he has to subject everything to himself.

So, my dear brothers whom I so long to see, my joy and pride, stand firm in the Lord, dear friends.

I appeal to Euodia and I appeal to Syntyche to agree together, as Christians. And I beg you, my true comrade, help them, for they toiled at my side in spreading the good news, with Clement and the rest of my fellow-workers, whose names are in the book of life.

Goodbye, and the Lord be with you always. Again I say, goodbye. Let all men see your forbearing spirit. The Lord is coming soon. Have no anxiety about anything, but make all your wants known to God in prayer and entreaty, and with thanksgiving. Then, through your union with Christ Jesus, the peace of God, so far above any hu-

man thought, will guard your minds and thoughts.

Now, brothers, let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy. Do the things that you learned, received, and heard from me, and that you saw me do. Then God who gives peace will be with you.

I was very glad, as a Christian, to have your interest in me revive again after so long; for you have always been interested, but you have had no opportunity to show it. Not that I have anything to complain of, for I have learned how to be contented with the condition I am in. I know how to live humbly and I know how to enjoy plenty. I have learned the secret, in any and all conditions, of being well-fed and of going hungry, of having plenty and of going without. I can do anything through him who gives me strength. But it was a very kind of you to share my difficulties. And you at Philippi know as well as I do, that in the early days of the good news, after I left Macedonia, no church but yours went into partnership and opened an account with me. Even when I was at Thessalonica you sent money more than once for my needs. Not that I want your gifts, but I want you to have the profits that will accumulate to your credit. You have paid me in full, and more too. I am fully supplied with what I have received from you through Epaphroditus. It is like fragrant incense, just such a sacrifice as God welcomes and approves. My God will gloriously supply all your needs with his wealth, through your union with Christ Jesus. Glory to our God and Father forever and ever. Amen.

Remember me to all my fellow-Christians. The brothers who are with me wish to be remembered to you. All God's people wish to be remembered to you, especially those who belong to the emperor's household.

The blessing of our Lord Jesus Christ be with your spirits.

## THE LETTER TO THE COLOSSIANS

**1** **P**AUL, by God's will an apostle of Christ Jesus, and our brother  
**2** Timothy, to the devoted and steadfast Christian brothers in Colossae; God our Father bless you and give you peace.  
**3** We never pray for you without thanking God, the Father of our Lord  
**4** Jesus Christ, for what we have heard of your faith in Christ Jesus, and of the  
**5** love you have for all God's people, and for the hope of what is stored up for you in heaven. You first heard of it long  
**6** ago when the true message of the gospel came among you, to thrive and bear its fruit among you, as it does all over the world, from the time when you first heard about the mercy of God, and  
**7** really came to know it, in the form in which Epaphras, my dear fellow-slave, taught it to you. He is my faithful representative as a servant of Christ, and it is he who has told me of the love the  
**9** Spirit has awakened in you. That is why, from the day I first heard of it, I have never given up praying for you and asking God to fill you, through full spiritual wisdom and insight, with  
**10** a clear knowledge of what his will is, so that the lives you live may be worthy of your Master and wholly pleasing to him, and you may be fruitful in all kinds of good deeds, and may grow  
**11** into fuller knowledge of God. Then, so mighty is his majesty, he will nerve you perfectly with strength for the cheerful exercise of endurance and forbearance  
**12** in every situation, and you will thank the Father who has entitled you to share the lot of God's people in the  
**13** realm of light. He has rescued us from the dominion of darkness, and has transferred us into the realm of his dear Son, by whom we have been ransomed from captivity through having  
**15** our sins forgiven. He is a likeness of the unseen God, born before any creature,  
**16** for it was through him that everything was created in heaven and on earth, the seen and the unseen, angelic thrones, dominions, principalities, authorities—

all things were created through him and for him. He existed before all things **17** and he sustains and embraces them all. He is the head of the church, it is his **18** body; for he is the beginning, the first-born from among the dead—that he might come to stand first in everything. For all the divine fullness chose to dwell **19** in him, and through him to reconcile to **20** God all things on earth or in heaven, making this peace through his blood shed on the cross. And it has brought you, who **21** were once estranged from him, hostile in attitude and engaged in doing wrong (though now he has reconciled you through dying in his human body) in **22** holiness, and free from reproach or blame, into God's presence—if at least **23** you continue firm and steadfast in the exercise of faith, and never shift from the hope held out in the good news to which you listened, which has been preached all over the world, and for which I, Paul, became a worker.

At present I am glad to be suffering **24** in your interest, and I am making up in my own person what is lacking in Christ's sufferings for the church, which is his body. In it, by divine appoint- **25** ment, I became a worker, that I might preach among you the message of God in its fullness—that secret, hidden from **26** the ages and generations, but now disclosed to those who are consecrated to him, to whom God has chosen to make **27** known among the heathen how glorious this mystery of Christ in you, the promise of glorification, really is. And in **28** spreading the news of him, we warn everyone and teach everyone all our wisdom, in order to bring everyone to Christian perfection. That is what I **29** am working for, fighting with all the energy with which he so mightily endows me.

For I want you to know what a fight **2** I am putting up for you and for our brothers in Laodicea, and for all who do not know me personally, that your **2** hearts may be cheered. I want you to be united by love, and to have all the

benefit of assured knowledge in coming  
 3 to know Christ—that divine mystery  
 in which all treasures of wisdom and  
 4 knowledge are to be found. What I  
 mean is, let nobody mislead you by  
 5 specious arguments. For though I am  
 absent from you in person I am with  
 you in spirit, and I am glad to observe  
 your harmony and the solidity of your  
 faith in Christ.

So just as you once accepted the  
 Christ, Jesus, as your Lord, you must  
 7 live in vital union with him. You must  
 be rooted and built up in him and made  
 strong in faith, just as you were taught  
 to be, overflowing with it in your grate-  
 tude.

8 Take care that nobody exploits you  
 through the pretensions of philosophy,  
 guided by human tradition, following  
 material ways of looking at things, in-  
 9 stead of following Christ. For it is in  
 him that all the fullness of God's nature  
 10 lives embodied, and in union with him  
 you too are filled with it. He is the head  
 of all your principalities and dominions.  
 11 Through your relation to him you have  
 received not a physical circumcision,  
 but a circumcision effected by Christ,  
 in stripping you of your material na-  
 12 ture, when in your baptism you were  
 buried with him, and raised to life with  
 him through your faith in the power of  
 God who raised him from the dead.  
 13 Yes, you who were dead through your  
 misdeeds and physically uncircum-  
 cised, God raised to life with Christ.  
 14 He forgave us all our misdeeds, can-  
 celled the bond which stood against us,  
 with its requirements, and put it out of  
 our way when he nailed it to the cross.  
 15 He disarmed the principalities and do-  
 minions and displayed them openly,  
 triumphing over them through him.

16 So no one can call you to account for  
 what you eat or drink, or do about an-  
 nual or monthly feasts or Sabbaths.  
 17 That was all only the shadow of some-  
 thing that was to follow; the reality is  
 18 found in Christ. No one can put you in  
 the wrong by persisting in studied hu-  
 mility and the worship of angels, being  
 absorbed in the visions he has seen, and  
 groundlessly conceited over his mere  
 19 human mind. Such people lose their  
 connection with the head, from which  
 the whole body through its ligaments  
 and sinews must be governed and  
 united if it is to grow in the divine way.

If you have died with Christ to ma- 20  
 terial ways of looking at things, why do  
 you act as though you still belonged to  
 the world, and submit to rules like  
 "You must not handle," "You must 21  
 not taste," "You must not touch"—  
 referring to things that are all meant to 22  
 be used up and destroyed? This is to  
 follow mere human rules and regula-  
 tions. Such practices pass for wisdom, 23  
 with their self-imposed devotions, their  
 self-humiliation, and their ascetic dis-  
 cipline, but they carry with them no  
 real distinction, they are really only a  
 catering to the flesh.

If, then, you have been raised to life 3  
 with Christ, set your hearts on the  
 things that are where Christ is, above,  
 seated at God's right hand. Fix your 2  
 thoughts on the things that are above,  
 not on those that are on earth. For 3  
 you have died, and your life now lies  
 hidden with Christ in God. When 4  
 Christ, who is our true life, shall make  
 his appearance, then you also will ap-  
 pear glorified with him.

So treat as dead your physical na- 5  
 ture, as far as immorality, impurity,  
 passion, evil desire, and greed are con-  
 cerned; for it is really idolatry. It is on 6  
 account of these things that God's  
 anger is coming. And you once prac- 7  
 ticed them as others do, when you lived  
 that old earthly life. But now you too 8  
 must put them all aside—anger, rage,  
 spite, rough, abusive talk—these must 9  
 be banished from your lips. You must  
 not lie to one another. For you have  
 stripped off your old self with its ways  
 and have put on that new self newly 10  
 made in the likeness of its Creator, to  
 know him fully. Here, what matters 11  
 is not "Greek" and "Jew," the circum-  
 cised and the uncircumcised, barbarian,  
 Scythian, slave, freeborn, but Christ is  
 everything and in us all.

As persons chosen by God, then, con- 12  
 secrated and dearly loved, you must  
 clothe yourselves with tenderness of  
 heart, kindness, humility, gentleness,  
 forbearance. You must bear with one 13  
 another and forgive one another, if any-  
 one has reason to be offended with any-  
 one else. Just as the Lord has forgiven 14  
 you, so you must forgive. And over all  
 these put on love, which completes  
 them and fastens them all together.  
 Let the ruling principle in your hearts 15  
 be Christ's peace, for in becoming

members of one body you have been called under its sway. And you must be  
 16 thankful. Let the message of Christ live in your hearts in all its wealth of wisdom. Teach it to one another and train one another in it with thankfulness, with psalms, hymns, and sacred songs, and sing to God with all your  
 17 hearts. And whatever you have to say or do, do it all as followers of the Lord Jesus, and offer your thanksgiving to God the Father through him.

18 You married women must subordinate yourselves to your husbands, for  
 19 that is your duty as Christians. You who are husbands must love your wives and not be harsh to them.

20 Children, always obey your parents, for that is commendable in Christians.

21 Fathers, do not irritate your children, or they may lose heart.

22 You who are slaves must always obey your earthly masters, not with mere external service, as though you had only men to please, but with sincerity of heart, because you fear the  
 23 Lord. Work at everything you do with all your hearts, as work done not for  
 24 men only but for the Lord, for you know that it is from him that you are to receive that inheritance which is to be your reward. Think of Christ as the  
 25 master you are working for. For the man who wrongs anyone will be paid back for the wrong he has done; there  
 4 will be no exceptions. You who are masters must treat your slaves justly and fairly, and remember that you have a Master too, in heaven.

2 Be persistent in prayer and wide awake about it when you give thanks.

3 Pray for me too, that God may give me an opening for the message, and let me tell the secret of Christ on account of  
 4 which I am kept in prison until I can make clear to the authorities why I  
 5 cannot help telling it. Use wisdom in

dealing with outsiders, making the most of your opportunities. Always  
 6 put your message attractively, and yet pointedly, and be prepared to give every inquirer a fitting answer.

Our dear brother Tychicus, my faithful helper and fellow-servant in the Lord's work, will tell you all about me. I am sending him to you for the express  
 8 purpose of letting you know my circumstances, and of cheering your hearts. And with him I send my dear,  
 9 faithful brother Onesimus, who is one of your own number. They will tell you all about matters here.

Aristarchus, my fellow-prisoner,  
 10 wishes to be remembered to you, and so does Barnabas' cousin Mark. (About him you have had instructions; if he comes to see you, make him welcome.) So also does Jesus who is called Justus.  
 11 They are the only ones among the converts from Judaism who have worked with me for the reign of God who have proved a comfort to me. Epaphras, one  
 12 of your own number, a slave of Christ Jesus, wishes to be remembered to you. He is always standing up for you in his prayers that you may stand fast, like men of mature convictions, whatever God's will for you may be. I can testify  
 13 how anxious he is about you and the brothers in Laodicea and Hierapolis. Our dear Luke, the doctor, and Demas  
 14 wish to be remembered to you. Re-  
 15 member me to the brothers in Laodicea and to Nympha and the church that meets at her house. When this letter  
 16 has been read to you, have it read to the church at Laodicea also, and see that you read the letter that is coming from there. And tell Archippus, "See  
 17 that you perform the Christian service you have been assigned."

This farewell is in my own hand,  
 18 from Paul. Remember that I am in prison. God bless you.

## THE FIRST LETTER TO THE THESSALONIANS

1 **P**AUL, Silvanus, and Timothy to the Thessalonian church in union with God the Father and the Lord Jesus Christ; God bless you and give you peace.

2 We always thank God for you all when we mention you in our prayers, for we can never forget before our God and Father your energetic faith, your loving service, and your unwavering expectation of our Lord Jesus Christ. For we know, brothers whom God so loves, that he has chosen you, for our preaching of the good news did not come to you as mere words but with power and the holy Spirit and full conviction—you know the kind of life we lived among you for your good. And you followed the example set by us and by the Lord, for though our message brought you great trouble, you welcomed it with joy inspired by the holy Spirit, so that you set an example to all the believers in Macedonia and Greece. For the Lord's message has rung out from you not only over Macedonia and Greece, but the story of your belief in God has gone everywhere, so that we never need to mention it. For when people speak of us, they tell what a welcome you gave us, and how you turned from idols to God, to serve a true and living God, and to wait for the coming from heaven of his Son, whom he raised from the dead—Jesus, our deliverer from God's coming wrath.

2 You know yourselves, brothers, that our visit to you was far from ineffectual. We had just been through ill-treatment and insults at Philippi, as you remember, but, in the face of great opposition, we took courage by the help of our God, and told you God's good news. For our appeal does not rest on a delusion, nor spring from any impure motive; there is no fraud about it. God has thought us fit to be intrusted with the good news, and so we tell it, making no effort to please men, but to please God, who tests our hearts. We never used flattery, as you know, or found

pretexts for making money, as God is our witness. We never sought praise from men, either from you or anyone else, though as Christ's apostles we might have stood on our dignity. We were children when we were with you; we were like a mother nursing her children. That was the kind of affection we had for you, which made us ready to share with you not only God's good news but our own lives too, because you were so dear to us. You remember, brothers, how we toiled and labored. We worked night and day, when we preached the good news to you, in order not to be a burden to any of you. You will testify, and God will, how pure and upright and irreproachable our relations were with you who believed. You know how, like a father with his children, we used to urge, encourage, and implore you to make your lives worthy of God who invites you into his kingdom and his glory.

We for our part constantly thank God for another reason too—because when you received God's message from our lips, you welcomed it not as the message of men but as the message of God, as it really is, which does its work in the hearts of you believers. For you, brothers, followed the example of God's churches in Judea that are in union with Christ Jesus, for you in your turn had to bear the same ill-treatment from your neighbors as they did from the Jews, who killed the Lord Jesus and persecuted the prophets and us; who displease God, and in their hostility to all mankind try to keep us from speaking to the heathen so that they may be saved, so as always to fill up the measure of their sins. But God's wrath has overtaken them at last!

For our part, brothers, when we were separated from you for a little while—in person, though not in spirit—we were extremely eager and longed intensely to see you. For we resolved to come to see you—I, Paul, did so again and again—but Satan held us back.

19 For what hope or happiness shall we have or what prize to be proud of in the presence of our Lord Jesus when he comes, except you? You are our pride and our joy.

3 So when I could not bear it any longer, I made up my mind to stay behind alone at Athens, and I sent my brother Timothy, a servant of God in preaching the good news of the Christ, to strengthen you in your faith and encourage you not to be led astray, any of you, in all these troubles. You know yourselves that this is what we must expect, for when we were with you, we told you beforehand that we were going to have trouble, and it came true, as you know. That was why, when I could not bear it any longer, I sent to find out about your faith, for I was afraid that the tempter might have tempted you and all our labor might be lost. But now that Timothy has just come back to me from you, and brought me good news of your faith and love, and told me how kindly you think of me and that you long to see me just as much as I long to see you, I feel encouraged, brothers, about you, in spite of all my distress and trouble, at your faith, for now I can really live, since you are standing firm in the Lord. For how can I thank God enough for you, for all the happiness you make me feel in the presence of our God, as I pray night and day with intense earnestness that I may see your faces and supply what is lacking in your faith?

11 May our God and Father himself and our Lord Jesus open my way to you! 12 May the Lord make your love for one another and for all men wide and full like my love for you, so that your hearts may be strong and faultlessly pure in the sight of our God and Father, when our Lord Jesus appears with all his saints!

4 Now, brothers, we ask and entreat you, in the name of the Lord Jesus, to live as you learned from us that you must live, to please God—as indeed you are doing, only do it more and more. 2 For you remember what instructions we gave you on the authority of the Lord Jesus.

3 It is God's will that you should be consecrated, that you abstain from immorality, that each of you learn to take a wife for himself from pure and honor-

able motives, not to gratify his passion, like the heathen who know nothing of God. No one is to wrong or defraud his brother in this matter, for the Lord avenges all such things, as we told you before, in the most solemn terms. God has not called us to an unclean life, but to a pure one. So whoever disregards this is not disregarding man, but God, who gives you his holy Spirit.

You do not need to have anyone write to you about brotherly love, for you have yourselves been taught by God to love one another, and you are doing it to all the brothers all over Macedonia.

But we do entreat you, brothers, to surpass yourselves in striving to live quietly and mind your own affairs, and work with your hands, as we directed you, so that you may have the respect of the outsiders, and not be dependent upon anybody.

We do not want you to be under any misapprehension, brothers, about those who are falling asleep. You must not grieve for them, as others do who have no hope. For if we believe that Jesus died and rose again, then by means of Jesus God will bring back with him those who have fallen asleep. For we can assure you, on the Lord's own authority, that those of us who will still be living when the Lord comes will have no advantage over those who have fallen asleep. For the Lord himself, at the summons, when the archangel calls and God's trumpet sounds, will come down from heaven, and first those who died in union with Christ will rise; then those of us who are still living will be caught up with them on clouds into the air to meet the Lord, and so we shall be with the Lord forever. Therefore, encourage one another with this truth.

But as to times and dates, brothers, you do not need to have anyone write to you, for you yourselves know perfectly well that the Day of the Lord is to come like a thief in the night. When people say, "What peace and security!" then suddenly destruction will be upon them, like birth-pains upon a woman about to give birth to a child, and there will be no escape. But you are not in darkness, brothers, so that that Day should surprise you like thieves. You all belong to the light and the day. We have nothing to do with



6 night or with darkness. So we must not  
7 sleep like other men, but we must be  
8 vigilant and composed. For those who  
9 sleep sleep at night and those who get  
10 drunk do so at night, but we who be-  
11 long to the day must be composed,  
12 wearing faith and love for a coat of  
13 mail, and helmeted with the hope of  
14 salvation. For God has not destined us  
15 for his wrath, but to gain salvation  
16 through our Lord Jesus Christ, who  
17 died for us so that whether we are still  
18 alive or fall asleep we may live with  
19 him. Therefore encourage one another  
20 and strengthen one another, just as you  
21 are doing.  
22 We beg you, brothers, to respect  
23 those who work with you and who lead  
24 you in the service of the Lord, and  
25 teach you. Hold them in the highest  
26 esteem and affection for what they do.  
27 Live at peace with one another. We  
28 beg you, brothers, warn the idlers,  
29 cheer up the despondent, keep hold of  
30 the weak, be patient with everybody.

Take care that none of you ever pays 15  
back evil for evil, but always try to 16  
treat one another and everybody with  
kindness. Always be joyful. Never 17  
give up praying. Thank God whatever 18  
happens. For this is what God through  
Christ Jesus wants you to do. Do not 19  
stifle the Spirit. Do not disregard the 20  
utterances it inspires, but test them all, 21  
retaining what is good and avoiding 22  
every kind of evil.

May God himself, the giver of peace, 23  
consecrate you through and through.  
Spirit, soul, and body, may you be kept  
sound, and be found irreproachable  
when our Lord Jesus Christ comes. He 24  
who calls you can be relied on, and he  
will do this.

Brothers, pray for us. 25

Greet all the brothers with a sacred 26  
kiss. I charge you in the Lord's name to 27  
have this letter read to all the brothers.

The blessing of our Lord Jesus Christ 28  
be with you.

## THE SECOND LETTER TO THE THESSALONIANS

1 **P**AUL, Silvanus, and Timothy to  
the Thessalonian church in union  
with God our Father and the  
2 Lord Jesus Christ; God the Father  
and the Lord Jesus Christ bless  
you and give you peace.

3 We always have to thank God for  
you, brothers, as it is right that we  
should, because your faith is growing  
so wonderfully and the love of every  
one of you for one another is increasing.

4 As a result, we ourselves speak of you  
with pride in the churches of God for  
your steadfastness and faith in the face  
of all the persecutions and troubles you  
5 are having to endure. This is a proof of  
God's justice in judging, and it is to  
prove you worthy of the Kingdom of  
God, for the sake of which you are suffering,  
6 since God considers it only just to  
repay with suffering those who are  
7 making you suffer and to give rest to  
you who are suffering and to us, when  
our Lord Jesus appears from heaven,  
8 with his mighty angels in a blaze of fire,  
and takes vengeance on the godless who  
will not listen to the good news of our  
9 Lord Jesus. They will be punished with  
eternal ruin and exclusion from the  
presence of the Lord and his glorious  
10 might, when on that Day he comes to  
be honored in his people, and wondered  
at in all who believe in him—because  
our testimony has been confirmed in  
you.

11 To this end we always pray for you  
too, asking our God to find you worthy  
of the call he has given you, and by his  
power to fulfil every desire you may  
have for goodness, and every effort of  
12 your faith, so that the name of our  
Lord Jesus may be glorified in you and  
you in him, by the blessing of our God  
and the Lord Jesus Christ.

2 As to the coming of our Lord Jesus  
Christ, brothers, and our assembling to  
2 meet him, we beg you not to let your  
minds be too easily unsettled or  
wrought up, by any message of the

Spirit or any utterance or letter pur-  
porting to be from me, to the effect that  
the Day of the Lord has already come. 3  
You must not let anyone deceive you at  
all. For that is not until the rebellion 3  
takes place and the embodiment of dis-  
obedience makes his appearance—he 4  
who is doomed to destruction, the ad-  
versary of every being that is called a 4  
god or an object of worship, and so  
overbearing toward them as to enter  
God's sanctuary and take his seat  
there, proclaiming himself to be God—  
do you not remember that when I was 5  
with you, I used to tell you this? So 6  
now you know what it is that is holding  
him back from making his appearance  
before the appointed time arrives. For 7  
disobedience is already secretly at  
work, but only until he who is now  
holding it in check is gotten out of the  
way. Then the embodiment of disobe- 8  
dience will make his appearance, and  
the Lord Jesus will destroy him with  
the breath of his mouth and annihilate  
him by his appearance and arrival.  
The other's appearance, by the contrivance 9  
of Satan, will be full of power and  
pretended signs and wonders, and full 10  
of wicked deception for men who are  
going to destruction, because they re-  
fused to love the truth and be saved.  
This is why God sends upon them a 11  
misleading influence, to make them be-  
lieve what is false, so that all who have 12  
refused to believe the truth but have  
preferred disobedience may be con-  
demned.

We always have to thank God for 13  
you, brothers whom the Lord so loves,  
because God chose you from the begin-  
ning to be saved through consecration  
by the Spirit and through faith in the  
truth, and called you to it through our 14  
preaching of the good news, so that you  
may share in the glory of our Lord Je-  
sus Christ. So stand firm, brothers, and 15  
hold fast to the instructions you have  
received from us, whether by letter or

16 by word of mouth. May our Lord Jesus Christ himself and God our Father, who has loved us and kindly given us un-  
 17 failing encouragement and a well-founded hope, encourage you and strengthen you to do and say every-  
 18 thing that is right.  
 19 Now, brothers, pray for us, that the Lord's message may spread rapidly and  
 20 gloriously as it did among you, and that we may be saved from unjust and wicked men; for not everybody has faith.  
 21 But the Lord is to be relied on, and he will give you strength and protect  
 22 you from the evil one. We have faith in you through the Lord that you are doing and will keep doing what we di-  
 23 rect you to do. May the Lord guide your hearts into a sense of God's love and into a steadfastness like Christ's.  
 24 We charge you, brothers, in the name of the Lord Jesus Christ, to keep away from any brother who lives in idleness, instead of following the teach-  
 25 ing you received from us. For you know yourselves what you must do to follow my example, for I was not idle  
 26 when I was with you; I did not eat anybody's bread without paying for it,

but with toil and labor I worked night and day, in order not to be a burden to any of you. Not that I had not a right  
 27 to my support, but to give you in my own conduct an example to imitate. When I was with you, I gave you this  
 28 rule: "If anyone refuses to work, give him nothing to eat!" For we hear  
 29 that some of you are living in idleness, mere busybodies, not doing any work. Now with the authority of the Lord  
 30 Jesus Christ we charge and exhort such people to keep quiet and do their work and earn their own living. But you,  
 31 brothers, must not get tired of doing right. If anyone refuses to obey what  
 32 we have said in this letter, mark the man and do not have anything to do with him, to make him feel ashamed. Do not look upon him as an enemy but  
 33 warn him as a brother. And may the  
 34 Lord of peace himself always give you peace in every way. The Lord be with you all.

This greeting is in my own hand, 35 Paul's; it is the mark in every letter of mine. This is the way I write. The  
 36 blessing of our Lord Jesus Christ be with you all.

## THE FIRST LETTER TO TIMOTHY

1 **P**AUL, an apostle of Christ Jesus  
2 by order of God our Savior and  
of Jesus Christ our hope, to Tim-  
othy, my true child in faith; God  
the Father and Christ Jesus our Lord  
bless you and be merciful to you, and  
give you peace.

3 As I asked you to do when I was on  
my way to Macedonia, stay on in  
Ephesus in order to warn certain people  
4 there not to teach strange views nor to  
devote themselves to fictions and inter-  
minable pedigrees; such things lead to  
controversy instead of the divine system  
5 which operates through faith. The  
aim of your instruction must be love  
that springs from a pure heart and from  
a good conscience and from a sincere  
6 faith. Some people have failed in these  
things and been diverted into fruitless  
7 talk. They would like to be teachers of  
law although they do not understand  
the words they use or the matters they  
insist upon.

8 I agree that the Law is excellent—  
9 provided it is legitimately used, with  
the understanding that law is not in-  
tended for upright men but for the law-  
less and disorderly, the godless and ir-  
religious, the irreverent and profane,  
men who kill their fathers or mothers,  
10 murderers, immoral people, men sexu-  
ally perverted, kidnappers, liars, per-  
jurers, or whatever else is contrary to  
11 sound teaching, as set forth in the glo-  
rious good news of the blessed God with  
which I have been intrusted.

12 I thank Christ Jesus our Lord who  
has given me the strength for it, for  
thinking me trustworthy and putting  
13 me into his service, though I once used  
to abuse, persecute, and insult him.  
But he had mercy on me, because I had  
14 acted in ignorance and unbelief, and  
the blessing of our Lord has been given  
me in the greatest abundance, together  
with faith and love that union with  
15 Christ Jesus brings. It is a trustworthy  
saying, entitled to the fullest accept-  
ance, that Christ Jesus came into the  
world to save sinners. And I am the  
16 foremost of them, but God had mercy

on me in order that in my case as the  
foremost, Christ Jesus might display  
his perfect patience, as an example to  
those who would later believe in him  
and find eternal life. To the eternal 17  
King, immortal and invisible, the one  
God, be honor and glory forever and  
ever! Amen.

These are the instructions that I in- 18  
trust to you, my son Timothy, and they  
are in accordance with the predictions  
made long ago about you. Fight the  
good fight with their aid, keeping hold 19  
of faith and a good conscience. For  
some people have let that go and have  
had their faith ruined, like Hymenaeus 20  
and Alexander, whom I turned over to  
Satan, to be taught not to blaspheme.

First of all, then, I urge that en- 2  
treaties, prayers, petitions, and thanks-  
givings be offered for all men, for emper- 2  
ors and all who are in authority, so that  
we may live tranquil, quiet lives, with  
perfect piety and probity. It is right to 3  
do this, and it pleases God our Savior,  
who wants all men to be saved and to 4  
come to know the truth.

For there is but one God, and one 5  
intermediary between God and men—  
the man Christ Jesus, who gave himself 6  
as a ransom for all men. This is what  
was testified to at the proper times, and 7  
I was appointed a herald and apostle of  
it—I am telling the truth, I am not ly-  
ing—to teach the heathen faith and  
truth.

I want the men everywhere to offer 8  
prayer, lifting to heaven hands that are  
holy, without any angry disputes.  
Women for their part are to dress mod- 9  
estly and sensibly in proper clothes, not  
adorning themselves by braiding their  
hair or with gold or pearls or expensive  
clothing, but, as is appropriate for 10  
women who profess to be religious,  
with good actions.

Women must listen quietly in church 11  
and be perfectly submissive. I do not 12  
allow women to teach or to domineer  
over men; they must keep quiet. For 13  
Adam was formed first, and then Eve;  
and it was not Adam who was deceived, 1

it was the woman who was deluded and  
 15 fell into sin. But they will be saved  
 through motherhood, if they continue  
 to have faith and to be loving and holy,  
 8 and sensible as well. This is a trust-  
 worthy saying.

Whoever aspires to the office of su-  
 2 perintendent sets his heart on a fine  
 work. A superintendent must be a man  
 above reproach, only once married,  
 temperate, sensible, a man of good be-  
 3 havior, hospitable, able to teach; not  
 addicted to drink or pugnacious, but a  
 man of moderation and peace, not  
 4 avaricious, managing his own house  
 well, and keeping his children under  
 5 control and perfectly respectful—for if  
 a man does not know how to conduct  
 his own household, how can he look  
 6 after a church of God? He must not be  
 a new convert, or he may grow conceit-  
 ed and incur criticism from slander-  
 7 ous people. He must also be a man of  
 good standing with outsiders, or he  
 may get into disgrace and be entrapped  
 8 by the slanderers. Assistants, in turn,  
 must be serious, straightforward men,  
 not addicted to wine or dishonest gain,  
 9 but holding the divine truth of the  
 10 faith with a clear conscience. They  
 should first be tested, and afterward, if  
 there is no fault to be found with them,  
 11 they can serve as assistants. Their  
 wives too must be serious, not gossips;  
 they must be temperate, and perfectly  
 12 trustworthy. The assistants must be  
 only once married, and manage their  
 children and their households well.  
 13 For those who do good service as assist-  
 ants gain a good standing for them-  
 selves and great confidence in their  
 faith in Christ Jesus.

I hope to come to you soon, but I am  
 15 writing you all this so that if I am de-  
 layed, you may know how we are to  
 conduct ourselves in the household of  
 God, for it is the church of the living  
 God, the pillar and foundation of the  
 16 truth. No one can deny the profundity  
 of the divine truth of our religion!

"He was revealed in flesh,  
 He was vindicated by the Spirit,  
 He was seen by the angels,  
 He was proclaimed among the  
 heathen,  
 He was believed in throughout the  
 world,

He was taken up into glory."

4 The Spirit distinctly says that in

later times some will turn away from  
 the faith, and devote their attention to  
 deceitful spirits and the things that dem-  
 ons teach through the pretensions of 2  
 liars—men with seared consciences who 3  
 forbid people to marry and insist on ab-  
 stinence from certain kinds of food  
 that God created for men who believe  
 and understand the truth to enjoy and  
 give thanks for. For everything God 4  
 has created is good, and nothing need  
 be refused, provided it is accepted with  
 thanksgiving, for then it is consecrated 5  
 by prayer and the Scripture used in it.

If you point this out to the brothers, 6  
 you will be a good servant of Christ  
 Jesus, living on the principles of the  
 faith and the excellent teaching you  
 have had. But let worldly notions and 7  
 old wives' tales alone. Train yourself  
 for the religious life. Physical training 8  
 is of some service, but religion is of  
 service in every way, for it carries with  
 it the promise of life here and hereafter.  
 This is a trustworthy saying, entitled 9  
 to the fullest acceptance. It is for this 10  
 that we toil and struggle, for we have  
 fixed our hopes on the living God, the  
 Savior of all men, especially those who  
 believe.

This is what you must urge and 11  
 teach. Let no one look down on you 12  
 because you are young, but set those  
 who believe an example in speech, con-  
 duct, love, faith, and purity. Until I 13  
 come, devote yourself to the public  
 reading of Scripture, preaching, and  
 teaching. Do not neglect the gift you 14  
 have, that was given you with predic-  
 tions of your work, when the elders laid  
 their hands upon you. Cultivate these 15  
 things, devote yourself to them, so that  
 everyone will see your progress. Look 16  
 out for yourself and for your teaching.  
 Persevere in your work, for if you do  
 you will save both yourself and those  
 who listen to you.

Never reprove an older man, but ap- 5  
 peal to him as to a father. Treat  
 younger men like brothers, older wom- 2  
 en like mothers, younger ones like sis-  
 ters, with absolute purity. Look after 3  
 widows who are really dependent. If a 4  
 widow has children or grandchildren,  
 let them learn first to show piety in the  
 treatment of their own families, and to  
 return the care of those who brought  
 them up, for that is what God ap-  
 proves. But a woman who is really a 3

widow, and has no children, has fixed her hope on God, and devotes herself to prayers and entreaties night and day.

6 A widow who gives herself up to pleasure is dead while she is still alive. Insist upon these points, so that people may

8 be irreproachable. Whoever fails to provide for his own relatives, and particularly for members of his own family, has disowned the faith and is worse

9 than an unbeliever. No one under sixty years of age should be put on the list of widows. A widow must have been married but once, and have a good reputation for Christian service, such as bringing up children, being hospitable to strangers, washing the feet of God's people, helping people in distress, or devoting herself to any form of doing

11 good. Do not put young women on the list of widows, for when their youthful vigor comes between them and Christ,

12 they want to marry, and become guilty

13 of breaking their previous pledge. Besides, as they go about from house to house they learn to be idle, and not only idle but gossips and busybodies, and talk of things they ought not to

14 mention. So I would have young women marry and have children and keep house and avoid giving our opponents

15 any excuse for abusing us. For some widows have already turned aside to

16 follow Satan. Any Christian woman who has widowed relatives should look after them, and relieve the church, so that it can look after widows who are really dependent.

17 Elders who do their duties well should be considered as deserving twice as much as they get, particularly those who work at preaching and teaching.

18 For the Scripture says, "You must not muzzle an ox when it is treading out the grain," and the workman deserves his

19 wages. Do not listen to an accusation made against an elder, unless it is supported by two or three witnesses.

20 Those who are found guilty you must reprove publicly, as a warning to

21 others. I charge you before God and Christ Jesus and the chosen angels to observe these rules without any discrimination, and to be perfectly impartial.

22 Never ordain anyone hastily; do not make yourself responsible for the

23 sins of others; keep your life pure. Stop drinking nothing but water; take a little wine for the good of your digestion

and for your frequent attacks of illness. Some men's sins are perfectly evident, 24 and lead them right on to judgment, but there are others whose sins only dog their steps. Good deeds too are 25 evident enough, or when they are not, they cannot be wholly concealed.

All who are under the yoke of slavery 6 must treat their masters with the greatest respect, so that the name of God and our teaching may not be abused. Those who have Christian 2 masters must not think lightly of them because they are brothers; they must serve them all the more faithfully, because those who benefit by it are believers and hence dear to them.

These are the things you must teach and preach. Anyone who teaches different views and does not agree with the wholesome instruction which comes from our Lord Jesus Christ, and with religious teaching is a conceited, ignorant person, with a morbid craving for speculations and arguments which result only in envy, quarreling, abuse, base suspicions, and mutual irritation between people of depraved minds, who are lost to the truth and think of religion only as a means of gain. And religion with contentment is a great means of gain. For we bring nothing into 5 the world, and we can take nothing out of it. If we have food and clothing we 8 will be satisfied. But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and ruin. For love of money is the root of 10 all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang.

But you, man of God, must fly from 11 these things. Strive for uprightiness, godliness, faith, love, steadfastness, gentleness. Take part in the great contest of faith! Take hold of eternal life, to which God called you, when before many witnesses you made the great profession of faith. Before God who 13 maintains all life, and before Christ Jesus who in testifying before Pontius Pilate made his great profession, I charge you to keep his command stain- 14 less and irreproachable until the appearance of our Lord Jesus Christ, which will be brought about in his own 15

time by the blessed, only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.

17 Charge the rich of this world not to be arrogant, nor to set their hopes on such an uncertain thing as riches, but on God who richly provides us with 18 everything for our enjoyment. Charge

them to do good, to be rich in good deeds, open-handed and generous, storing up a valuable treasure for 19 themselves for the future, so as to grasp the life that is life indeed.

Timothy, guard what has been in- 20 trusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge, through professing which some 21 people have made a failure of the faith. God bless you all.

## THE SECOND LETTER TO TIMOTHY

**1** PAUL, by God's will an apostle of Christ Jesus in fulfilment of the promise of that life which is found in union with Christ Jesus,  
**2** to my dear child Timothy; God the Father and Christ Jesus our Lord bless you and be merciful to you and give you peace.  
**3** I thank God, whom I, like my forefathers, worship with a clear conscience, when I remember you, as I  
**4** constantly do, in my prayers. When I remember the tears you shed I long  
**5** night and day to see you again, and have the perfect happiness of being reminded of your genuine faith, a faith that was seen first in your grandmother Lois and in your mother Eunice; I am  
**6** sure it is in you also. For this reason I would remind you to rekindle the divine gift that you received when I laid  
**7** my hands upon you. For the Spirit God has given us is a spirit not of timidity but of power, love, and self-discipline. So you must not be ashamed  
**8** to testify to our Lord, nor be ashamed of me who am in prison for his sake, but join with me in suffering for the good  
**9** news, through the power of God. He saved us and called us to a consecrated life, not for anything we had done, but of his own accord and out of the mercy  
**10** which he bestowed upon us ages ago through Christ Jesus, which has now been revealed through the appearance of our Savior Christ Jesus. He has taken  
**11** away the power of death and brought life and immortality to light through the good news, of which I have  
**12** been appointed a herald, apostle and teacher. This is why I am suffering as I am, but I am not ashamed of it, for I know whom I have trusted and I am sure that he is able to guard what I have  
**13** trusted to him for that Day. As your example in wholesome instruction, keep before you what you learned from me, in the faith and love that come through  
**14** union with Christ Jesus. Guard that splendid trust through the holy Spirit that lives in our hearts.

You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes. May the Lord show mercy to the household of Onesiphorus, for he often cheered me and was not ashamed of my being in prison. Why, when he arrived in Rome, he took pains to inquire for me and found me. The Lord grant that he may be shown mercy by the Lord on that Day! And you know well enough how he helped me at Ephesus.

So you, my son, must find strength in the blessing that comes through Christ Jesus. The things you learned from me before many witnesses you must commit to trustworthy men who will be capable of teaching others. Share my hardships like a good soldier of Christ Jesus. Anyone who is in the army keeps from being involved in business affairs, so as to please the officer who enlisted him. No one who competes in the games is awarded a crown unless he obeys the rules. The farmer who does the work ought to be the first to have some of the produce. Think over what I say. For the Lord will help you to understand it perfectly. Remember Jesus Christ as risen from the dead, and descended from David, as I preach the good news, for the sake of which I even suffer imprisonment as a criminal. But God's message is not imprisoned! For that reason I am ready to submit to anything for the sake of those whom God has chosen, so that they too may gain the salvation that comes through Christ Jesus and brings eternal glory. How true those words are! "If we have died with him, we will live with him! If we endure, we will reign with him! If we disown him, he will also disown us! If we are unfaithful, he will remain faithful, for he cannot be false to himself!"

Remind men of these things. Charge them before God to avoid idle arguments which do no one any good and only bring destruction on those who listen to them. Do your best to win 15



God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth. Leave worldly, empty phrases alone, for they lead people deeper and deeper into godlessness, and their teaching spreads like a cancer; men like Hymenaeus and Philetus, who have missed the truth and say that the resurrection has taken place already, thus undermining people's faith. Yet God's solid foundation stands unshaken, bearing this inscription, "The Lord knows those who belong to him," and "Everyone who uses the name of the Lord must give up evil." In any large house there are not only gold and silver dishes but also wooden and earthen ones, some for great occasions and some for ordinary use. So if a man will cleanse himself from these things, he will be put to great uses, consecrated and used by the master of the house himself, and ready for any good use. Fly from the cravings of youth, and go in pursuit of uprightness, faith, love, and peace, in company with those who call upon the Lord with pure hearts. Avoid foolish, crude speculations; you know they only lead to quarrels, and a slave of the Lord must not quarrel, but treat everyone kindly; he must be persuasive and unresentful, correcting his opponents with gentleness; for God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the devil, who has caught them to make them do his will.

3 Understand this, that in the last days there are going to be hard times. People will be selfish, avaricious, boastful, arrogant, abusive, untruthful, ungrateful, irreverent, unfeeling, irreconcilable, slanderous, with no self-control, brutal, with no love for what is good, treacherous, reckless, conceited, caring more for pleasure than for God, keeping up the forms of religion, but resisting its influence. Avoid such people.

6 They are the kind of men who make their way into people's houses and make captives of poor, weak women, loaded down with their sins and under the control of all sorts of impulses, always ready to learn but never able to comprehend the truth. Just as Jannes and Jambres opposed Moses, these people in turn oppose the truth; they are

men of depraved minds and counterfeit faith. But they will not make much progress, for everyone will perceive their folly, just as they did that of those others. But you have closely followed my teaching, my conduct, my aim, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings—the things that happened to me at Antioch, Iconium, and Lystra, the persecutions I endured; yet the Lord brought me safely out of them all. But everyone who wants to live a godly life as a follower of Christ Jesus will be persecuted, and bad men and impostors will go on from bad to worse, deceiving others and deceived themselves. But you must stand by what you have learned and been convinced of, and remember from whom you learned it, and how from childhood you have known the Scriptures which can give you the wisdom that through faith in Christ Jesus leads to salvation. All Scripture is divinely inspired, and useful in teaching, in reproof, in correcting faults, and in training in uprightness, so that the man of God will be adequate, and equipped for any good work.

I charge you in the sight of God and Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom, preach the message; be at it in season and out of season; convince, reprove, exhort people, with perfect patience and willingness to teach. For a time will come when they will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions. But you must always be composed; do not shrink from hardship; do your work as a missionary, and your whole duty as a minister.

My life is already being poured out, and the time has come for my departure. I have had a part in the great contest, I have run my race, I have preserved my faith. Now the crown of uprightness awaits me, which the Lord, the upright judge, will award me on that Day, and not only me but also all who have loved and hoped for his appearing.

Do your best to come to me soon, for Demas has deserted me for love of the

present world, and has gone to Thessa-  
 11 lonica. Crescens has gone to Galatia,  
 and Titus to Dalmatia. No one but  
 Luke is with me. Get Mark and bring  
 him with you, for he is of great assist-  
 12 ance to me, and I have sent Tychicus  
 13 to Ephesus. When you come, bring the  
 cloak that I left with Carpus at Troas,  
 and the books, especially the parch-  
 14 ments. Alexander, the metal-worker,  
 did me a great deal of harm. The Lord  
 15 will repay him for what he did. You too  
 must be on your guard against him, for  
 he vehemently opposed my teaching.  
 16 At my first appearance in court no one  
 came to help me; everybody deserted  
 me. May it not be laid up against  
 17 them! But the Lord stood by me, and

gave me strength, so that I might make  
 a full presentation of the message and  
 let all the heathen hear it. So I was  
 saved from the jaws of the lion. The Lord  
 will rescue me from any harm and  
 bring me safely to his heavenly king-  
 dom. To him be glory forever and ever.  
 Amen.

Remember me to Prisca and Aquila, 19  
 and to the members of the household of  
 Onesiphorus. Erastus stayed in Cor- 20  
 inth. I left Trophimus sick at Miletus  
 Do your best to come before winter. 21

Eubulus wishes to be remembered to  
 you, and so do Pudens, Linus, Claudia,  
 and all the brothers.

The Lord be with your spirit. God 22  
 bless you all.

## THE LETTER TO TITUS

1 **P**AUL, a slave of God, and an apostle of Jesus Christ, to arouse faith in those whom God has chosen, and the comprehension 2 of religious truth, in the hope of eternal life, which God who never lies promised 3 ages ago, and revealed at the proper time in his message, through the preaching with which I have been intrusted at the command of God our 4 Savior, to Titus, my true child in our common faith; God our Father and Christ Jesus our Savior bless you and give you peace.

5 I left you behind in Crete expressly to correct what defects there were, and to appoint elders in each town, as I 6 directed you—men of irreproachable character, who have been married only once, whose children are Christians, free from any suspicion of profligacy or 7 disobedience. For as God's overseer a superintendent must be irreproachable, not arrogant or quick-tempered or given to drink or pugnacious or addicted 8 to dishonest gain, but hospitable, a lover of goodness, sensible, upright, of 9 holy life, self-controlled, standing by the message that can be relied on, just as he was taught it, so that he may be qualified both to encourage others with wholesome teaching and to show the error of those who oppose him.

10 For there are many undisciplined people, who deceive themselves with their empty talk, especially those of the 11 party of circumcision. They must be silenced, for such men upset whole households by teaching things they ought not to teach, for the sake of dis- 12 honest gain. It was a Cretan, a prophet of their own, who said,

"Cretans are always liars, savage brutes, lazy gluttons,"

13 and that statement is true. Therefore correct them rigorously, to make them 14 have a healthy faith, and not study Jewish fictions or commands given by 15 men who reject the truth. To the pure everything is pure, but to the evil-minded and unbelieving nothing is

pure, but their very minds and consciences are unclean. They profess to 16 know God, but they disown him by what they do; they are detestable, disobedient men, worthless for any good purpose.

But you must teach people the things 2 that properly belong to wholesome teaching. Teach the older men to be 2 temperate, serious, and sensible—men of vigorous faith, love, and steadfastness. Teach the older women, too, to 3 be reverent in their behavior, and not to gossip or be slaves of drink, but to 4 be teachers of what is right, so as to train the younger women to be loving wives and mothers, and to be sensible, 5 pure-minded, domestic, kind, and submissive to their husbands, so as not to bring reproach on God's message. Urge 6 the younger men, too, to be sensible. In every way set them an example of good conduct yourself. Teach with sincerity and seriousness, and present a whole- 8 some, unobjectionable message, so that your opponent may be put to shame at finding nothing bad to say about us. Tell slaves always to obey their masters 9 and try to please them, not to oppose 10 them or steal from them, but to show such perfect good faith as to do credit to the teaching about God our Savior, by everything they do.

For God's mercy has appeared with 11 salvation for all men, training us to 12 renounce godless ways and worldly passions, and live serious, upright, and godly lives in this world, while we 13 wait for the fulfilment of our blessed hope in the glorious appearing of our great God and Savior Christ Jesus. He 14 gave himself for us, to free us from all wickedness and purify for himself a people of his own, eager to do right.

This is what you must teach and urge 15 and insist upon with full authority. No 3 one is to look down on you. Remind men to accept and obey the constituted authorities, to be ready for any useful service, to abuse nobody, to be peace- 2 able and reasonable, showing perfect

3 gentleness to everyone. For we ourselves were once without understanding, disobedient, deluded, enslaved to all kinds of passions and pleasures. Our minds were full of malice and envy. Men hated us and we hated one another. 4 But when the goodness and kindness of God our Savior were revealed, he saved 5 us, not for any upright actions we had performed, but from his own mercy, through the bath of regeneration and 6 renewal by the holy Spirit, which he has poured out upon us abundantly 7 through Jesus Christ our Savior, so that we might be made upright through his mercy and become possessors of eternal 8 life in fulfilment of our hope. This is a trustworthy teaching, and I want you to insist on these things, so that those who believe in God may make it their business to do good. All this is right 9 and beneficial to mankind. But have nothing to do with foolish controver-

sies, pedigrees, strife, and wrangles about the Law, for they are profitless and futile. If a man is inclined to a sect, 10 after warning him once or twice, have nothing more to do with him. You may 11 be sure that a man of that kind is corrupt and sinful, for his own actions condemn him.

When I send Artemas or Tychicus to 12 you, do your best to come to me at Nicopolis, for I have decided to settle there for the winter. Do all you can to 13 help Zenas the expert in the Law and Apollos on with their journey, and see that they have everything they need. Have our people learn to make it their 14 business to do good, so as to meet these pressing demands and not live unfruitful lives.

All who are with me wish to be re- 15 membered to you. Remember me to all believers who love me. God bless you all.

## THE LETTER TO PHILEMON

1 **P**AUL, a prisoner for Jesus Christ,  
and brother Timothy, to our  
2 dear fellow-worker Philemon,  
and our sister Apphia, and our  
3 fellow-soldier Archippus, and the church  
that meets in your house; God our  
4 Father and the Lord Jesus Christ bless  
you and give you peace.  
5 I never mention you in my prayers  
without thanking my God for what I  
6 hear of the love and faith you have in  
the Lord Jesus and all his people, and I  
7 pray that through coming to know  
every good thing about us as Christians  
they may effectually share your faith.  
8 I have been greatly pleased and en-  
couraged over your love, for the hearts  
of God's people have been cheered, my  
9 brother, by you.  
10 So although as a Christian I feel  
quite free to order you to do what ought  
11 to be done, I prefer to appeal to you in  
the name of love, simply as what I  
am—Paul, no less an envoy of Christ  
Jesus, though now a prisoner for him.  
12 I appeal to you for my child Onesimus,  
whose father I have become here in  
13 prison. Once you found him useless,  
but now he has become useful to you  
and to me, and now that I send him  
back to you, it is like sending my very  
heart. I would have liked to keep him  
with me, to wait on me in your place

while I am in prison for the good news,  
but I do not wish to do anything with-  
out your consent, so that your kindness  
might be voluntary, and not have the  
appearance of compulsion. For perhaps  
this is why you and he were parted for  
a while, that you might have him back  
forever, not as a slave any longer but  
more than a slave, a dear brother—dear  
especially to me, but how much dearer  
to you, both as a man and as a Chris-  
tian! So if you regard me as a comrade,  
welcome him as you would me. And if  
he has caused you any loss or owes you  
anything, charge it to my account. I  
Paul, write this with my own hand: I  
will repay it—not to mention the fact  
that you owe me your very self besides.  
Come, brother, let me make something  
out of you, in a Christian sense! Cheer  
my heart as a Christian.

I write you in full reliance upon your  
obedience; I know that you will do even  
more than I ask. And get ready to en-  
ertain me too, for I hope that I shall  
be restored to you, in answer to your  
prayers.

Epaphras, my fellow-prisoner for  
Christ Jesus, wishes to be remembered  
to you, and so do my fellow-workers  
Mark, Aristarchus, Demas, and Luke.

The blessing of the Lord Jesus Christ  
be with your spirits.

## THE LETTER TO THE HEBREWS

1 **I**T WAS little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these latter days he has spoken to us in a Son, whom he had destined to possess everything, and through whom he had made the world. He is the reflection of God's glory, and the representation of his being, and bears up the universe by his mighty word. He has effected man's purification from sin, and has taken his seat on high at the right hand of God's Majesty, showing himself to be as much greater than the angels as his title is superior to theirs. For to what angel did God ever say,

"You are my Son! I have today become your Father"?

Or again,

6 "I will become his Father, and he shall become my Son"? But of the time when he is to bring his firstborn Son back to the world he says,

"And let all God's angels bow before him."

7 In speaking of the angels he says,

"He who changes his angels into winds,  
And his attendants into blazing fire!"

8 But of the Son he says,

"God is your throne forever and ever!  
And a righteous scepter is the scepter of his kingdom!

9 You have loved right and hated wrong!

That is why God, your God, has anointed you with exhilarating oil beyond all your comrades."

10 And

"You, Lord, in the beginning founded the earth,  
And the sky is the work of your hands!

11 They will perish, but you continue!

And they will all wear out like a coat,

12 And you will fold them up like a mantle,

And change them as one changes his coat.

But you are always the same, and your years will have no end!"

But to what angel did he ever say, 13

"Sit at my right hand,

Until I make your enemies a footstool for you"?

Are not the angels all spirits in service, whom he sends on his errands for the good of those who are destined to possess salvation?

This is why we must give the very 2 closest attention to the message we have heard, to keep from ever losing our hold upon it. For if the message 2 delivered by angels proved to be authentic, and every violation or neglect of it led to a corresponding penalty, how can we escape if we pay no attention 3 to such a salvation as this? It was first proclaimed by the Lord himself, and it was guaranteed to us by those who heard him, while God himself corroborated their testimony with signs, portents, and various wonders, and by impartations of the holy Spirit when he saw fit.

For it was not for angels that he destined the control of that world to be, that we are speaking of. For someone 6 has somewhere solemnly declared,

"What is man? for you think of him;

Or any man? for you care for him. You made him for a little while inferior to angels;

Yet you have crowned him with glory and honor,

And you have put him in charge of the works of your hands!

You have put everything under his 8 feet!"

In thus making everything subject to man, God left nothing that was not subjected to him. But we do not as yet see everything made subject to him, but we 9 do see Jesus, who was "made for a little while inferior to angels, crowned with glory and honor" because he suffered death, so that by the favor of God he might taste the bitterness of death on

10 behalf of every human being. For it was appropriate that he who is the great First Cause of the universe should, in guiding his many children to his glorious salvation, make their leader in it fully qualified through what he suffered. For both he who purifies them and they who are purified spring from one source. That is why he is not ashamed to call them brothers, and say,

"I will tell your name to my brothers,

In the midst of the congregation I will sing your praise";

13 and again

"I will put my trust in God";

and again,

"Here I am with the children that God has given me."

14 Therefore since these children referred to have the same mortal nature, Jesus also shared it, like them, in order that by his death he might dethrone the 15 lord of death, the devil, and free from their slavery men who had always 16 lived in fear of death. For of course it was not angels but the descendants of 17 Abraham that he came to help. And so he had to be made like his brothers in every respect, so that he might prove a compassionate high priest as well as one faithful in his service to God, in 18 order to forgive the people's sins. For because he has himself been tempted in what he has suffered he is able to help others who are in trial.

3 Therefore, my fellow-Christians, who have likewise heard the heavenly invitation, observe how faithful Jesus, the commissioner and high priest of our religion, has been to the God who appointed him, just as Moses was, in all 3 the house of God. For Jesus is entitled to as much more honor than Moses as the builder of a house is than the house 4 he builds. For every house has a builder, and the builder of the universe is 5 God. Now the faithfulness of Moses in all the house of God was that of a servant, in faithfully repeating what he was 6 told to say; but Christ's faithfulness was that of a son set over the house of God. And we are that house, if we keep up our courage and our triumphant hope to the very end.

7 Therefore, as the holy Spirit says,

"If you hear his voice today,

8 Do not harden your hearts as your

forefathers provoked me by doing,

As in that time of trial in the desert,

Where your forefathers put my do- 9  
ings to the proof for forty years,  
Though they saw them all the time.

That was why I was angry with 10  
that generation,

And I said, 'Their minds are always wandering,

And they have never found my paths.'

But as I made oath in my anger, 11  
They shall never be admitted to my Rest!"

See to it, my brothers, that no one of 12 you has a wicked, unbelieving heart, that turns away from the ever-living God, but encourage one another every 13 day, as long as we can still speak of Today, so that no one of you may have his heart hardened by the pleasantness of sin. For we are true partners with 14 Christ if we really keep the conviction that we had at first unshaken to the very end. So while we can still speak of 15 Today, if you hear him speak, do not harden your hearts, as they provoked him by doing. For who was it that 16 heard him speak and yet provoked him? Was it not all those who had escaped from Egypt under Moses' leadership? And who was it with whom God was 17 angry forty whole years? Was it not with those who had sinned, who dropped dead in the desert? And who 18 was it to whom God made oath that they should not be admitted to his Rest, if it was not to those who had disobeyed him? So we see that it was 19 their unbelief that kept them from being admitted to it. We ought therefore to fear that when the promise of admission to his Rest is still open, some one of you may be found to have failed to reach it. For we have had good news 2  
preached to us, just as they did, but the message they heard did them no good because they did not agree through faith with what they heard. For we 3  
who have believed are admitted to that Rest, of which he said,

"As I made oath in my anger,

They shall never be admitted to my Rest!"

And yet God's work was finished at the

4 creation of the world, for he says somewhere of the seventh day,  
 "On the seventh day God rested after all his work,"

5 while here he says again,  
 "They shall never be admitted to my Rest!"

6 Since then it is still true that somebody will be admitted to it, and those who had a gospel preached to them before were not admitted because of their disobedience, he again fixes a new Today, saying long afterward through David, as already quoted,  
 "If you hear his voice today,  
 Do not harden your hearts!"

8 For if Joshua had really brought them rest God would not afterward have spoken of another day. So there must still be a promised Sabbath of Rest for God's people. For all who are admitted to God's Rest rest after their work, just as God did after his. Let us, therefore, make every effort to be admitted to that Rest, so that none of us may fail through such disobedience as theirs.

12 For the message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and purposes of the mind. No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon.

14 Since then we have in Jesus, the Son of God, a great high priest who has gone up into heaven, let us keep firm hold of our religion. For our high priest is not one who is incapable of sympathy with our weaknesses, but he has been tempted in every way just as we have, without committing any sin. So let us come with courage to God's throne of grace to receive his forgiveness and find him responsive when we need his help.

5 For every high priest who is chosen from among men is appointed to represent his fellow-men in their relations with God, and to offer gifts and sin-offerings. He can sympathize with the ignorant and misguided because he is himself subject to weakness, and on this account he is obliged to offer sacrifices for sin, not only for the people but for himself as well. And no one takes the office upon himself, but men assume it only when called to it by God, as Aaron was. So even Christ did not

claim for himself the dignity of the high priesthood, but he was appointed to it by him who said to him,

"You are my Son! I have today become your Father!"

For he says in another passage,

"You are a priest forever of the priesthood of Melchizedek."

For Jesus in his life on earth offered prayers and entreaties, crying aloud with tears, to him who was able to save him from death, and because of his piety his prayer was heard. And although he was a son, he learned to obey, through what he suffered, and when he was fully qualified, he became a source of unending salvation for all who obey him, since God pronounced him a high priest of the priesthood of Melchizedek.

I have much to say to you about this, but it is difficult to make it clear to you, because you have become so slow of apprehension. For although from the length of your Christian experience you ought to be teaching others, you actually need someone to teach you over again the very elements of Christian truth, and you have come to need milk instead of solid food. For anyone who is limited to milk is unacquainted with Christian teaching, for he is only an infant. But full-grown men have a right to solid food, for their faculties are trained by practice to distinguish right and wrong. Let us therefore leave elementary Christian teaching alone and advance toward maturity. We must not be always relaying foundations, of repentance for wrong-doing, and of faith in God, with the teaching of baptism and the laying on of hands, the resurrection of the dead and final judgment. And we will advance if God permits it. For it is impossible to arouse people to a fresh repentance when they have once for all come into the light and had a taste of the gift from heaven, and shared in the holy Spirit and felt the goodness of the word of God and the strong influences of the coming age, and yet have fallen back, for they crucify the Son of God on their own account, and hold him up to contempt. Ground that drinks in frequent showers and produces vegetation that is of use to those for whom it is cultivated receives God's blessing. But if it yields thorns and thistles, it is thought worthless and



almost cursed, and it will finally be burned.

9 But about you, dear friends, even though we say this, we are sure of better things that promise salvation. For God is not so unjust as to forget the work you have done and the love you have showed for his cause, in giving help to your fellow-Christians as you still do. But we want each of you to exhibit this same earnestness to the very end with regard to your confidence in your hope, so that you may never grow careless, but may learn to follow the example of those who through their faith and endurance are the possessors of God's promises.

13 For when God made his promise to Abraham, since there was no one greater for him to make oath by, he did so by himself, and said,

"I will certainly bless you richly, and greatly increase your numbers." And so after waiting patiently, he received what God had promised him. For men make oath by something greater than themselves, and they accept an oath as settling finally any disagreement they may have. Therefore, God in his desire to make it perfectly clear to those to whom he made his promise, that his purpose was unalterable, bound himself with an oath, so that by these two unalterable things, which make it impossible for God to break his promise, we who have taken refuge with him may be greatly encouraged to seize upon the hope that is offered to us. This hope is like an anchor for our souls. It reaches up secure and strong into the sanctuary behind the heavenly curtain, where Jesus has gone ahead of us, and become forever a high priest of the priesthood of Melchizedek.

7 For this man Melchizedek, king of Salem and priest of the Most High God, who met Abraham as he was on his way back from defeating the kings, and gave to him his blessing, to whom Abraham apportioned one tenth of all the spoil, who is first, as his name shows, king of righteousness and then king of Salem, which means king of peace—with no father or mother or ancestry, and with no beginning to his days nor end to his life, but like no one but the Son of God, continues as priest forever.

4 Now see how great this man must have been to have the patriarch Abra-

ham give him a tenth of the spoil. Those of the descendants of Levi who are appointed to the priesthood are directed by the Law to collect tithes from the people, that is, from their own brothers, although they are descended from Abraham like themselves. But this man, whose ancestry is not connected with theirs, collected tithes from Abraham himself, and gave his blessing to the man who had received the promises from God. But, beyond any doubt, it is the inferior that is blessed by the superior. In the one case, mortal men collect tithes; but in the other, one who, it is intimated, lives on. In one way of putting it, Levi himself, the collector of the tithes, through Abraham paid him tithes, for none of Abraham's posterity was yet begotten at the time of his meeting with Melchizedek.

Now if anything final had been really accomplished through the Levitical priesthood, for even the giving of the Law was based upon it, what further need would there have been of appointing a different priest of the priesthood of Melchizedek, instead of choosing one of the priesthood of Aaron? For when there is a change in the priesthood, a change necessarily takes place in the Law as well. For he of whom all this was said was related to a tribe no member of which ever officiated at the altar. For it is perfectly clear that our Lord sprang from the tribe of Judah, with reference to which Moses said nothing at all about priests. The point is still more clear in view of the fact that the appointment of the new priest resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications, but by virtue of a life that cannot end. For the psalm bears witness,

"You are a priest forever, of the priesthood of Melchizedek!"

So an earlier regulation is abrogated because it was poor and ineffective (for there was nothing final about the Law), and a better hope begins to dawn, through which we may approach God. And in proportion as Jesus was not appointed priest without God's making oath to it, the agreement which guarantees is better than the old one, for God took no oath in appointing the old priests, but he made oath to his appointment, when he said to him,

"The Lord has sworn it and he will not change:

You are a priest forever!"

- 23 The old priests too had to be numerous, because death prevented their continuing in office. But he continues forever, and so his priesthood is untransferable.
- 24 Therefore, he is forever able to save all who come to God through him, because he always lives and intercedes for them.
- 25 Such a high priest we needed—godly, blameless, unstained, removed from sinful men and raised above the very heavens; who does not need, as the old high priests did, to offer sacrifices every day, first for his own sins and then for those of the people—for this last he has done once for all, in offering up himself. For the Law appoints to the high priesthood men full of imperfection; but this utterance about the making of the oath, which came long after the Law, appoints a son, fully qualified to be high priest forever.

- 8 Now the main point in what I am saying is this: We have such a high priest as this, and he has taken his seat in heaven at the right hand of God's Majesty, to officiate as priest in the sanctuary and in that true tent of worship which not man but the Lord himself set up. But every high priest is appointed to offer gifts and sacrifices, and so this high priest also must have some sacrifice to offer. Further, if he were still on earth, he would not be a priest at all, for there are priests enough provided to offer the gifts the Law prescribes—though the service they engage in is only a shadow and imitation of that in heaven. For when Moses was going to make the tent of worship he was warned, "Be sure to make it all just like the pattern you were shown on the mountain." But, as it is, the priestly service to which Christ has been appointed is as much better than the old as the agreement established by him and the promises on which it is based are superior to the former ones. For if that first agreement had been perfect, there would have been no occasion for a second one. But in his dissatisfaction with them he says,

"See! the time is coming," says the Lord,

"When I will conclude a new agreement with the house of Israel and with the house of Judah,

Not like the one that I made with their forefathers,

On the day when I took them by the hand to lead them out from the land of Egypt,

For they would not abide by their agreement with me,

So I paid no attention to them,' says the Lord.

'For this is the agreement that I will make with the house of Israel,

In those later days,' says the Lord;

'I will put my laws into their minds,

And write them on their hearts,

And they will have me for their God,

And I will have them for my people.

And they will not have to teach their townsmen and their brothers to know the Lord,

For they will all know me,

From the lowest to the highest.

For I will be merciful to their misdeeds,

And I will no longer remember their sins.'"

Now when he speaks of a new agreement, he is treating the first one as obsolete; but whatever is obsolete and antiquated is almost ready to disappear.

Even the first agreement provided regulations for worship, and a sanctuary that was fully equipped. For a tent was erected, with the lamp and the table and the presentation bread in the outer part, which was called the sanctuary. And beyond the second curtain, in the part called the inner sanctuary, stood the gold incense-altar and the chest that contained the agreement, entirely covered with gold, with the gold jar in it that held the manna, and Aaron's staff that budded, and the tablets containing the agreement; and above the chest were the winged creatures of the Divine Presence overshadowing the lid on which the blood was sprinkled—of which I cannot now speak in detail. With these arrangements for worship, the priests used constantly to go into the outer part of the tent, in the performance of their rites, but only the high priest could enter the inner part, and he but once a year, and never without taking some victim's blood, to offer on his own behalf and for the sins committed through ignorance

8 by the people. In all this the holy Spirit was seeking to show that there was no free access to the sanctuary while the outer tent was still standing.

9 And all this looked toward the present time and was symbolic of the fact that the mere offering of material gifts and sacrifices cannot inwardly qualify the worshiper to approach God, since they have to do only with food and drink and various washings—material regulations in force only until the time for the new order.

11 But when Christ came, as the high priest of the better system under which we live, he went once for all, through that greater, more perfect tent of worship not made by human hands nor a part of our material creation, into the sanctuary, taking with him no blood of goats and calves, but his own, and secured our permanent deliverance. For if sprinkling ceremonially defiled persons with the blood of bulls and goats and with the ashes of a heifer purifies them physically, how much more surely will the blood of the Christ, who with the eternal Spirit made himself an unblemished offering to God, purify our consciences from the old wrongdoing for the worship of the ever-living God?

15 And this is why he is the negotiator of a new agreement, in order that as someone has died to deliver them from the offenses committed under the old agreement, those who have been offered it may receive the unending inheritance they have been promised. For where a will is involved, the death of the one who made it must be established, for a will is valid only in the case of a person who is dead; it has no force as long as the testator is alive. So even the old agreement could not be ratified without the use of blood. For when Moses had told all the regulations of the Law to all the people, he took calves' and goats' blood, along with water, crimson wool, and a bunch of hyssop, and sprinkled the roll of the Law and all the people, saying, "This blood ratifies the agreement which God has commanded me to make with you." The tent too and all the appliances used in the priestly service he sprinkled with blood in the same way. In fact, under the Law, almost everything is purified with blood, and unless blood is poured out nothing is forgiven.

By such means, therefore, these things that were only copied from the originals in heaven had to be purified, but the heavenly originals themselves required far better sacrifices than these. For it was not a sanctuary made by human hands and only copied after the true one that Christ entered, but he went into heaven itself, in order to appear now on our behalf in the very presence of God. Nor does he go in to offer himself over and over again, like the high priest who enters the sanctuary year after year, taking with him blood that is not his own, for then he would have had to suffer death over and over, ever since the creation of the world. But, as it is, once for all at the close of the age he has appeared, to put an end to sin by his sacrifice. And just as men are destined to die once and after that to be judged, so the Christ too, after being offered in sacrifice once for all to carry away the sins of many, will appear again but without any burden of sin, to those who are eagerly waiting for him to come and save them.

For while the Law foreshadowed the blessings that were to come, it did not fully express them, and so the priests by offering the same sacrifices endlessly year after year cannot wholly free those who come to worship from their sins. Otherwise, would they not have ceased to offer these sacrifices, because those who offered them, having once been purified, would have had no further consciousness of sin? They really only serve to remind the people annually of the sins they have committed, for bulls' and goats' blood is powerless to remove sin. That is why the Christ, when he was coming into the world, said,

"You have not wished sacrifice or offering, but you have provided a body for me.

You never cared for burnt-offerings and sacrifices for sin!

So I said, 'See, I have come! as the Book of the Law says of me,

O God, to do your will!'

At first he says, "You never wished or cared for sacrifices or offerings, or burnt-offerings or sacrifices for sin"—all of which the Law prescribes—and then he adds, "See, I have come to do your will!" He is taking away the old to put the new in its place. And it is through his doing of God's will that we

have been once for all purified from sin through the offering of the body of  
 11 Jesus Christ in sacrifice. Every other priest stands officiating day after day, offering over and over again the same sacrifices, though they were powerless  
 12 ever to remove people's sins. But Christ has offered for all time one sacrifice for sin, and has taken his seat at  
 13 God's right hand, from that time waiting for his enemies to be made his foot-  
 14 stool. For by that one sacrifice he has forever qualified those who are purified  
 15 from sin to approach God. And we have the testimony of the holy Spirit to  
 16 this, for after saying,  
 "This is the agreement that I will  
 make with them  
 In those later days,' says the Lord,  
 'I will put my laws into their minds,  
 And write them upon their  
 hearts,'" **he goes on,**  
 17 "And their sins and their misdeeds I will no longer remember."  
 18 But when these are forgiven, there is no more need of offerings for sin.  
 19 Since then, brothers, we have free access to the sanctuary through the  
 20 blood of Jesus, by the new, living way which he has opened for us, through the  
 curtain, that is, his physical nature,  
 21 and since in him we have a great priest set over the house of God, let us draw  
 22 near to God in sincerity of heart and with perfect faith, with our hearts  
 cleansed from the sense of sin, and our  
 23 bodies washed with clean water. Let us hold unwaveringly to the hope that we  
 profess, for he who has given us his  
 24 promise may be trusted. By observing one another, let us arouse ourselves to  
 rival one another's love and good deeds.  
 25 Let us not neglect meeting together as  
 some do, but let us encourage one another, all the more as you can see that  
 the great Day is coming nearer.  
 26 For if we choose to go on sinning after we have so fully learned the truth, there  
 is no sacrifice left to be offered for our  
 27 sins, but only the dreadful prospect of judgment and that blazing indignation  
 28 which is to devour God's enemies. Any-  
 one who breaks the Law of Moses is  
 put to death without any show of pity,  
 on the evidence of only two or three  
 29 witnesses. How much worse a punishment do you think will anyone deserve  
 who tramples the Son of God underfoot.

and treats as worthless the blood of the agreement by which he has been purified, and outrages God's spirit of mercy? For we know who it is that has  
 3 said,

"Vengeance belongs to me! I will pay back!"

and in another place,

"The Lord will be the judge of his people!"

It is a fearful thing to fall into the hands  
 3 of the living God!

But you must remember those early  
 days when after you had received the light you had to go through a great  
 struggle with persecution, sometimes  
 3 being actually exposed as a public spectacle to insults and violence, and sometimes showing yourselves ready to share  
 the lot of those in that condition. For  
 34 you showed sympathy with those who were in prison, and you put up with it  
 cheerfully when your property was taken from you, for you knew that you  
 had in yourselves a greater possession that was lasting. You must not lose  
 31 your courage, for it will be richly rewarded, but you will need endurance if  
 32 you are to carry out God's will and receive the blessing he has promised.  
 For  
 33

"In a very little while

He who is to come will come and not delay,

And he whom I accept as righteous  
 38 will find life through his faith.

But if a man draws back, my heart can take no pleasure in him."

But we will not draw back and perish,  
 39 but we will have faith and save our souls.

Faith means the assurance of what  
 1. we hope for; it is our conviction about things that we cannot see. For it was  
 2. by it that the men of old gained God's approval.

It is faith that enables us to see that  
 3 the universe was created at the command of God, so that the world we see did not simply arise out of matter. Faith made Abel's sacrifice greater in  
 4. the sight of God than Cain's; through faith he gained God's approval as an upright man, for God himself approved his offering, and through faith even when he was dead he still spoke. Faith  
 5. caused Enoch to be taken up from the earth without experiencing death: he could not be found, because God had

taken him up. For before he was taken  
 up there is evidence that he pleased  
 6 God, but without faith it is impossible  
 to please him; for whoever would ap-  
 7 proach God must have faith in his ex-  
 istence and in his willingness to reward  
 those who try to find him. Faith led  
 Noah, when he was warned by God of  
 things no one then saw, in obedience to  
 the warning to build an ark in which to  
 save his family, and by such faith he  
 condemned the world, and came to pos-  
 8 sess that uprightness which faith pro-  
 duces. Faith enabled Abraham to  
 obey when God summoned him to leave  
 his home for a region which he was to  
 have for his own, and to leave home  
 without knowing where he was going.  
 9 Faith led him to make a temporary  
 home as a stranger in the land he had  
 been promised, and to live there in his  
 tents, with Isaac and Jacob, who shared  
 10 the promise with him. For he was look-  
 ing forward to that city with the sure  
 foundations, designed and built by  
 11 God. Faith made even Sarah herself  
 able to have a child, although she was  
 past the time of life for it, because she  
 thought that he who had made the  
 12 promise would keep it. And so from one  
 man, for any prospect of descendants  
 as good as dead, there sprang a people  
 in number like the stars in the heavens  
 or the countless sands on the seashore.  
 13 All these people lived all their lives  
 in faith, and died without receiving  
 what had been promised; they only saw  
 it far ahead and welcomed the sight of  
 it, recognizing that they themselves  
 were only foreigners and strangers here  
 14 on earth. For men who recognize that  
 show that they are in search of a coun-  
 15 try of their own. And if it had been the  
 country from which they had come to  
 which their thoughts turned back, they  
 would have found an opportunity to  
 16 return to it. But, as it is, their aspira-  
 tions are for a better, a heavenly coun-  
 try! That is why God is not ashamed  
 to be called their God, for he has pre-  
 17 pared a city to receive them.  
 Faith enabled Abraham, when he was  
 put to the test, to offer Isaac as a sacri-  
 18 fice. He who had accepted God's prom-  
 ises was ready to sacrifice his only son,  
 of whom he had been told, "Your pos-  
 19 terity is to arise through Isaac!" For  
 he believed that God was able to raise  
 men even from the dead, and from the

dead he did indeed, to speak figurative-  
 ly, receive him back. Faith enabled 20  
 Isaac to bequeath to Jacob and Esau  
 blessings that were still to be. Faith 21  
 made Jacob when he was dying give a  
 blessing to each of Joseph's sons, and  
 bow in worship even while leaning on  
 his staff. Faith inspired Joseph when he 22  
 was dying to tell of the future migration  
 of the Israelites, and to give instruc-  
 tions about his own body. Faith led 23  
 Moses' parents to hide him for three  
 months after his birth, because they  
 saw that he was a beautiful child and  
 they would not respect the edict of the  
 king. Faith made Moses, when he was 24  
 grown up, refuse to be known as a son  
 of Pharaoh's daughter, for he preferred 25  
 sharing the hardships of God's people  
 to a short-lived enjoyment of sin, and 26  
 thought such contempt as the Christ  
 endured was truer wealth than the  
 treasures of Egypt, for he was looking  
 forward to the coming reward. Faith 27  
 made him leave Egypt, unafraid of the  
 king's anger, for he persevered as  
 though he saw him who is unseen.  
 Faith made him institute the Passover 28  
 and splash the blood upon the door-  
 posts, to keep the angel that destroyed  
 the firstborn from touching them.  
 Faith enabled them to cross the Red 29  
 Sea as though it were dry land, al-  
 though the Egyptians when they tried  
 to follow them across it were drowned.  
 Faith made the walls of Jericho fall, 30  
 after they had marched around them  
 each day for seven days. Faith saved 31  
 Rahab the prostitute from being de-  
 stroyed with those who disobeyed God,  
 because she had given a friendly wel-  
 come to the scouts.

And why should I go on? For my 32  
 time would fail me if I told of Gideon,  
 Barak, Samson, Jephthah, David,  
 Samuel, and the prophets, who by 33  
 their faith conquered kingdoms, at-  
 tained uprightness, received new prom-  
 ises, shut the mouths of lions, put out 34  
 furious fires, escaped death by the  
 sword, found strength in their time of  
 weakness, proved mighty in war, put  
 foreign armies to flight. Women had 35  
 their dead restored to them by resur-  
 rection. Others endured torture, and  
 refused to accept release, that they  
 might rise again to the better life. Still 36  
 others had to endure taunts and blows,  
 and even fetters and prison. They were 37

stoned to death, they were tortured to death, they were sawed in two, they were killed with the sword. Clothed in the skins of sheep or goats, they were driven from place to place, destitute, 38 persecuted, misused—men of whom the world was not worthy wandering in deserts, mountains, caves, and holes in the ground.

39 Yet though they all gained God's approval by their faith, they none of them received what he had promised, for 40 God had resolved upon something still better for us, that they might not reach the fulfilment of their hopes except with us.

12 Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment and the entanglement of sin, and run with determination 2 the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand 3 of the throne of God. Think of the opposition that he encountered from those sinners against themselves, if you would 4 not grow weary and faint-hearted. You have not yet resisted unto death in your 5 struggle with sin, and you have forgotten the challenge addressed to you as God's sons,

"My son, do not think lightly of the Lord's discipline,  
Or give up when he corrects you.

6 For it is those whom the Lord loves that he disciplines,  
And he chastises every son that he acknowledges."

7 You must submit to it as discipline. God is dealing with you as his sons. For where is there a son whom his father 8 does not discipline? But if you have none of that discipline which all sons undergo, you are illegitimate children, 9 and not true sons. When our earthly fathers disciplined us we treated them with respect; should we not far more submit to the Father of our spirits, and 10 so have life? For they disciplined us for a short time and as they thought proper, but he does it for our good, to 11 make us share his holiness. Discipline is never pleasant at the time; it is painful; but to those who are trained by it, it afterward yields the peace of char- 12 acter. So tighten your loosening hold!

Stiffen your wavering stand! And keep 11 your feet in straight paths, so that limbs that are lame may not be dislocated but instead be cured.

Try to be at peace with everyone, 14 and strive for that consecration without which no one can see the Lord. Be 15 careful that no one fails to gain God's favor, or some poisonous root may come up to trouble and contaminate you all—some immoral or godless person like 16 Esau, who sold his very birthright for one single meal. For you know how, 17 when he afterward wished to claim the blessing, he was refused it, although he begged for it with tears, for he had no opportunity to repent of what he had done.

For it is no tangible blazing fire that 18 you have come up to, no blackness and darkness and storm, no trumpet blast 19 and voice whose words made those who heard them beg to be told no more, for 20 they could not bear the order, "Even a wild animal, if it touches the mountain, must be stoned to death," and so awful 21 was the sight that Moses said, "I am aghast and appalled!" But you have 22 come up to Mount Zion, to the city of the living God, the heavenly Jerusalem, to countless angels, to the solemn gath- 23 ering of all God's elder sons, enrolled as citizens in heaven, to a judge who is the God of all, to the spirits of upright men now at last enjoying the fulfilment of their hopes, to Jesus the negotiator of a 24 new agreement, and to sprinkled blood that speaks more powerfully than even Abel's. Take care not to refuse to listen 25 to him who is speaking. For if they could not escape because they would not listen to him who warned them here on earth, how much less can we, who reject him who is from heaven! Then his voice shook the earth, but now 26 his promise is, "But once more I will make not only the earth but the very heaven to tremble!" Now the words 27 "But once more" indicate the final removal of all that is shaken, as only created, leaving only what is unshaken to be permanent. Let us, therefore, be 28 thankful that the kingdom given to us cannot be shaken, and so please God by worshipping him with reverence and awe; for our God is a consuming fire. 29

Your love for the brotherhood must 13 continue. Do not forget to be hospitable to strangers, for by being so some,

without knowing it, have had angels as  
 3 their guests. Remember those who are  
 in prison as though you were in prison  
 with them, and those who are ill-treat-  
 ed as being yourselves liable to the same  
 4 trials. Marriage should be respected by  
 everyone, and the marriage relation  
 kept sacred, for vicious and immoral  
 5 people God will punish. You must not  
 be avaricious; you must be content  
 with what you have, for God himself  
 has said, "I will never let go of you or  
 6 desert you!" So that we can confident-  
 ly say,

"The Lord is my helper; I will not  
 be afraid.

What can men do to me?"

7 Do not forget your former leaders,  
 the men who brought you God's mes-  
 sage. Remember how they ended their  
 lives and imitate their faith.

8 Jesus Christ is the same today that  
 he was yesterday, and he will be so for-  
 9 ever. You must not be carried away  
 with strange varieties of teaching. The  
 true way to steadfastness of heart is  
 through God's mercy, not through  
 scruples about food, which have never  
 10 done their adherents any good. Our al-  
 tar is one at which those who serve the  
 tent of worship have no right to eat.  
 11 For the bodies of the animals whose  
 blood is taken into the sanctuary by the  
 high priest are burned outside the  
 12 camp. And so Jesus too, in order to  
 purify the people by his blood, suffered  
 13 death outside the city gate. Let us,  
 therefore, go out to him, outside the  
 camp, sharing the contempt that he  
 14 endured, for we have no permanent

city here on earth, but we are in search  
 of the city that is to come. In his name 15  
 let us continually offer praise as our  
 sacrifice to God—the utterance of lips  
 that glorify God's name. But do not 16  
 forget to be helpful and generous, for  
 that is the kind of sacrifice that pleases  
 God.

Obey your leaders and give way to 17  
 them, for they are keeping watch in  
 defense of your souls, as men account-  
 able for the trust. Make their work a  
 joy and not a grief, for that would be  
 the worse for you.

Pray for me, for I am sure I have a 18  
 clear conscience, and I mean in every  
 way to live an upright life. I ask this of 19  
 you more especially that I may be  
 brought back to you the sooner.

May God, the giver of peace, who 20  
 brought back from the dead our Lord  
 Jesus who through the blood by which  
 he ratified the everlasting agreement  
 has become the great shepherd of the  
 sheep, fit you by every blessing to do his 21  
 will, and through Jesus Christ carry  
 out in us what will please him. To him  
 be glory forever and ever. Amen.

I beg you brothers, to listen patient- 22  
 ly to this appeal, for I have written you  
 but briefly.

You must know that our brother 23  
 Timothy has been released from prison.  
 If he comes here soon, we will see you  
 together.

Remember us to all your leaders and 24  
 to all your fellow-Christians. The  
 brothers from Italy wish to be remem-  
 bered to you.

God bless you all!

## THE LETTER OF JAMES

**1** JAMES, a slave of God and of the Lord Jesus Christ, sends greeting to the twelve tribes that are scattered over the world.

**2** You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defect.

**3** If any one of you is deficient in wisdom, let him ask God who gives generously to everyone, and does not reproach one with it afterward, and he will give it to him. But he must ask with faith, and without any doubt, for the man who doubts is like the billowing sea, driven and blown about by the wind. Such a man must not expect to get anything from the Lord—an irresolute person like him, who is uncertain about everything he does. A brother of low position ought to be proud of his eminence, but one who is rich ought to rejoice at being reduced in circumstances, for the rich will disappear like a wild flower. For the sun comes up with its scorching heat and dries up the grass, and the flower withers, and all its beauty is gone. That is the way a rich man will fade and die in the midst of his pursuits.

**12** Blessed is the man who endures trial, for when he stands the test, he will be given the crown of life, which God has promised to those who love him. No one should think when he is tempted that his temptation comes from God, for God is incapable of being tempted by what is evil, and he does not tempt anyone. When anyone is tempted, it is by his own desire that he is enticed and allured. Then desire conceives and gives birth to sin, and when sin is mature, it brings forth death. Do not be misled, my dear brothers. Every good gift and every perfect present is from heaven, and comes down from the Father of the heavenly lights, about whom there is no variation of changing shadow. Of his own accord he brought us into being

through the message of truth, so that we might be a kind of first-fruits among his creatures.

You must understand this, my dear brothers. Everyone must be quick to hear, slow to speak, slow to be angry, for men's anger does not produce uprightness God wishes. So strip yourselves of everything that soils you, and of every evil growth, and in a humble spirit let the message that has the power to save your souls be planted in your hearts. Obey the message; do not merely listen to it, and deceive yourselves. For anyone who merely listens to the message without obeying it is like a man who looks in a mirror at the face that nature gave him; he looks at himself and then goes off and immediately forgets what he looked like. But whoever looks at the faultless law that makes men free and keeps looking, so that he does not just listen and forget, but obeys and acts upon it, will be blessed in what he does. If anyone thinks he is religious, and does not bridle his tongue, but deceives himself, his religious observances are of no account. A religious observance that is pure and stainless in the sight of God the Father is this: to look after orphans and widows in their trouble, and keep one's self unstained by the world.

My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality? For if a finely dressed man with a gold ring comes into your meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, "Sit here; this is a good place!" and say to the poor man, "Stand up, or sit on the floor at my feet," have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers. Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. Are not the rich your oppressors? Is it not



7 they who drag you into court? Is it not  
 8 they who slander the noble name you  
 9 bear? If you really obey the supreme  
 10 law where the Scripture says, "You  
 11 must love your neighbor as you do  
 12 yourself," you are doing right, but if  
 13 you show partiality, you are committing  
 14 a sin, and stand convicted before  
 15 the Law as law breakers. For anyone  
 16 who obeys the whole of the Law but  
 17 makes one single slip is guilty of breaking  
 18 it all. For he who said, "You must  
 19 not commit adultery," said also, "You  
 20 must not commit murder." Now if you  
 21 abstain from adultery, but commit murder,  
 22 you are still a violator of the Law.  
 23 You must talk and act like men who  
 24 expect to be judged by the law that  
 25 treats men as free. For the merciless  
 26 will be mercilessly judged; but mercy  
 27 will triumph over judgment.

28 My brothers, what is the good of a  
 29 man's saying he has faith, if he has no  
 30 good deeds to show? Can faith save  
 31 him? If some brother or sister has no  
 32 clothes and has not food enough for a  
 33 day, and one of you says to them,  
 34 "Goodbye, keep warm and have plenty  
 35 to eat," without giving them the necessities  
 36 of life, what good does it do? So  
 37 faith by itself, if it has no good deeds to  
 38 show, is dead. But someone may say,  
 39 "You have faith, and I good deeds."  
 40 Show me your faith without any good  
 41 deeds, and I will show you my faith by  
 42 my good deeds. Do you believe in one  
 43 God? Very well! So do the demons,  
 44 and they shudder. But do you want  
 45 proof, my senseless friend, that faith  
 46 without good deeds amounts to nothing?  
 47 Was not our forefather Abraham made  
 48 upright for his good deeds, for offering  
 49 his son Isaac on the altar? You see that  
 50 in his case faith and good deeds worked  
 51 together; faith found its highest expression  
 52 in good deeds, and so the Scripture  
 53 came true that says, "Abraham had  
 54 faith in God, and it was credited to  
 55 him as uprightness, and he was called  
 56 God's friend." You see a man is  
 57 made upright by his good deeds and not  
 58 simply by having faith. Was not even  
 59 Rahab the prostitute made upright for  
 60 her good deeds, in entertaining the  
 61 scouts and sending them off by a different  
 62 road? Just as the body without the  
 63 spirit is dead, faith is dead without  
 64 good deeds.

65 Not many of you should become

teachers, my brothers, for you know  
 that we who teach will be judged with  
 greater strictness. For we all make  
 many mistakes. Anyone who never  
 makes a mistake in what he says has a  
 character that is fully developed and is  
 able to control his whole body as well.  
 If we put bits into horses' mouths to  
 make them obey us, we can guide their  
 whole bodies. Even ships, great as they  
 are, and driven by strong winds, are  
 steered with a very small rudder wherever  
 the pilot pleases. So the tongue is a  
 little organ and yet very boastful.  
 What a great forest a spark will set on  
 fire! And the tongue is a fire, a world  
 of wrong the tongue proves in our  
 bodies, soiling the whole body and setting  
 fire to the whole round of nature,  
 and set on fire itself by hell. For every  
 kind of animal and bird, reptile and sea  
 creature, can be tamed and has been  
 tamed by man, but no human being can  
 tame the tongue. It is an irreconcilable  
 evil, full of deadly poison. With it we  
 bless the Lord our Father, and with it  
 we curse men made in God's likeness.  
 Blessing and cursing issue from the  
 same mouth! This is not right, my  
 brothers. Does a spring pour forth fresh  
 and brackish water from the same  
 crevice? Can a fig tree produce olives,  
 my brothers, or a grape vine figs? A  
 salt spring cannot give fresh water.

What wise, intelligent man is there  
 among you? Let him show by his good  
 life that what he does is done in the  
 humility of wisdom. But if you cherish  
 bitter feelings of jealousy and rivalry in  
 your hearts, do not pride yourselves on  
 it and thus belie the truth. Such wisdom  
 does not come from above. It is earthly,  
 animal, demon-like. For wherever  
 jealousy and rivalry exist, there will  
 be confusion and every low action.  
 The wisdom that is from above is first  
 of all pure, then peaceable, considerate,  
 willing to yield, full of compassion and  
 good deeds, whole-hearted, straightforward.  
 The harvest uprightness yields must  
 be sown in peace, by peacemakers.

What causes wars and fights among  
 you? Is it not your cravings, which are  
 at war within your bodies? You crave  
 things, and cannot have them, and so  
 you commit murder. You covet things,  
 and cannot get them, and so you quarrel  
 and fight. You do not have things  
 because you do not ask for them. You

ask and fail to get them because you ask with wrong motives, to spend them on your pleasures. You renegades! Do you not know that the friendship of the world means enmity with God? So whoever wishes to be the world's friend declares himself God's enemy. Do you suppose the Scripture means nothing when it says, "He yearns jealously over the Spirit he has put in our hearts?" But he gives all the greater blessing. As the Scripture says, "God opposes haughty persons, but he blesses humble-minded ones." Therefore, submit to God. Resist the devil and he will fly from you. Approach God, and he will approach you. Wash your hands, you sinners! Make your hearts pure, you doubters! Be miserable, grieve, and weep aloud! Turn your laughter into grief and your happiness into gloom. Humble yourselves before the Lord, and he will raise you up.

Do not talk against one another, brothers. Whoever talks against a brother or condemns his brother talks against the Law, and condemns the Law. But if you condemn the Law you are not an observer of the Law but its judge. There is only one lawgiver and judge—he who has the power to save and to destroy; who are you, to judge your neighbor?

Come now, you who say, "Today or tomorrow we are going to such and such a town, to stay a year and go into business and make money," when you do not know what your life will be like tomorrow! You are just a mist, which appears for a little while and then disappears. This, instead of saying, "If it is the Lord's will, we shall live to do this or that." But, as it is, you pride yourselves on your pretensions. All such pride is wrong. So when a man knows what is right and fails to do it, he is guilty of sin.

Come now, you rich people! weep aloud and howl over the miseries that are going to overtake you! Your wealth has rotted, your clothes are moth-eaten, your gold and silver are rusted, and their rust will testify against you and eat into your very flesh, for you have stored up fire for the last days. Why, the wages you have withheld from the laborers who have reaped your harvests cry aloud, and the cries of the harvest-

ers have reached the ears of the Lord of Hosts. You have lived luxuriously and voluptuously here on earth; you have fattened your hearts for the day of slaughter. You have condemned and murdered the upright. Will he make no resistance?

So be patient, brothers, until the coming of the Lord. The farmer has to wait for the precious crop from the ground, and be patient with it, until it gets the early and the late rains. You must have patience too; you must keep up your courage, for the coming of the Lord is close at hand. Do not complain of one another, brothers, or you will be judged. The judge is standing right at the door! As an example, brothers, of ill-treatment patiently endured, take the prophets, who have spoken in the name of the Lord. Why, we call those who showed such endurance happy! You have heard of the steadfastness of Job, and you have seen what the Lord brought out of it, for the Lord is very kind and merciful.

Above all, my brothers, do not swear an oath, either by heaven or by the earth, or by anything else; let your "Yes" be a plain Yes, and your "No" a plain No, or you will fall under condemnation.

If any one of you is in trouble, should pray. If any one is in good spirits, he should sing a hymn. If any one is sick, he should call in the elders of the church and have them pray over him, and pour oil on him in the name of the Lord, and the prayer offered in faith will save the sick man; the Lord will restore him to health, and if he has committed sins, he will be forgiven. So confess your sins to one another and pray for one another, so that you may be cured. An upright man can do a great deal by prayer when he tries. Elijah was a man like us, and he prayed earnestly that it might not rain, and for three years and six months there was no rain in the land. Then he prayed again, and the heavens yielded rain and the earth produced crops. My brothers, if any one of you is led astray from the truth, and someone brings him back, you may be sure that whoever brings a sinner back from his misguided way will save the man's soul from death, and cover up a host of sins.

## THE FIRST LETTER OF PETER

**1** PETER, an apostle of Jesus Christ to those who are scattered as foreigners over Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
**2** whom God the Father has chosen and predestined by the consecration of the Spirit to be obedient to Jesus Christ, and to be sprinkled with his blood; God bless you and give you perfect peace.  
**3** Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he has caused us to be born anew to a life of hope through the resurrection of  
**4** Jesus Christ from the dead, and to an imperishable, unsullied, and unfading inheritance, which is kept safe for you in  
**5** heaven, and you by God's power are being protected through faith to receive a salvation that is now ready to be disclosed at the last time. Rejoice over  
**6** this, although just now perhaps distressed for a little while by various  
**7** trials; they are to show that your faith when tested is found to be more precious than gold, which though it is perishable is tested with fire, and they will bring you praise, glory, and honor  
**8** when Jesus Christ is revealed. Love him, though you have not seen him, but since you believe in him though you do not now see him, rejoice with triumphant,  
**9** unutterable joy to attain the goal of faith, the salvation of your souls.  
**10** About this salvation the prophets who prophesied of the blessing that was destined for you made the most careful  
**11** investigation, trying to learn for what possible time the spirit of Christ within them in predicting the sufferings destined for Christ intended them and the  
**12** glories that were to follow them. It was disclosed to them that they were serving not themselves but you in dealing with these things, which have now been told you by those who through the holy Spirit sent from heaven brought you the good news; things into which angels long to look!  
**13** Therefore, prepare your minds for action, and with perfect calmness fix your hopes on the mercy that you are to

experience when Jesus Christ is revealed. Like obedient children, do not **14** adapt yourselves to the cravings you used to follow when you were ignorant, but like the holy Being who has called **15** you, you must also be holy in all your conduct, for the Scripture says, **16**

"You must be holy,  
Because I am holy."

And if you address him as Father who **17** judges everyone impartially by what he does, you must live reverently all the time you stay here, for you know that **18** you have not been ransomed with anything perishable like silver or gold, from the futile way of living in which you were brought up, but with precious **19** blood, like that of an unblemished, spotless lamb, the blood of Christ, who **20** was predestined for this before the foundation of the world, but was revealed only at the end of the ages, for **21** the sake of you who through him trust in God, who raised him from the dead and showed him honor; and so your faith and hope rest on God.

Now that by obeying the truth you **22** have purified your souls for sincere love of the brotherhood, you must love one another intensely and heartily, for you **23** have been born anew from a germ not perishable, but imperishable, through the message of the living, everlasting God. For **24**

"All flesh is like grass,  
And all its glory like the flowers of  
the grass.  
The grass withers,  
And the flower fades,  
But the word of the Lord will last **25**  
forever."

That word is the good news that has been brought to you.

Free yourselves, therefore, from all **2** malice, deceit, hypocrisy, envy, and slander of any kind, and like newborn **2** babes crave the pure spiritual milk that will make you grow up to salvation, since you have tasted the Lord's kind- **3** ness. Come to him, as to a living stone **4** rejected by men, but chosen and prized

5 in the sight of God, and build yourselves up as living stones into a spiritual house for a consecrated priesthood, so as to offer spiritual sacrifices that through Jesus Christ will be acceptable  
6 to God. For it says in Scripture,

"Here I lay a choice stone in Zion, a costly cornerstone;

No one who believes in it will ever be disappointed!"

7 It is you, therefore, who believe who see its value, but for men who do not believe,

"The stone which the builders refused has been made a cornerstone,"

8 and

"A stone to stumble over, and a rock to trip them up."

They stumble over the message because they will not obey it; that is their destiny. But you are the chosen race, the royal priesthood, the consecrated nation, his own people, so that you may declare the virtues of him who has called you out of darkness into his wonderful light; you who were once "no people" but are now "God's people"; once "unpitied" but now "pitied indeed."

11 Dear friends, I beg you, as aliens and exiles here, not to indulge the physical cravings that are at war with the soul. Live upright lives among the heathen, so that even if they charge you with being evildoers, they may from observing the uprightness of your conduct come to praise God on the Day of Judgment.

13 Submit to all human authority, for the Master's sake; to the emperor, as supreme, and to governors, as sent by him to punish evil-doers, and to encourage those who do right. For it is the will of God that by doing right you should silence the ignorant charges of foolish people. Live like free men, only do not make your freedom an excuse for doing wrong, but be slaves of God.  
17 Treat everyone with respect. Love the brotherhood, be reverent to God, respect the emperor.

18 You servants must be submissive to your masters and perfectly respectful to them; not only to those who are kind and considerate, but also to those who are unreasonable. For God approves a man if from a sense of duty he endures  
20 suffering unjustly inflicted—for what

credit is there in your enduring being beaten for doing wrong? But if you endure suffering for doing what is right, you have God's approval. That is the life to which you have been called, for Christ himself suffered for you, leaving you an example so that you might follow his footsteps. He committed no sin, and deceit was never on his lips. He was abused but he did not retort. He suffered but he did not threaten, but committed his case to him who judges justly. He carried the burden of our sins in his own body on the tree, in order that we might die to sin and live for uprightness. By his wounds you have been healed. For you were astray like sheep, but now you have returned to the shepherd and guardian of your souls.

You married women, in the same way, must be submissive to your husbands, so that any who refuse to believe the message may be won over without argument through the behavior of their wives when they see how chaste and submissive you are. You must not adopt the external attractions of arranging the hair and wearing jewelry and dress; yours must be the inner beauty of character, the imperishable attraction of a quiet and gentle spirit, which has great value in the sight of God. It was in that way in ancient times that those pious women who set their hopes on God made themselves attractive. They were submissive to their husbands, like Sarah, who obeyed Abraham, and called him Master. You are true daughters of hers, if you do right and are unafraid.

You married men also must be considerate in living with your wives. You must show deference to women as the weaker sex, sharing the gift of life with you, so that there may be nothing to interfere with your prayers.

Finally, you must all be harmonious, sympathizing, loving, tender-hearted, modest, not returning evil for evil, or abuse for abuse. You must bless them instead. It is for this that you were called—to obtain blessing. For

"Let him who would enjoy life  
And see happy days,  
Keep his tongue from evil,  
And his lips from uttering deceit.  
Let him turn away from evil and do right,

12 Let him seek peace and go after it.  
For the eyes of the Lord are upon  
upright men,  
And his ears are open to their  
entreaty,  
But the Lord's face is set against  
men that do wrong."

13 And who is there that can hurt you if  
14 you are eager to do what is right? Even  
if you should suffer for uprightness, you  
are blessed. But do not be afraid of  
15 them, nor be troubled, but reverence  
Christ in your hearts as Lord, and al-  
ways be ready to make your defense to  
anyone who calls you to account for  
the hope that you have. But do so  
16 gently and respectfully, and keep your  
conscience clear, so that those who  
abuse your upright Christian conduct  
may be made ashamed of their slanders.  
17 For it is better to suffer for doing right,  
if that should be God's will, than for  
18 doing wrong. For Christ himself died  
once for all, for sin, an upright man for  
unrighteous men, to bring you to God,  
and was physically put to death, but he  
19 was made alive in the Spirit. In it  
Enoch went and preached even to those  
20 spirits that were in prison, who had  
once been disobedient, when in Noah's  
time God in his patience waited for the  
ark to be made ready, in which a few  
people, eight in all, were brought safely  
21 through the water. Baptism, which cor-  
responds to it, now saves you also (not  
as the mere removing of physical stain,  
but as the craving for a conscience right  
with God)—through the resurrection of  
22 Jesus Christ, who has gone to heaven  
and is at God's right hand, with angels,  
hierarchies, and powers made subject  
to him.

4 Since Christ therefore has suffered in  
our physical nature, you must also arm  
yourselves with the same resolve. For  
he who suffers in his physical nature has  
2 done with sin, and no longer lives by  
what men desire, but for the rest of his  
3 earthly life by what God wills. You  
have spent time enough in the past in  
doing as the heathen like to do, indulg-  
ing in sensuality, passion, drunkenness,  
carousing, dissipation, and detestable  
4 idolatry. They are amazed that you no  
longer join them in plunging into the  
same flood of dissipation, and they  
5 abuse you for it; but they will have to  
answer for it to him who is ready to  
6 judge living and dead. This is why the

good news was preached to the dead  
also, that though they are judged in  
their physical nature as men are, they  
may yet live, like God, in the Spirit.

But the end of all things is near. Be 7  
serious and collected, therefore, and  
pray. Above all keep your love for one 8  
another strong, because love covers up  
a host of sins. Be ungrudgingly hos- 9  
pitable to one another. Whatever the 10  
endowment God has given you, use it in  
service to one another, like good dis-  
pensers of God's varied mercy. If one 11  
preaches, let him do it like one who ut-  
ters the words of God; if one does some  
service, let him do it as with strength  
which God supplies, so that in every-  
thing God may be glorified through  
Jesus Christ. To him belong glory and  
dominion forever and ever. Amen.

Dear friends, do not be surprised that 12  
a test of fire is being applied to you, as  
though a strange thing were happening  
to you, but be glad that you are in a 13  
measure sharing the sufferings of the  
Christ, so that when his glory is re-  
vealed you may be triumphantly hap-  
py. If you are being abused for the sake 14  
of Christ, you are blessed, because the  
glorious Spirit of God is resting upon  
you. For no one of you must suffer as a 15  
murderer or thief or criminal or revolu-  
tionist, but if a man suffers for being a 16  
Christian, he must not be ashamed of it,  
but must do honor to God through that  
name. For the time has come for the 17  
judgment to begin with the household  
of God, and if it begins with us, what  
will be the end of those who refuse  
God's good news? If it is hard for the 18  
upright man to be saved, what will be-  
come of the godless and sinful? There- 19  
fore, those who suffer by the will of God  
must intrust their souls to a Creator  
who is faithful, and continue to do what  
is right.

I appeal therefore to those who are 5  
elders among you; I am their brother-  
elder and a witness to what the Christ  
suffered, and I am to share in the glory  
that is to be revealed—be shepherds of 2  
the flock of God that is among you, not  
as though it were forced upon you but  
of your own free will, and not from base  
love of gain but freely, and not as tyr- 3  
annizing over those in your charge but  
proving models for the flock; and when 4  
the chief shepherd appears, you will re-  
ceive the glorious wreath that will never

5 fade. You younger men must show  
deference to the elders. And you must  
all clothe yourselves in humility toward  
one another, for God opposes the proud,  
6 but shows mercy to the humble. Sub-  
mit humbly, therefore, to God's mighty  
hand, so that he may in due time raise  
7 you up. Throw all your anxiety upon  
8 him, for he cares for you. Be calm and  
watchful. Your opponent the devil is  
prowling about like a roaring lion, want-  
9 ing to devour you. Resist him and be  
strong in the faith, for you know that  
your brotherhood all over the world is  
having the same experience of suffering.  
10 And God, the giver of all mercy, who

through your union with Christ has  
called you to his eternal glory, after you  
have suffered a little while will himself  
make you perfect, steadfast, and strong.  
His be the dominion forever. Amen. 11

By Silvanus, our faithful brother, as 12  
I think him, I have written you this  
short letter to encourage you and bear  
my testimony that this is what the true  
mercy of God means. Stand fast in it.  
Your sister-church in Babylon, chosen 13  
like you, and Mark my son wish to be  
remembered to you. Greet one another 14  
with a kiss of love.

Peace to all of you that are in union  
with Christ.

## THE SECOND LETTER OF PETER

1 **S**IMON PETER, a slave and apostle of Jesus Christ, to those who through the uprightness of our God and Savior Jesus Christ have been given a faith as privileged  
2 as ours; God bless you and give you perfect peace through the knowledge  
3 of God and of Jesus our Lord. For his divine power has given us every requisite for life and piety, through our coming to know him who through his glory and excellence called us to  
4 him. Thus he has given us his precious and splendid promises so that through them you may escape the corrupting influences that exist in the world through passion, and come to  
5 share in the divine nature. For this very reason make every effort to supplement your faith with goodness, goodness with knowledge, knowledge with self-control, self-control with steadfastness, steadfastness with piety, piety with a spirit of brotherhood, and the  
6 spirit of brotherhood with love. For if you have these qualities in their fulness, they will make you neither idle nor unproductive when it comes to the understanding of our Lord Jesus Christ. For  
7 whoever lacks these qualities is blind or near-sighted, and has forgotten that he has been cleansed from his former sins.  
8 Therefore, brothers, make all the greater efforts to make God's call and choice of you certain. For if you have these  
9 qualities, you will never stumble, for then you will be triumphantly admitted to the eternal kingdom of our Lord and Savior Jesus Christ.  
10 Therefore I will always remind you of this, although you know it and are firmly grounded in the truth that you  
11 have. Yet I think it right, as long as I live in my present tent, to arouse you  
12 by a reminder, for I know that I must soon put it away, as our Lord Jesus  
13 Christ has shown me. I will also take care that after I am gone you will be  
14 able at any time to call these things to  
15 mind. For they were no fictitious stories that we followed when we in-

formed you of the power of our Lord Jesus Christ and of his coming, but we had been eye-witnesses of his majesty. For when he was so honored and glorified by God the Father and from the  
17 supreme glory there were borne to him such words as these: "This is my Son, my Beloved! He is my Chosen!"—we  
18 heard these words borne from heaven when we were with him on that sacred mountain. So we have the message of  
19 the prophets more fully guaranteed. Please pay attention to that message as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. You must under-  
20 stand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no  
21 prophecy ever originated in the human will, but under the influence of the holy Spirit men spoke for God.

There were false prophets too among  
2 the people, just as there will be false teachers among you, who will introduce destructive sects and deny the Master who has bought them, thus bringing on themselves swift destruction. Many  
3 people will follow their immoral ways, and they will cause the true way to be maligned. In their greed they will exploit you with pretended arguments. From of old their condemnation has not been idle, and their destruction has not slumbered. For if God did not spare  
4 angels when they sinned, but plunged them into Tartarus, and committed them to dark dungeons to await their doom, and if he did not spare the  
5 ancient world, but preserved Noah, a preacher of righteousness, and seven others, when he brought the flood upon the godless world; and if he condemned  
6 the cities of Sodom and Gomorrah, and overwhelmed them with ashes, as a warning to ungodly men of what was to come, and saved the upright Lot who  
7 was so distressed by the immoral conduct of unprincipled men—for as long  
8 as that upright man lived among them, day after day his upright soul was tor-

mented by what he saw and heard of  
 9 their lawless actions—then the Lord  
 knows how to rescue God-fearing peo-  
 ple from trial and to punish wrongdoers  
 while they are being kept for the Day  
 10 of Judgment, especially those who yield  
 to their physical nature and indulge in  
 passions that defile them, and despise  
 authority. Rash, headstrong men!  
 11 They stand in no awe of majesty, but  
 deride beings against whom even angels  
 far superior to these beings in strength  
 and power bring no abusive charge be-  
 12 fore the Lord. These men, like un-  
 reasoning animals, mere creatures of  
 instinct created to be caught and killed,  
 abuse what they do not understand and  
 will be destroyed like animals, suffering  
 wrong as the reward for their wrong-  
 13 doing. They find pleasure in the indul-  
 gence of the moment; they are a stain  
 and a disgrace, and they revel in their  
 deceit while they join in your meals.  
 14 They have eyes for nobody but adul-  
 terous women—eyes insatiable in sin.  
 They lure unsteadfast souls. Their  
 hearts are trained in greed. They are  
 15 accursed! They have left the straight  
 path and gone astray. They have fol-  
 lowed the path of Balaam, the son of  
 Beor, who set his heart on dishonest  
 16 gain, but he was rebuked for his of-  
 fense; a dumb animal spoke with a hu-  
 man voice and checked the prophet's  
 17 madness. Such men are dried-up  
 springs, clouds driven before the storm,  
 and they are doomed to utter darkness.  
 18 They utter arrogant nonsense and use  
 physical cravings to lure into immoral-  
 ity men who are just escaping from  
 19 among those who live in error; prom-  
 ising them freedom when they are them-  
 selves slaves of destruction; for a man  
 is the slave of whatever overcomes him.  
 20 For if after men have escaped the cor-  
 rupting influences of the world through  
 the knowledge of the Lord and Savior  
 Jesus Christ, they again become en-  
 tangled in them and are overcome by  
 them, their final condition is worse than  
 21 their former one. For it would have  
 been better for them never to have  
 known the way of uprightness than af-  
 ter knowing it to have turned their  
 backs upon the sacred command with  
 22 which they had been intrusted. What  
 has happened to them shows the truth  
 of the proverb, "A dog returns to what  
 he has vomited up, and a sow that has

washed goes back to wallow in the  
 mire."

This is the second letter, dear friends, 3  
 that I have now written to you, in the  
 effort to arouse your unsullied minds to 2  
 remember the things foretold by the  
 holy prophets, and the command of the  
 Lord and Savior through your apostles.  
 First of all, you must understand this, 3  
 that in the last days mockers will come  
 with their mockeries, going where their  
 passions lead and saying, "Where is his 4  
 promised coming? For ever since our  
 forefathers fell asleep everything has re-  
 mained as it was from the beginning of 5  
 creation!" For they wilfully ignore the  
 fact that long ago there existed heavens 6  
 and an earth which had been formed at  
 God's command out of water and by  
 water, by which also that world was de- 6  
 stroyed, through being flooded with  
 water. But by the same command the 7  
 present heavens and earth are stored up  
 for fire, and are kept for the day when  
 godless men are to be judged and de-  
 stroyed.

But do not overlook this one fact, 8  
 dear friends, that with the Lord one  
 day is like a thousand years and a  
 thousand years are like one day. The 9  
 Lord is not slow about his promise, in  
 the sense that some men think; he is  
 really showing his patience with you,  
 because he does not want any to perish,  
 but wishes all men to be brought to re-  
 pentance. The Day of the Lord will 10  
 come like a thief; on it the heavens will  
 pass away with a roar, the heavenly  
 bodies will burn up and be destroyed,  
 and the earth and all its works will melt  
 away. If all these things are to be dis- 11  
 solved in this way, what holy and pious  
 lives you ought to lead, while you await 12  
 and hasten the coming of the Day of  
 God, which will cause the heavens to  
 burn up and dissolve and the heavenly  
 bodies to blaze and melt. In fulfilment 13  
 of his promise we expect new heavens  
 and a new earth, where uprightness will  
 prevail.

Therefore, dear friends, while waiting 14  
 for this, make every effort to be found  
 by him unstained, irreproachable, and  
 at peace. Look upon our Lord's pa- 15  
 tience as salvation, just as our dear  
 brother Paul, with the wisdom that  
 God gave him, wrote you to do, speak- 16  
 ing of it as he does in all his letters.



There are some things in them hard to understand, which ignorant, unsteady people twist to their own ruin, just as they do the rest of the Scriptures. So you, dear friends, now that you are forewarned, must be on your guard

against being led away by the errors of unprincipled men and losing your present firmness. You must grow in the blessing and knowledge of our Lord and Savior Jesus Christ. Glory to him now and forever.

## THE FIRST LETTER OF JOHN

**I**T IS what existed from the beginning, that we announce; what we have heard, what we have seen with our own eyes, what we have beheld, and touched with our hands; it is the very message of life—for life has been revealed, and we have seen it and testify to it and announce to you that eternal life that was with the Father and has been revealed to us—it is what we have seen and heard that we announce to you also, so that you may share our fellowship, for our fellowship is with the Father and with his Son Jesus Christ, and we write this to you to make your happiness complete.

This is the message that we heard from him and announce to you: God is light; there is no darkness at all in him.

If we say, "We have fellowship with him," and yet live in darkness, we are lying and not living the truth. But if we live in the light, just as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. If we say, "We are without any sin," we are deceiving ourselves, and there is no truth in our hearts. If we acknowledge our sins, he is upright and can be depended on to forgive us our sins and cleanse us from everything wrong. If we say, "We have not sinned," we are making him a liar, and his message is not in our hearts.

My dear children, I am writing you this so that you may not sin; yet if anyone does sin, we have in Jesus Christ one who is upright and will intercede for us with the Father. He is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world. This is how we can be sure that we know him—by obeying his commands. Whoever says, "I know him," but does not obey his commands, is a liar, and there is no truth in his heart; but whoever obeys his message really has the love of God in perfection in his heart. This is the way we can be sure

that we are in union with him; whoever says, "I am always in union with him" must live just as he lived.

Dear friends, it is no new command that I am writing you, but an old one that you have had from the beginning. That old command is the message you have heard. Yet it is a new command that I am writing you; it is newly realized in him and in yourselves, for the darkness is passing and the true light is already shining.

Whoever says, "I am in the light," and yet hates his brother, is still in darkness. Whoever loves his brother is always in the light and puts no hindrance in anyone's way. But whoever hates his brother is in darkness, and is living in darkness, and he does not know where he is going, for the darkness has blinded his eyes.

I am writing to you, dear children, because your sins have been forgiven for his sake. I am writing to you, fathers, because you know him who has existed from the beginning. I am writing to you, young men, because you have been victorious over the evil one. I write to you, children, because you know the Father. I write to you, fathers, because you know him who has existed from the beginning. I write to you, young men, because you are strong, and God's message is always in your hearts, and you have been victorious over the evil one. Do not love the world or what is in the world. If anyone loves the world, there is no love for the Father in his heart, for all that there is in the world, the things that our physical nature and our eyes crave, and the proud display of life—these do not come from the Father, but from the world; and the world with its cravings is passing away, but whoever does God's will will endure forever.

Children, it is the last hour. You have heard that Antichrist is coming, and many Antichrists have indeed appeared. So we may be sure that it is the last hour. They have gone out from our

number, but they did not really belong to us. For if they had belonged to us, they would have stayed with us. It was to make it clear that none of them really belonged to us that they withdrew. But you have been anointed by the Holy One. You all know the truth; I do not write to you because you do not know it, but because you do know it, and because no lie can come from the truth.

22 Who is such a liar as the man who denies that Jesus is the Christ? He is the real Antichrist—the man who disowns the Father and the Son. No one who disowns the Son can have the Father. Whoever acknowledges the Son has the Father too. Keep what you have heard from the beginning in your hearts. If you keep what you have heard from the beginning in your hearts, you will always be in union with the Son and the Father. And what he himself has promised us is eternal life.

26 I write you this with reference to those who are trying to mislead you. 27 You still retain in your hearts the anointing with the Spirit that you received from him, and you do not need to have anyone teach you. But just as that anointing of his teaches you about everything, and as it is true and no falsehood, keep in union with him just as it has taught you to do. Now, dear children, keep in union with him, so that if he appears, we may have confidence and not shrink from him in shame when he comes. If you know that he is upright, you may be sure that everyone who acts uprightly is his child.

3 Think what love the Father has had for us, in letting us be called God's children, for that is what we are. This is why the world does not know what we are—because it has never come to know him. Dear friends, we are God's children now; it has not yet been disclosed what we are to be. We know that if he appears, we shall be like him, for we shall see him as he is. And everyone who possesses this hope in him tries to make himself as pure as he is.

4 Whoever commits sin disobeys law; sin is disobedience to law. You know that he appeared to take our sins away, and that there is no sin in him. No one who keeps in union with him sins. Any-

one who sins has never seen him or come to know him. Dear children, let no one mislead you; whoever acts uprightly is upright, just as he is upright. Whoever commits sin is a child of the devil, for the devil has sinned from the beginning. This is why the Son of God appeared—to undo the devil's work.

No one who is a child of God commits sin, for God's nature remains in his heart, and he cannot sin, because he is a child of God. This is how the children of God and those of the devil can be distinguished: No one who does not act uprightly or who does not love his brother is a child of God. For the message you have heard from the beginning is this: We must love one another. We must not be like Cain who was a child of the evil one, and butchered his brother. And why did he butcher him? Because his own actions were wicked and his brother's upright.

You must not be surprised, brothers, if the world hates you! We know that we have passed out of death into life, because we love our brothers. Anyone who does not love is still in death. Whoever hates his brother is a murderer, and you know that no murderer can have eternal life remain in his heart. We know what love means from the fact that he laid down his life for us; so we also ought to lay down our lives for our brothers. But if someone who is rich sees his brother in need and closes his heart against him, how can he have any love for God in his heart? Dear children, let us love not with words or lips only but in deed and truth.

From that we can be sure that we are on the side of the truth, and satisfy our consciences in God's sight, if they condemn us for anything, for God is greater than our consciences, and he knows all. Dear friends, if our consciences do not condemn us, we approach God with confidence, and we obtain from him whatever we ask for, because we are obeying his commands and doing the things that please him. His command is this—that we are to believe in his Son Jesus Christ, and love one another, as he has commanded us to do. All who obey his commands keep in union with him, and he does with them; and this is how we know that he keeps in union with us—by the Spirit which he has given us.

4 Dear friends, do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world. You can tell the Spirit of God in this way: every inspired utterance that acknowledges that Jesus Christ has come in human form comes from God, and any inspired utterance that does not acknowledge Jesus does not come from God; it is the inspiration of the Antichrist. You have heard that it was coming, and here it is already in the world.

6 You are children of God, dear children, and you have been victorious over these men, for he who is in our hearts is greater than he who is in the world. 7 They are children of the world; that is why they speak as the world directs, 8 and the world listens to them. We are God's children. Whoever knows God listens to us; whoever is not a child of God will not listen to us. In this way we can tell what is inspired by truth from what is inspired by error.

9 Dear friends, let us love one another, for love comes from God, and everyone who loves is a child of God and knows God. Whoever does not love does not know God, for God is love. God's love for us has been revealed in this way—that God has sent his only Son into the world, to let us have life through him. The love consists not in our having loved God, but in his loving us and sending his Son as an atoning sacrifice for our sins.

11 Dear friends, if God has loved us so, 12 we ought to love one another. No one has ever seen God; yet if we love one another, God keeps in union with us and love for him attains perfection in our hearts. This is the way we know that we keep in union with him and he does with us—because he has given us some of his Spirit. We have seen and can testify that the Father has sent the Son to be Savior of the world. If anyone acknowledges that Jesus Christ is the Son of God, God keeps in union with him and he with God. So we know and believe in the love God has for us.

God is love, and whoever continues to love keeps in union with God, and 17 God with him. Love attains perfection in us, when we have perfect confidence

about the Day of Judgment, because here in this world we are living as he lives. There is no fear in love, but perfect love drives out fear. For fear suggests punishment and no one who feels fear has attained perfect love. We love 19 because he loved us first. If anyone 20 says, "I love God," and yet hates his brother, he is a liar; for whoever does not love his brother whom he has seen cannot love God whom he has not seen. This is the command that we get from 21 him, that whoever loves God must love his brother also.

Everyone who believes that Jesus is 5 the Christ is a child of God, and everyone who loves the Father loves his child. This is how we can be sure that 2 we love the children of God: it is by loving God and obeying his commands.

For loving God means obeying his 3 commands, and his commands are not burdensome, for every child of God is 6 victorious over the world. The victory that has triumphed over the world is our faith. For who is there that is 5 victorious over the world except the man who believes that Jesus is the Son of God? It was he, Jesus Christ himself, who came in water and in blood; not in water only, but in water and in blood. The Spirit also testifies to this, for the Spirit is truth. For there are 8 three that testify to it, the Spirit, the water, and the blood, and the three are 9 at one. If we accept the testimony of men, the testimony of God is stronger still; for the value of God's testimony lies in this, that he has testified to his Son. Whoever believes in the Son of 10 God possesses that testimony in his heart. Anyone who will not believe God has made him a liar, for he has refused to believe the testimony that God has borne to his Son. And that 11 testimony is that God has given us eternal life, and that this life is found in his Son. Whoever has the Son has life; 12 whoever has not the Son has not life.

I write this to you so that you who 13 believe in the Son of God may know that you have eternal life. And we have 14 confidence in him, that if we ask him for anything that is in accordance with his will, he will listen to us. And if we know 15 that he listens to whatever we ask him for, we know that the requests we have

16 made of him are granted. If anyone sees his brother committing any sin except a deadly one, he will ask and obtain life for him—provided the sin is not a deadly one. There is such a thing as deadly sin; I do not say that a man  
17 should pray about that. Any wrongdoing is sin, but there are sins that are not deadly.  
18 We know that no child of God commits sin, but that he who was born of

God protects him, and the evil one cannot touch him. We know that we 19 are children of God, while the whole world is in the power of the evil one. And we know that the Son of God has 20 come, and has given us power to recognize him who is true; and we are in union with him who is true, through his Son, Jesus Christ. He is the true God and eternal life. Dear children, keep 21 away from idols.

## THE SECOND LETTER OF JOHN

1 **T**HE Elder to the chosen lady and  
her children, whom I truly love  
—and not only I but all who  
2 know the truth—because of the  
truth that stays in our hearts and will  
3 be with us forever; blessing, mercy, and  
peace be with us from God the Father  
and Jesus Christ, the Father's Son, in  
truth and love.  
4 It makes me exceedingly happy to  
find that some of your children are  
guided by truth, just as we have been  
5 commanded to be by the Father. And  
now I beg you, my lady—not as though  
I were writing you any new command,  
but one which we have had from the  
beginning—let us love one another.  
6 Love means this, that we be guided by  
his commands. The command, as you  
have heard from the beginning, is to be  
7 guided by love. For many impostors  
have gone out into the world—men who  
do not acknowledge the coming of Jesus

Christ in human form. That is the  
mark of the impostor and the Anti-  
christ. Look out for yourselves, take 8  
care not to lose what we have worked  
for, but that you are paid for it in full.  
9 Anyone who goes too far and does not  
keep to the teaching of Christ has not  
God. It is the man who holds to the  
teaching who has both the Father and  
the Son. If anyone comes to you with- 10  
out bringing this teaching, do not let  
him come into the house or bid him  
good morning. For anyone who bids 11  
him good morning shares in his wicked  
work.

Though I have a great deal to write 12  
to you, I would rather not write it with  
paper and ink, but I hope to come to  
see you, and talk with you face to face,  
so that your happiness may be com-  
plete. The children of your chosen sis- 13  
ter wish to be remembered to you.

## THE THIRD LETTER OF JOHN

1 **T**HE Elder to my dear friend  
Gaius, whom I truly love.

2 Dear friend, it is my prayer  
that everything is going well  
with you and that you are well; I know  
3 it is well with your soul. For it makes  
me exceedingly happy when some  
brothers come and testify to the truth  
of your life, for you are guided by truth.  
4 I know of no greater blessing than hear-  
ing that my children are being guided  
by the truth.

5 Dear friend, it is loyal of you to do  
anything you can for the brothers, es-  
6 pecially as they are strangers; they  
have testified before the church to your  
love. Please see them off on their jour-  
ney in a way appropriate to God's  
7 service. For they have started out for  
the sake of the cause, and they are ac-  
8 cepting nothing from the heathen. So  
we ought to support such men, so  
that we may co-operate with the truth.

I have written to the church, but 9  
Diotrephes who likes to be their leader  
will not accept what I say. So if I come, 10  
I will bring up the things that he is  
doing, and how he is maliciously accus-  
ing me. Not content with that, he re-  
fuses to welcome the brothers himself,  
and he is interfering with those who  
want to do so, and has them put out of  
the church.

Dear friend, do not initiate evil, but 11  
good. The man who does right is a  
child of God; the man who does wrong  
has never seen God. Everybody testifies 12  
to Demetrius; the truth itself does;  
I testify to him too, and you know  
that my testimony to him is true.

I have a great deal to write to you, 13  
but I do not want to write it with pen  
and ink; I hope to see you very soon 14  
and we will talk face to face. Good-  
bye. Our friends wish to be remem-  
bered to you. Remember me to our  
friends, every one.

## THE LETTER OF JUDE

1 **J**UDE, a slave of Jesus Christ, and the brother of James, to those who have been called, who are dear to God the Father and have been kept through union with Jesus Christ; may mercy, peace, and love be granted you in abundance.

2 Dear friends, I was just on the point of writing to you about our common salvation, when it became necessary for me to write and appeal to you to come to the defense of the faith that has once for all been intrusted to God's people.

3 For some people have sneaked in among us—their doom was foretold long ago—godless persons, who turn the mercy of our God into an excuse for immorality, and disown our only Master and Lord, Jesus Christ.

4 Now I want to remind you, though you know it all already, that he who brought the people safely out of the land of Egypt afterward destroyed the ones who did not believe, and the angels who neglected their responsibilities and abandoned their homes he has put in everlasting chains to be kept in darkness for the judgment of the great Day, just as Sodom and Gomorrah and the neighboring towns which like them indulged in immorality and unnatural vice stand as a warning, in undergoing the punishment of eternal fire.

5 In that same way these dreamers defile the body, make light of authority, and deride majesty. The archangel Michael himself, when he had the dispute with the devil about Moses' body, did not venture to condemn him for blasphemy; he only said, "May the Lord rebuke you!" But these people deride anything they do not understand, and the things they know by instinct, like unreasoning animals, they use for their own destruction. Alas for them, for they follow Cain's path, they plunge into Balaam's error for gain, and they perish in rebelliousness like Korah's. They are stains on your reli-

gious meals, where they carouse together, boldly attending to no one but themselves; rainless clouds driven before the wind; leafless trees without fruit, doubly dead, and uprooted; wild sea waves foaming up their own shame; wandering stars doomed forever to utter darkness.

Of them also Enoch, in the seventh generation from Adam, prophesied, when he said, "See! The Lord comes with his holy myriads to execute judgment upon all, and to convict all the godless of all the godless deeds they have done, and of all the harsh things that godless sinners have said against him."

These men are grumblers, dissatisfied with life. They go where their passions lead, their talk is arrogant and they cultivate people in the hope of gain.

But you, dear friends, must remember what was foretold by the apostles of our Lord Jesus Christ, for they said to you, "In the last times there will be mockers who will go where their own godless passions lead." These are the men who create division; they are animal and devoid of the Spirit. But you, dear friends, must build yourselves up on your most holy faith and pray in the holy Spirit, keep in the love of God, and wait for the mercy of our Lord Jesus Christ, to bring you to eternal life. Those whom you pity in their uncertainty, save, snatching them out of the fire, and look on others with pity mixed with fear, loathing even the clothes their animal nature has stained.

Now to him who is able to keep you from stumbling and to make you stand in his presence irreproachable and triumphant—to the one God our Savior be glory, majesty, power, and authority through Jesus Christ our Lord before time began and now and forever and ever. Amen.



## THE REVELATION OF JOHN

1 **A** REVELATION made by Jesus Christ which God gave him to disclose to his slaves of what must very soon happen.

He sent and communicated it by his angel to his slave John, who testifies to what he saw—to the message of God and the testimony of Jesus Christ. Blessed be the man who reads this prophecy and those who hear it read and heed what is written in it, for the time is near.

4 John to the seven churches in Asia, blessing and peace to you from him who is and was and is coming, and from the seven spirits before his throne, and from Jesus Christ the trustworthy witness, the firstborn of the dead, and the sovereign of the kings of the earth. To him who loves us and has released us from our sins by his blood—he has made us a kingdom of priests for his God and Father—to him be glory and power forever. Amen. See! He is coming on the clouds, and every eye will see him, even the men who pierced him, and all the tribes of the earth will lament over him. So it is to be. Amen.

8 "I am the Alpha and the Omega," says the Lord God, who is and was and is coming, the Almighty.

9 I, John, your brother and companion in the distress, the kingdom, and the endurance that Jesus brings, found myself on the island called Patmos, for uttering God's message and testifying to Jesus. On the Lord's day I fell into a trance, and I heard a loud voice like a trumpet behind me say,

"Write what you see in a roll and send it to the seven churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

12 I turned to see whose voice it was that was speaking to me, and when I turned I saw seven gold lampstands, and among the lampstands a being like a man, wearing a long robe, with a gold belt around his breast. His head and hair were as white as white wool, as white as snow; his eyes blazed like fire;

his feet were like bronze, refined in a furnace, and his voice was like the noise of mighty waters. In his right hand he held seven stars; from his mouth came a sharp double-edged sword, and his face shone like the sun at noonday. When I saw him, I fell at his feet like a dead man. But he laid his right hand upon me, and said,

"Do not be afraid. I am the first and the last, the living one. I was dead, yet here I am alive forever and ever. I hold the keys of death and the underworld. So write what you have seen, what is now and what is to happen hereafter. The secret meaning of the seven stars that you saw in my right hand, and of the seven gold lampstands is this: The seven stars are the guardian angels of the seven churches and the seven lampstands are the seven churches.

"To the angel of the church in Ephesus write:

"He who holds the seven stars in his right hand and goes about among the seven gold lampstands speaks thus: I know what you have done; your hard work and your endurance. I know that you cannot tolerate wicked men, and that you have tested those who claimed to be apostles when they were not, and have found them to be impostors. You show endurance; you have undergone much for my sake, and you have not grown weary. But I hold it against you that you do not love as you did at first. So remember how far you have fallen, and repent and do as you did at first, or else I will come to you and take your lampstand from its place, if you do not repent. But it is in your favor that you hate the practices of the Nicolaitans, as I do. Let everyone who can hear listen to what the Spirit says to the churches. I will permit him who is victorious to eat the fruit of the tree of life that stands in the Paradise of God."

"To the angel of the church in Smyrna write:

"The first and the last, who died and came to life again, speaks thus:

9 I know of your distress and poverty—though you are rich—I know how you are slandered by those who claim to be Jews when they are not, but only a  
10 synagogue of Satan! Do not be afraid of what you are going to suffer. See! The devil is going to put some of you into prison to be tested there, and for ten days to endure persecution. Prove faithful even unto death and I will give  
11 you the crown of life. Let everyone who can hear listen to what the Spirit says to the churches. He who is victorious will not be hurt by the second death.'

12 "To the angel of the church in Pergamum write:

"He who wields the sharp, double-edged sword speaks thus: I know where you live; where Satan has his throne! Yet you cling to my name and did not renounce your faith in me even in the days when my faithful Antipas, my witness, was put to death among  
14 you—where Satan lives. Yet I hold it somewhat against you that you have among you some adherents of the teaching of Balaam, who taught Balak to entrap the children of Israel into eating meat that had been sacrificed to idols, and into immoral practices.  
15 So you also have among you some who hold the teaching of the Nico-  
16 laitans. So repent, or else I will come to you quickly and make war upon them with the sword that is in my  
17 mouth. Let everyone who can hear listen to what the Spirit says to the churches. I will give him who is victorious some of the hidden manna, and I will give him a white pebble with a new name written on it which no one knows except the man who receives it.'

18 "To the angel of the church in Thyatira write:

"The Son of God, whose eyes blaze like fire, and whose feet are like gilded bronze, speaks thus: I know the things you do, your love and faithfulness and helpfulness and endurance, and I know that you are now doing more than you did at first. But I hold it against you that you tolerate that Jezebel of a woman who claims to be inspired and who is misleading my slaves and teaching them to practice immorality and to eat meat that has been sacrificed to  
21 idols. I have given her time to repent, but she refuses to repent of her immo-

rality. See! I am going to lay her on a 22 sick bed, and to bring great distress upon those who share her immorality, unless they repent of her practices, and 23 I will strike her children dead. Then all the churches will know that I am he who searches men's hearts and minds, and I will repay each of you for what you have done. But to the rest of you 24 at Thyatira, who do not hold this teaching and have not learned the "deep things" of Satan, as they call them—to you I say, I have no fresh burden to lay on you, but keep hold of what you 25 have, until I come. To him who is vic- 26 torious and continues to the end to do the things that please me, I will give authority over the heathen—just such 27 authority as I received from my Father; he will shepherd them with an iron staff, and shatter them like earthen jars!—and I will give him the morning 28 star. Let everyone who can hear listen 29 to what the Spirit says to the churches.'

"To the angel of the church in Sardis 3 write:

"He who holds the seven spirits of God and the seven stars speaks thus: I know what you are doing; you are supposed to be alive, but you are dead. Wake up, and strengthen what is left, 2 although it is already on the point of death, for I have found nothing you have done complete in the sight of my God. So remember what you received 3 and heard, and obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I am coming upon you. Yet you 4 have a few at Sardis who have not soiled their clothes. They will walk with me clad in white, for they deserve to. He 5 who is victorious will be clothed thus, in white clothing, and I will not erase his name from the book of life, but I will acknowledge him as mine in the presence of my Father and his angels. Let every- 6 one who can hear listen to what the Spirit says to the churches.'

"To the angel of the church in Phila- 7 delphia write:

"He who is holy and true, who carries the key of David, who opens and no one shall shut, and shuts and no one shall open, speaks thus: I know what 8 you are doing. See! I have put before you an open door that no one can close. I know that you have little strength, but you have obeyed my message and

9 you have not disowned my name. I will make some who belong to that synagogue of Satan and claim to be Jews when they are not so, but are lying—I will make them come and bow down at your feet, and learn that I loved you. Because you have kept in mind the message of what I endured, I also will keep you safe in the time of testing that is going to come upon the whole world, to test the inhabitants of the earth. I am coming soon. Keep hold of what you have, so that no one may deprive you of your crown. I will make him who is victorious a pillar in the temple of my God; he shall never go out of it again. I will write on him the name of my God and the name of the city of my God—the new Jerusalem, which is to come down out of heaven from my God—and my new name. Let everyone who can hear listen to what the Spirit says to the churches.’

14 “To the angel of the church in Laodicea write:

“The Amen, the true and faithful witness, the origin of God’s creation, speaks thus: I know what you are doing, and that you are neither hot nor cold. I wish you were either hot or cold! As it is, since you are tepid and neither hot nor cold, I am going to spit you out of my mouth! Because you say, “I am rich, I have become wealthy, I need nothing,” and you do not know that it is you that are wretched, pitiable, poor, blind, and naked, I advise you to buy of me gold that has been tested with fire, so that you may be rich, and white clothes to put on, to keep your shameful nakedness from being seen, and salve to put on your eyes, to make you see. I reprove and discipline all whom I love. So be earnest and repent. Here I stand knocking at the door. If anyone listens to my voice and opens the door, I will be his guest and dine with him, and he with me. I will permit him who is victorious to take his seat beside me on my throne, just as I have been victorious and taken my seat beside my Father on his throne. Let everyone who can hear listen to what the Spirit says to the churches.’”

4 Afterward I had another vision: There was a door standing open in the heavens and the first voice like a trumpet that I had heard speak to me, said,

“Come up here, and I will show you what must take place.”

Immediately after this I found myself in a trance, and there stood a throne in heaven with a being seated on it. The one who was seated on it looked like jasper and sardius, and around the throne was a halo of the color of an emerald. Around the throne were twenty-four thrones, with twenty-four elders seated on them, clothed in white and with gold crowns on their heads. Out from the throne came flashes of lightning, rumblings, and peals of thunder. In front of the throne seven blazing lamps were burning; they are the seven spirits of God. In front of the throne was what looked like a sea of glass, like crystal. Around the throne, in the middle of each side, were four animals covered with eyes in front and behind. The first animal was like a lion, the second was like an ox, the third had a face like a man’s, and the fourth was like an eagle flying. The four animals have each of them six wings, and they are covered with eyes all over and underneath their wings. And day and night they never cease to say,

“Holy, holy, holy is the Lord God, the Almighty, who was and is and is coming.”

And whenever the animals offer glory, honor, and thanksgiving to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne, and worship him who lives forever and ever, and they throw down their crowns before the throne, and say,

“You are worthy, our Lord and God, to receive glory, honor, and power, for you created all things; by your will they existed and were created.”

Then I saw lying in the right hand of him who was seated on the throne a roll with writing on both sides, sealed with seven seals. And I saw a mighty angel announcing in a loud voice,

“Who is fit to open the roll and break its seals?”

But no one in heaven or on earth or underneath the earth could open the roll or look into it. Then I cried bitterly because no one could be found fit to open the roll or look into it. But one of the elders said to me,

"Do not cry! See! The lion who is of the tribe of Judah, of the line of David, has been victorious so that he can open the roll and break its seals."

- 6 Then I saw standing in the center of the throne and of the four animals and of the elders a Lamb which seemed to have been slaughtered. He had seven horns and seven eyes; these are the seven spirits of God, which are sent on errands to all parts of the earth. He came and took the roll from the right hand of him who was seated on the throne. When he took the roll, the four animals and the twenty-four elders fell down before the Lamb, each with a harp and gold bowls full of incense, that is, of the prayers of God's people.
- 9 Then they sang a new song:

"You deserve to take the roll and open its seals, for you have been slaughtered, and with your blood have bought for God men from every tribe, tongue, people, and nation, and have made them a kingdom of priests for our God, and they are to reign over the earth."

- 11 Then in my vision I heard the voices of many angels surrounding the throne, the animals, and the elders, numbering myriads of myriads and thousands of thousands, saying in a loud voice,

"The Lamb that was slaughtered deserves to receive power, wealth, wisdom, might, honor, glory, and blessing."

- 13 Then I heard every creature in heaven, on earth, underneath the earth, and on the sea, and all that they contain, say,

"Blessing, honor, glory, and power to him who is seated on the throne and to the Lamb forever and ever!"

- 14 The four animals said,

"Amen!"

And the elders fell down and worshiped.

- 6 In my vision, when the Lamb broke the first of the seven seals, I heard the first of the four animals say with a voice like thunder,

"Come!"

- 2 Then I saw a white horse, and its rider carried a bow. He was given a crown, and he rode forth as a victor to conquer. When he broke the second seal, I heard the second animal say,

"Come!"

- 4 And another horse came forth,

bright red, and its rider was given power to take peace away from the earth, and make men slaughter one another; he was given a great sword.

- When he broke the third seal, I heard the third animal say,

"Come!"

And there I saw a black horse, and its rider had a pair of scales in his hand, and I heard a voice which seemed to come from the midst of the four animals say,

"Wheat at a dollar a quart, and barley three quarts for a dollar, but you must not injure the oil and wine!"

- When he broke the fourth seal, I heard the voice of the fourth animal say,

"Come!"

And there I saw a livid horse, and its rider's name was Death, and Hades followed him. They were given power over one quarter of the earth, to kill the people with sword, famine, death, and the wild animals of the earth.

When he broke the fifth seal, I saw underneath the altar the souls of those who have been slaughtered on account of God's message and for adhering to the testimony. They cried out in a loud voice,

"Holy and true Master, how long is it to be before you judge the inhabitants of the earth and avenge our blood?"

Then each of them was given a white robe and they were told to be quiet a little while longer, until the number of their fellow-slaves and their brothers, who were to be killed as they had been, should be complete.

When he broke the sixth seal I saw that there was a great earthquake. The sun turned black as sackcloth; the full moon became like blood; the stars of the sky fell upon the earth just as a fig tree drops its unripe figs when it is shaken by a strong wind; the sky was torn apart and rolled up like a roll; and every mountain and island was dislodged from its place. The kings of the earth, the nobles, the officers, the rich, the strong—everybody, slave and free—hid themselves in the caves and among the rocks of the mountains. And they said to the mountains and the rocks,

"Fall on us, and conceal us from the

sight of him who is seated on the throne, and from the anger of  
 17 Lamb, for the great day of their anger has come, and who can escape?"

7 After that I saw four angels standing at the four corners of the earth holding back the four winds of the earth, so that no wind should blow on the earth  
 2 or on the sea or on any tree. Then I saw another angel ascend from the east with the seal of the living God, and he cried out in a loud voice to the four angels who had it in their power to harm the earth and the sea,

3 "Do not harm the earth or the sea or the trees until we mark the slaves of our God on their foreheads."

4 I heard that the number of those that were marked with the seal was 144,000. They were from every tribe of the children of Israel: 12,000 from the tribe of Judah that were marked; 12,000 from the tribe of Reuben;  
 6 12,000 from the tribe of Gad; 12,000 from the tribe of Asher; 12,000 from the tribe of Naphtali; 12,000 from the tribe  
 7 of Manasseh; 12,000 from the tribe of Symeon; 12,000 from the tribe of Levi; 12,000 from the tribe of Issachar;  
 8 12,000 from the tribe of Zebulun; 12,000 from the tribe of Joseph; 12,000 from the tribe of Benjamin.

9 After that I saw a great crowd which no one could count from every nation, tribe, people, and language, standing before the throne and before the Lamb, wearing white robes, with palm branches  
 10 es in their hands, and they cried in a loud voice,

"Our deliverance is the work of our God who is seated on the throne, and of the Lamb!"

11 Then all the angels stood around the throne and the elders and the four animals, and fell on their faces before the throne and worshiped God, saying,

"Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and strength be to our God forever and ever. Amen!"

13 Then one of the elders addressed me and said,

"Who are these people dressed in white robes, and where do they come from?"

14 I said to him,

"You know, my lord."

He said to me,

"They are the people who come

through the great persecution, who have washed their robes white in the blood of the Lamb. That is why they  
 15 are before the throne of God, and serve him day and night in his temple, and he who is seated on the throne will shelter them. They will never be hun-  
 16 gry or thirsty again, and never again will the sun or any burning heat distress them, for the Lamb who is in the  
 17 center of the throne will be their shepherd, and will guide them to springs of living water; and God will wipe every tear from their eyes."

When he broke the seventh seal, 8 there was silence in heaven for about half an hour. Then I saw the seven  
 2 angels who stand before God, and seven trumpets were given to them.

Then another angel with a gold cen- 3 ser came and stood at the altar, and he was given a great quantity of incense so that he might mingle it with the pray-  
 4 ers of all the saints on the altar of gold that stood before the throne. So the smoke of the incense went up before  
 4 God from the angel's hand for the prayers of his people. Then the angel  
 5 took the censer and filled it with fire from the altar, and emptied it upon the earth, and there followed peals of  
 thunder, rumblings, flashes of light-  
 5 ning, and an earthquake.

Then the seven angels with the seven 6 trumpets prepared to blow them.

The first blew his trumpet, and there 7 was a storm of hail and fire mixed with blood, and it fell upon the earth, and one third of the earth was burned up, and one third of the trees were burned up, and all the green grass was burned up.

Then the second angel blew his 8 trumpet, and what looked like a great mountain ablaze with fire was thrown into the sea, and one third of the sea turned into blood, and one third of all  
 9 the live creatures in the sea perished, and one third of the ships were destroyed.

Then the third angel blew his trum- 10 pet, and there fell from the sky a great star blazing like a torch, and it fell upon one third of the streams and the springs of water. The star is called Apsinthus, 11 that is, Wormwood. Then one third of the waters turned to wormwood, and numbers of people died of the waters, for they had turned bitter.

- 12 Then the fourth angel blew his trumpet, and one third of the sun was blasted, and one third of the moon and one third of the stars, so that one third of them were darkened, and there was no light for one third of the day and of the night.
- 13 Then in my vision I heard an eagle flying in midair say in a loud voice, "Alas! Alas! Alas for the inhabitants of the earth, because of the other blasts of the three angels who are going to blow their trumpets!"
- 9 Then the fifth angel blew his trumpet, and I saw a star that had fallen on the earth from the sky. He was given 2 the key to the pit of the abyss, and he opened the pit of the abyss, and smoke like the smoke of a great furnace poured up out of the pit, and the sun and the air were darkened by the smoke from 3 the pit. Out of the smoke locusts descended upon the earth, but with powers like those of earthly scorpions. 4 They were told not to harm the grass of the earth or any plant or tree, but only the men who did not have the mark of God's seal upon their fore- 5 heads. They were not allowed to kill anyone, but only to torture them for five months, and the torture they inflicted was like that caused by a scor- 6 pion when it stings a man. In those days men will seek death and never find it. They will want to die, but 7 death will fly from them. In appearance the locusts were like war-horses armed for battle; on their heads were what appeared to be crowns like gold; 8 their faces were like human faces; they had hair like a woman's; their teeth 9 were like those of lions; their breasts were like iron breast-plates, and the noise of their wings was like the noise of a great number of chariots and 10 horses rushing into battle. They had tails and stings like scorpions; it was in their tails that their power lay to harm 11 men for five months. They had over them as king the angel of the abyss, whose name in Hebrew is Abaddon, but in Greek he is called Apollyon.
- 12 The first woe is past. See! Two woes are yet to come.
- 13 Then the sixth angel blew his trumpet, and I heard a voice from the corners of the altar of gold that was before 14 God say to the sixth angel who had the trumpet,

"Release the four angels that are bound at the great river Euphrates."

Then the four angels who were held 15 in readiness for that hour and day and month and year were let loose to kill one third of mankind. The number of 16 the hosts of horsemen was twice 10,000 times 10,000; I heard their number. And this was how the horses and their 17 riders looked in my vision: Their breast-plates were fire red, dark blue, and yellow. The horses' heads were like lions' heads, and fire, smoke, and sulphur poured from their mouths. One 18 third of mankind were killed by these three plagues—the fire, smoke, and sulphur that poured from their mouths. For the power of the horses lay in their 19 mouths and their tails; their tails were like snakes, and they had heads with which they hurt people. Yet what was 20 left of mankind, those who escaped being killed by these plagues, did not repent of the works of their hands and give up worshiping demons and gold, silver, bronze, stone, and wooden idols, which cannot either see or hear or move, and they did not repent of their 21 murders, or their magic arts, or their immorality, or their thefts.

Then I saw another mighty angel de- 10 scend from heaven. He was clothed in a cloud, and there was a rainbow above his head. His face was like the sun, his legs were like pillars of fire, and he had 2 a little scroll open in his hand. He set his right foot on the sea and his left foot on the land, and he uttered a great shout like the roar of a lion; and when 3 he shouted, the seven thunders raised their voices. When the seven thunders 4 had spoken I was going to write it down, but I heard a voice from heaven say,

"Seal up what the seven thunders have said! Do not write it down!"

Then the angel, whom I had seen 5 standing on the sea and on the land, raised his right hand to heaven, and 6 swore by him who lives forever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, that there should be no more delay, but 7 at the time when the seventh angel spoke, when he should blow his trumpet, then God's mysterious purpose, the good news of which he gave to his slaves the prophets, would be accom-

plished. Then the voice that I had heard from heaven spoke to me again, and said,

"Go and take the scroll that lies open in the hand of the angel who is standing on the sea and on the land."

So I went up to the angel and told him to give me the little scroll. And he said to me,

"Take it and eat it; it will be bitter in your stomach, but in your mouth it will taste as sweet as honey."

So I took the little scroll from the angel's hand and ate it, and it did taste as sweet as honey, but when I had eaten

it, it made my stomach bitter. Then they said to me,

"You must prophesy again about many peoples, nations, languages, and kings!"

Then I was given a measuring rod like a staff, and I was told,

"Rise and measure the temple of God and the altar, and count those

who worship there, but leave out the court outside the temple; do not measure that, for it has been given up to the heathen, and for forty-two months they

will trample upon the holy city. And I will permit my two witnesses, clothed in sackcloth, to prophesy for 1,260 days."

They are the two olive trees and the two lampstands that stand before the

Lord of the earth. If anyone tries to hurt them fire comes out of their mouths and consumes their enemies; if anyone tries to hurt them, he will certainly be killed in that way. They have

the power to shut up the sky, so that no rain will fall during the days when they are prophesying, and they have power

to turn the waters into blood and to smite the earth with any plague whenever they please. When they finish

their testimony, the animal that comes up out of the abyss will make war on them and conquer them and kill them,

and their bodies will lie in the street of the great city that is figuratively called Sodom and Egypt—where their Lord

also was crucified. For three days and a half, men of all peoples, tribes, languages, and nations will look at their bodies, and will not let them be buried.

The inhabitants of the earth will gloat over them and celebrate by sending presents to one another, for these two

prophets were a torment to the inhabit-

ants of the earth. After three days and a half, the breath of life from God entered them, and they stood on their feet, and terror seized those who saw them. And they heard a loud voice from heaven say to them,

"Come up here."

And they went up to heaven in a cloud, before the eyes of their enemies. At that moment there was a great earthquake, and one tenth of the city was destroyed. Seven thousand people were killed in the earthquake, and the rest were filled with awe, and acknowledged the glory of the God of heaven.

The second woe is past. See! The third woe is soon to come.

Then the seventh angel blew his trumpet, and loud voices were heard in heaven, saying,

"The sovereignty of the world has passed into the possession of our Lord and his Christ, and he will reign forever and ever."

Then the twenty-four elders were seated on their thrones before God fell on their faces and worshiped God, saying,

"We give you thanks, Lord God Almighty, who are and were, because you have assumed your great power and begun to reign. The heathen were enraged, but now your anger has come, and the time for the dead to be judged, and for rewarding your slaves the prophets and your people high and low who revere your name, and for destroying the destroyers of the earth!"

Then the temple of God in heaven was thrown open, and the chest containing his agreement was seen inside his temple, and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and a great storm of hail.

Then a great portent appeared in the sky—a woman clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars. She was soon to have a child, and she cried out with pain and agony in giving birth to it. Another portent appeared in the sky—there was a great red dragon with seven heads and ten horns, with seven diadems on his heads. His tail swept away one third of the stars of heaven and flung them down upon the earth. The dragon stood in front of the woman

who was about to give birth to a child in order to devour her child as soon as it was born. She gave birth to a son, a male child, who is to shepherd all the heathen with a staff of iron; and her child was caught up to God, to his throne. Then the woman fled into the desert, where there was a place prepared by God for her, where she was to be taken care of for 1,260 days.

7 Then war broke out in heaven, Michael and his angels fighting with the dragon. The dragon and his angels fought but they were defeated, and there was no place for them any longer in heaven. So the great dragon, the ancient serpent who is called the devil and Satan, who deceives the whole world, was hurled down to the earth, and his angels were hurled down with him.

10 Then I heard a loud voice in heaven say,

"The deliverance and power and reign of our God, and the authority of his Christ have now come, for the accuser of our brothers, who kept bringing charges against them day and night before our God, has been hurled down. 11 They have conquered him because of the Lamb's blood, and the message to which they bore testimony, for they did not cling to life even in the face of 12 death. Therefore, rejoice, you heavens and you who live in them! But alas for the earth and the sea, for the devil has descended upon you in a great rage, for he knows that his time is short."

13 When the dragon saw that he had been hurled down to the earth, he went in pursuit of the woman who had given birth to the male child. But the woman was given the two wings of a great eagle, so that she might fly from the serpent to her place in the desert, where she is to be taken care of for a time, 15 times, and a half-time. Then the serpent poured water from his mouth after the woman like a river, to sweep her away. But the earth helped the woman, for the earth opened its mouth and swallowed the river which the dragon 17 had poured out of his mouth. So the dragon was enraged at the woman, and he went off to make war on the rest of her children—those who obey God's commands and adhere to the testimony of Jesus.

18 Then I stood on the sand of the seashore, and I saw an animal come up out

of the sea with ten horns and seven heads, and with ten diadems on its horns, and blasphemous titles on its heads. The animal I saw was like a leopard, its feet were like a bear's and its mouth was like a lion's mouth. The dragon gave it his own power and his throne and great authority. One of its heads seemed to have received a mortal wound, but its mortal wound had been healed. And the whole earth followed the animal in wonder, and worshiped the dragon for having given the animal his authority, and they worshiped the animal, and said,

"Who is there like the animal? Who can fight with it?"

It was allowed to utter great boasts and blasphemies, and to exert authority for forty-two months. It opened its mouth in blasphemies against God, blaspheming his name and his dwelling-place, that is, those who live in heaven. It was allowed to make war on God's people and to conquer them, and it was given authority over every tribe, people, language, and nation. All the inhabitants of the earth whose names have not from the foundation of the world been written in the slain Lamb's book of life, will worship it. Let everyone who can hear listen. Whoever is destined for captivity will go into captivity; whoever kills with the sword must be killed with the sword. On this fact rests the endurance and fidelity of God's people.

Then I saw another animal come up out of the land. It had two horns like a lamb, but it spoke like a dragon. It exercises the full authority of the first animal on its behalf. It makes the earth and its inhabitants worship the first animal, whose mortal wound had been healed. It performs great wonders, even making fire come down from heaven to earth before men's eyes. It leads the inhabitants of the earth astray by the wonders it is allowed to do on behalf of the animal, telling the inhabitants of the earth to erect a statue to the animal that bears the mark of the sword-thrust and yet lives. It is also allowed to impart life to the animal's statue so that the animal's statue can speak, and to have all who do not worship the animal's statue killed. And it makes everyone, high and low, rich and poor, freemen and slaves, have



a mark stamped on their right hands or  
 17 on their foreheads, and permits no one to buy or sell anything unless he bears the mark, that is, the animal's name or the number corresponding to its name.

18 There is wisdom hidden here! Let everyone of intelligence calculate the animal's number, for it indicates a certain man; its number is 666.

14 Then in my vision I saw the Lamb standing on Mount Zion, and with him 144,000 people who had his name and his Father's name written on their fore-  
 2 heads. And I heard a sound from heaven, like the sound of many waters, and like the sound of mighty thunders. The sound I heard was like that of harpists

3 playing on their harps. They were singing a new song before the throne and the four animals and the elders, and no one could learn the song except the 144,000 who had been ransomed from  
 4 the earth. They are the men who have not been defiled by relations with women; they are celibates. It is they who follow the Lamb wherever he goes. They have been ransomed from among men as the first-fruits for God and the

5 Lamb, and they have never been known to utter a lie; they are irreproachable.

6 Then I saw another angel flying in midair, with eternal good news to announce to the inhabitants of the earth, to every nation, tribe, language, and  
 7 people. He cried in a loud voice,

"Fear God and give him glory, for the hour for his judgment has come. Worship him who made heaven and earth and sea and the springs of water."

8 A second angel followed, saying, "She is fallen! Mighty Babylon is fallen, who made all the heathen drink the wine of the passion of her immorality!"

9 A third angel followed them, saying in a loud voice,

"Whoever worships the animal and its statue and lets its mark be put on  
 10 his forehead or on his hand shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and be tortured with fire and brimstone before the eyes of the holy angels and the  
 11 Lamb. The smoke of their torture will go up forever and ever, and they will have no rest night or day—these worshippers of the animal and its statue, and any who bear the mark of its

name." On this fact rests the endurance of God's people, who obey God's commands and cling to their faith in Jesus.

Then I heard a voice from heaven 13 say,

"Write: Blessed are the dead who from this time forth die as Christians!"

"Yes!" answers the Spirit, "Let them rest from their toil, for what they have done will go with them!"

Then I saw a white cloud, and seated 14 on it a being like a man, with a gold crown on his head and a sharp sickle in his hand.

And another angel came out of the 15 temple and cried in a loud voice to him who was seated on the cloud,

"Use your sickle and reap. The time has come to reap, for the earth's harvest is ripe."

So he who was seated on the cloud 16 swung his sickle over the earth, and the earth was reaped.

Another angel came out of the tem- 17 ple in heaven, and he too had a sharp sickle. And another angel came forth 18 from the altar, who presided over the fire, and he called in a loud voice to the one who had the sharp sickle,

"Use your sharp sickle and gather the bunches of grapes from the earth's vine, for the grapes on it are ripe."

So the angel swung his sickle on the 19 earth and gathered the fruit of the earth's vine, and flung it into the great winepress of God's wrath. The 20 grapes were trodden in the winepress outside the city, and blood poured out of the winepress in a stream so deep that for 200 miles it came up to the horses' bridles.

Then I saw another great, marvelous 15 portent in heaven. There were seven angels with seven plagues which are to be the last, for with them the expression of God's wrath is ended.

And I saw what looked like a sea of 2 glass mixed with fire, and standing upon the sea of glass those who had come off victorious from the animal and its statue and the number corresponding to its name. They had harps that God had given them, and they were  
 3 singing the song of Moses, the slave of God, and the song of the Lamb:

"Great and marvelous are your doings, Lord God Almighty! Upright and true are your ways, King of the Ages!

- 4 Who will not fear and give glory to your name, Lord? For you alone are holy. All the heathen will come and worship before you, for the justice of your sentences has now been shown."
- 5 Afterward I saw the temple, that is, the tent of the testimony, thrown open
- 6 in heaven, and the seven angels with the seven plagues came out of the temple. They were clothed in clean, glistening linen and had gold belts around
- 7 their breasts. Then one of the four animals gave the seven angels seven gold bowls full of the wrath of God who
- 8 lives forever and ever, and the temple was filled with smoke from the glory and power of God, and no one could go into the temple until the seven plagues
- 10 of the seven angels were over. Then I heard a loud voice from the temple say to the seven angels,
- "Go and empty the seven bowls of God's wrath upon the earth!"
- 2 So the first angel went and emptied his bowl upon the earth, and loathsome, painful sores attacked the men who bore the mark of the animal and worshiped its statue.
- 3 The second emptied his bowl upon the sea, and it turned into blood like a dead man's, and every live thing in the sea died.
- 4 The third emptied his bowl upon the rivers and the springs of water, and
- 5 they turned into blood. Then I heard the angel of the waters say,
- "You are just in pronouncing this sentence, you who are and were, the
- 6 Holy One; for they shed the blood of your people and prophets, and you have given them blood to drink, as they deserve."
- 7 And I heard the altar answer,
- "Yes, Lord God Almighty! Your sentences are true and just."
- 8 The fourth emptied his bowl upon the sun, and it was allowed to scorch
- 9 mankind with its heat, and they were dreadfully scorched, but they reviled the name of God who had control of these plagues, and would not repent and give him glory.
- 10 The fifth emptied his bowl upon the animal's throne, and its kingdom was plunged in darkness, and men gnawed
- 11 their tongues in anguish and reviled the God of heaven for their sufferings and sores, but they would not repent of what they had done.

The sixth emptied his bowl upon the 12 great river Euphrates, and its waters dried up to make the way ready for the kings from the east. Then I saw three 13 foul spirits like frogs emerge from the mouth of the dragon and from the mouth of the animal and from the mouth of the false prophet. They are 14 demon spirits that perform wonders, and they go out to the kings all over the world to muster them for the battle on the great Day of God the Almighty. (See, I am coming like a thief! Blessed 15 is he who keeps awake, and keeps hold of his clothes, so that he will not have to go naked and be put to shame!) So 16 they mustered the kings at the place called in Hebrew Armageddon.

The seventh emptied his bowl upon 17 the air, and a loud voice came out of the temple from the throne, saying,

"It is all over!"

Then there were flashes of lightning, 18 rumblings and peals of thunder, and there was a great earthquake; there has never been such an earthquake since man first existed upon the earth, it was so great. The great city broke into 19 three pieces, the cities of the heathen fell, and God remembered to give mighty Babylon the cup of the wine of his fierce anger. Every island vanished, 20 the mountains disappeared, huge hail- 21 stones of a hundred pounds weight fell on mankind from heaven, and men reviled God because of the plague of hail, the plague of it was so terrible.

Then one of the seven angels with 17 the seven bowls came and spoke to me.

"Come," he said, "I will show you the doom of the great idolatress who is seated on many waters, in whose idol- 2 atry the kings of the earth have joined, and with the wine of whose idolatry the inhabitants of the earth have been intoxicated."

So he carried me away in a trance to 3 a desert, and I saw a woman seated on a scarlet animal all covered with blasphemous titles; it had seven heads and ten horns. The woman was dressed in 4 purple and scarlet, and glittered with gold, precious stones, and pearls. She had in her hand a gold cup full of accursed things, and the impurities of her immorality. On her forehead there was 5 written a name that was symbolic: "Mighty Babylon, mother of idolatresses and of earth's abominations."

6 I saw that the woman was drunk with the blood of God's people, and the blood of the witnesses of Jesus. When  
7 I saw her I was utterly amazed, but the angel said to me,

"Why are you amazed? I will explain to you what the woman and the animal with seven heads and ten horns that carries her symbolize. The animal that you saw was, and is no more; it is going to come up out of the abyss, but it is to go to destruction. The inhabitants of the earth, whose names from the foundation of the world have not been written in the book of life, will be amazed when they see that the animal was, and is no more, and yet is to come.  
9 Here is a problem for a profound mind! The seven heads are seven hills, on which the woman is seated. They are also seven kings; five have fallen, one is reigning, the other has not yet come, and when he does his stay must be  
11 brief. The animal that was, and is no more, is also an eighth king, although it is one of the seven, and it is to go to  
12 destruction. The ten horns that you saw are also ten kings, who have not yet begun to reign, but for a single hour they receive authority as kings along  
13 with the animal. They have one purpose, they give their power and authority to the animal. They will make war upon the Lamb, and the Lamb with his elect, chosen, and faithful followers with him will conquer them, for he is Lord of lords and King of kings.

15 "The waters that you saw," he said to me, "on which the idolatrous woman was seated, are peoples, multitudes, nations, and languages. The ten horns that you saw and the animal will hate the idolatrous woman and make her desolate and naked, and eat her flesh  
17 and burn her up with fire. For God has put it into their hearts to carry out his purpose by having a common purpose and giving up their authority to the animal until God's decrees are carried  
18 out. And the woman that you saw is the great city that has dominion over the kings of the earth."

18 Afterward I saw another angel come down from heaven. He possessed great authority and his splendor lighted up  
2 the earth. He cried out with a mighty voice.

"She is fallen! Mighty Babylon is

fallen! She has become the haunt of demons, and a dungeon for every foul spirit and every unclean and loathsome bird, for after drinking the wine of  
3 the passion of her immorality all the heathen have fallen; the kings of the earth have joined in her idolatry, and the traders of the earth have grown  
rich from her excessive luxury!"

Then I heard another voice from  
4 heaven say,

"Come out of her, my people, so that you may not share in her sins, and suffer from her plagues. For her sins are  
5 piled up to the sky, and God has remembered her crimes. Pay her back in  
6 her own coin, and give her double for what she has done. In the cup she mixed for others, mix her a double draught. The more she has given her-  
7 self to pride and luxury the more you must give her torture and grief. Because she says to herself, 'I sit on a throne; I am not a widow, I shall never  
8 have any sorrow,' her plagues will overtake her in one day, death, grief, and famine, and she will be burned up with fire; for the Lord God who has judged  
9 her is mighty. The kings of the earth who have joined in her idolatry and luxury will weep and lament over her  
10 when they see the smoke from her burning. They will stand a long way off  
for fear of her torture and say, 'Alas! Alas for the great city, for Babylon the mighty city, for in a single hour your judgment has overtaken you!' The  
11 merchants of the earth will weep and mourn over her, for no one will buy their cargoes any more—cargoes of  
12 gold, silver, precious stones, pearls, fine linen, purple, silk, and scarlet, all kinds of citron wood, all kinds of objects of ivory and costly wood, bronze, iron, and marble, and cinnamon, spices,  
13 incense, perfume, frankincense, wine, olive oil, flour, wheat, cattle, sheep, horses, carriages, slaves—and human lives! The fruit of your soul's desire is  
14 gone, your luxury and splendor have perished, and people will never find them again. The dealers in these  
15 things, who had grown rich from their trade with her, for fear of her torture will stand a long way off, weeping and mourning, and say, 'Alas! Alas for  
16 the great city that was dressed in fine linen, purple, and scarlet, and glittered with gold, precious stones, and pearls,

17 for in a single hour this vast wealth has been laid waste! All navigators and all who travel by sea, sailors and sea-  
 18 faring men, stood a long way off and cried out when they saw the smoke from her burning, 'What city was like  
 19 the great city?' They threw dust on their heads and wept and mourned, crying out, 'Alas! Alas for the great city, where all who had ships on the sea grew rich through her extravagance! For in a single hour she has been laid waste!'  
 20 Gloat over her, heaven! and all you people of God, apostles, and prophets, for God has avenged you upon her!'  
 21 Then a mighty angel caught up a stone like a great millstone and threw it into the sea, saying,  
 "With such violence will Babylon the great city be hurled to destruction and  
 22 never be seen again! The sound of harpists and musicians, flute-players and trumpets will never be heard in you again. No craftsman of any kind will ever be found in you again, no sound of the millstone will ever be heard in  
 23 you again; no light of any lamp will ever shine in you again; no voice of bride or bridegroom will ever be heard in you again. For your merchants were the great men of the earth; by your magic all the heathen have been led  
 24 astray, and in you was found the blood of prophets, God's people, and all who have been slaughtered on the earth."  
 19 After that I heard what sounded like the loud shout of a great multitude in heaven saying,  
 "Praise the Lord! Salvation, glory,  
 2 and power belong to our God, for his judgments are sound and upright. For he has passed judgment upon the great idolatress who corrupted the earth with her idolatry, and he has avenged the blood of his slaves upon her!"  
 3 Then they said again,  
 "Praise the Lord! For smoke will go up from her forever and ever!"  
 4 Then the twenty-four elders and the four animals fell down and worshiped God who was seated upon the throne.  
 "Amen!" they said, "Praise the Lord!"  
 5 And there came a voice from the throne, saying,  
 "Praise our God, all you slaves of his, high and low, who fear him!"  
 6 Then I heard what sounded like the shout of a great multitude and the noise

of many waters and the sound of mighty thunders, saying,

"Praise the Lord; for the Lord our God, the Almighty now reigns! Let us be glad and triumphant and give him glory, for the marriage of the Lamb has come, and his bride has made herself ready. She has been permitted to wear  
 8 clean, glistening linen, for linen represents the upright deeds of God's people."

Then he said to me,

"Write: 'Blessed are they who are invited to the marriage supper of the Lamb.' These," he said to me, "are the true words of God."

I fell at his feet to worship him, but he said to me,

"You must not do that. I am only a fellow-slave of yours and of your brothers who have accepted the testimony of Jesus. Worship God! For the testimony of Jesus is what inspires prophecy."

Then I saw heaven thrown open and  
 11 there appeared a white horse. His rider was called Faithful and True, and he judges and wages war in uprightness. His eyes blazed like fire. There were  
 12 many diadems on his head, and there was a name written on him which no one knew but himself. The garment he  
 13 wore was spattered with blood, and his name was the Word of God. The ar-  
 14 mies of heaven followed him mounted on white horses and clothed in pure white linen. From his mouth came a  
 15 sharp sword with which he is to strike down the heathen. He will shepherd them with a staff of iron, and will tread the winepress of the fierce anger of God the Almighty. On his clothing  
 16 and his thigh he has this title written: King of kings and Lord of lords.

Then I saw an angel standing on the  
 17 sun, and shouting in a loud voice to all the birds that fly in midair,

"Come! Gather for God's great banquet, and eat the bodies of kings, com-  
 18 manders, and mighty men, of horses and their riders—the bodies of all men, slaves and freemen, high and low."

Then I saw the animal and the kings  
 19 of the earth and their armies gather to make war on him who was mounted upon the horse and on his army. And the animal was captured and  
 20 with it the false prophet who performed wonders on its behalf by means of

which he led astray those who had let the animal's mark be put on them and who worshiped its statue. Both of them were flung alive into the fiery lake of burning brimstone. The rest were killed with the sword that came out of the mouth of him who sat on the horse, and all the birds gorged themselves upon their bodies.

20 Then I saw an angel come down from heaven with the key of the abyss and a great chain in his hand. He seized the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years, and hurled him into the abyss and he closed it and sealed it over him, to keep him from leading the heathen astray any longer, until the thousand years are over; after that he must be released for a little while.

4 Then I saw thrones with beings seated on them, who were empowered to act as judges. And I saw the souls of those who had been beheaded on account of the testimony of Jesus and the message of God, who refused to worship the animal and its statue, and would not have its mark put on their foreheads or on their hands. They were restored to life and reigned with Christ a thousand years. The rest of the dead were not restored to life until the thousand years were over. This is the first resurrection. Blessed and holy is the man who experiences the first resurrection! The second death has no power over them; they will be priests of God and the Christ, and reign with him for the thousand years.

7 When the thousand years are over, Satan will be released from his prison, and will go out to lead astray the heathen in the four corners of the earth, Gog and Magog, and to muster them for battle, in numbers like the sand of the sea. They came up on the broad plain of the earth and surrounded the encampment of God's people, and the beloved city. Then fire came down from heaven and consumed them, and the devil who led them astray was flung into the fiery, sulphurous lake, where the animal and the false prophet were, there to be tortured day and night forever and ever.

11 Then I saw a great white throne with a being seated on it from whose presence earth and sky fled so far that they

could not be found. I saw the dead, high and low, standing before the throne, and books were opened. Then another book was opened; it was the book of life. And the dead were judged by what was written in the books about what they had done. The sea gave up the dead that were in it, and death and the underworld gave up the dead that were in them, and they were all judged by what they had done. Then death and Hades were flung into the fiery lake. This is the second death—the fiery lake. Anyone whose name was not found written in the book of life was flung into the fiery lake.

21 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. And I saw the holy city, a new Jerusalem, come down out of heaven from God, like a bride dressed and ready to meet her husband. I heard a loud voice from the throne say,

"See! God's dwelling is with men, and he will live with them. They will be his people and God himself will be with them, and he will wipe every tear from their eyes. There will be no death any longer, nor any grief or crying or pain. The old order has passed away."

Then he who sat upon the throne said,

"See! I am making everything new! Write this," he said, "for these words are trustworthy and true. It is all over!" he told me, "I am the Alpha and the Omega, the beginning and the end. I will give anyone who is thirsty water without cost from the spring of the water of life. He who is victorious will possess all this, and I will be his God and he will be my son. But the cowardly, unfaithful, and polluted—murderers, immoral people, those who practice magic or idolatry, and all liars will find themselves in the burning lake of fire and brimstone. This is the second death."

Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke to me.

"Come," he said, "I will show you the bride, the wife of the Lamb."

He carried me away in a trance to a great, high mountain, and showed me Jerusalem, the holy city, coming down out of heaven from God, in all the glory

of God. It shone with a radiance like that of some very precious stone, like  
 12 jasper, clear as crystal. It had a great, high wall with twelve gates, and twelve angels at the gates, which had carved upon them the names of the twelve  
 13 tribes of the sons of Israel. There were three gates on the east, three gates on the north, three gates on the south, and  
 14 three gates on the west. The wall of the city had twelve foundation stones, and on them were the twelve names of  
 15 the twelve apostles of the Lamb. He who talked with me had a gold measuring rod, with which to measure the city  
 16 and its gates and wall. The city was a square, its length the same as its breadth. He measured the city with his rod, and it was 12,000 furlongs. Its length, breadth, and height were the  
 17 same. He measured the wall and it was about 144 cubits (216 feet), as men measure, for that was the way the angel  
 18 measured. The material of the wall was jasper, but the city was pure gold, as  
 19 transparent as glass. The foundation stones of the wall of the city were ornamented with all kinds of precious stones. The first foundation stone was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoyrase, the eleventh jacinth, the twelfth amethyst.  
 21 The twelve gates were twelve pearls; each gate made of a single pearl. The principal street of the city was pure  
 22 gold, as transparent as glass. I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.  
 23 The city does not need the sun nor the moon to shine in it, for the glory of God lighted it, and the Lamb is its lamp.  
 24 The heathen will walk by its light. The kings of the earth will bring their splendor to it. Its gates will never be shut by day—for there will be no night there  
 26 and they will bring the splendor and the wealth of the heathen into it. Nothing unclean will ever enter it, nor anyone who indulges in abominable practices and falsehoods, but only those who are  
 22 written in the Lamb's book of life. Then he showed me a river of living water, clear as crystal, which issued from the  
 2 throne of God and of the Lamb, and ran through the middle of the principal street of the city. On both sides of the

river grew the tree of life. It bore twelve kinds of fruit, yielding a different kind each month, and the leaves of the tree were a cure for the heathen. There will no longer be anything that is  
 3 accursed. The throne of God and of the Lamb will be in the city, and his slaves will worship him; they will see his face,  
 4 and his name will be on their foreheads. There will no longer be any night and  
 5 they will have no need of lamplight or sunlight, for the Lord God will shine on them, and they will reign forever and ever.

"These words are trustworthy and  
 6 true," he said to me; "for the Lord, the God of the spirits of the prophets, sent his angel to show his slaves what must happen very soon. See! I am coming  
 7 very soon! Blessed is he who hears the words of prophecy that are in this book."

It was I, John, who heard and saw  
 8 these things. When I heard and saw them, I fell at the feet of the angel who showed them to me, to worship him. But he said to me,

"You must not do that. I am only  
 9 fellow-slave of yours and of your brothers the prophets and the men who heed the words of this book. Worship God!

"Do not seal up the words of prophe-  
 10 cy that are in this book," he said to me, "for the time of their fulfillment is very near. Let the evil-doer still do evil, let  
 11 the base man still be base, let the upright man still be upright, and the man who is holy still be holy."

"See! I am coming very soon, bring-  
 12 ing with me my rewards, to repay everyone for what he has done. I am  
 13 the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes,  
 14 so as to have the right to approach the tree of life and to enter the gates of the city. The dogs, those who practice  
 15 magic or immorality, murderers, idolaters, and anyone who loves falsehood or tells lies will be shut out of it.

"I, Jesus, sent my angel to give you  
 16 this testimony for the churches. I am of the line and family of David, I am the bright morning star."

"Come," say the Spirit and the bride.  
 17 Let everyone who hears this say,

"Come!"

Let everyone who is thirsty come. Let anyone who wants it come and take without cost living water.

- 18 I warn everyone who hears the message of prophecy in this book read, that if anyone adds anything to it, God will inflict upon him the plagues that are  
19 described in this book; and if anyone removes from this book any of the pro-

phetic messages it contains, God will remove from him his share in the tree of life and the holy city which are described in this book.

He who testifies to all this says, 20  
"It is true! I am coming very soon!"  
Amen! Come, Lord Jesus!

The blessing of the Lord Jesus Christ 21  
be with his people.